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Sustainability Mindset and Transformative Leadership

A Multidisciplinary Perspective

Edited by
Aixa A. Ritz · Isabel Rimanoczy

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Foreword

Collective Mindset. When I ran for President of Chile (2013) on a Green Party ticket, I became fully aware of the importance of a "collective mindset" within the public domain of politics, economics, institutions, society, and corporations. At that time, most people argued that sustainable development was not a top political or social priority. Most surveys showed that household security (crime control), free education, effective health care, and adequate social security (pensions) were far more important than sustainability. The collective mindset viewed sustainability as a luxury good. I realized that this mindset was far from the reality a majority of people lived. I witnessed also how an ecological crisis mirrors a deep social crisis (i.e., a crisis with a human face, a crisis of inequities). It was the poor people who were hit the hardest by climate change, shortages of water, progressive desertification, air pollution, etc. They lived in environmentally fragile ecosystems (urban and rural). The situation has not changed. If one were to explain the powerful relationships between health and environmental quality, this was criticized as being farfetched or too elaborate! This was compounded by the fact that

my country manages "diseases" but does not manage "health." I advocated that managing health demanded a very different point of departure, i.e., environmental quality improvements and adequate food. Given the pandemic today, it is evident that most zoonotic diseases make us more vulnerable because of the continuous destruction of key habitats which are essential buffer zones to controlling complex disease vectors. For some people this is "a rather cute argument."

The Wrong Mindset. Today's mindsets are formed and dominated by a perverse argument that sustainable development strategies do not generate material growth or employment (i.e., anti-growth strategies). This mindset has been so prevalent in many countries that leaders have justified environmental depletion on a large scale or have persuasively argued to get out of many multilateral treaties, such as The Paris Agreement on climate change. This is not only happening at the political level. I hear the same arguments from top corporate leaders who say that sustainability means less profits. It is as if there were no incentives to really move toward a sustainable planet. Any given mindset brings with it ideas, reflections, language, decisions, and outcomes. In this regard, some leaders have gone on record by saying that pursuing the aims of sustainability implies potential huge financial and economic costs (sacrifices) to a society, e.g., "we will lose millions of jobs if we stop producing coal," "our GNP will decline if we do not consume more petroleum-based inputs." Fortunately, there are exceptions. We find many private sector leaders adopting a concerted strategy on Corporate Social Responsibility (CSR), with various ideas and programs to take care of our environment.

My Career. I am an environmental economist "in constant evolution." As such, I spent the earlier part of my career *"addressing the environmental phenomenon"* (e.g., the nature of pollution, soil erosion, creation, and disposal of waste). After more than 15 years, I realized that the impact of my teaching, debating, writings, and development interventions were not to my full satisfaction. Awareness via education was not enough to lead into a sustainable society. I realized there had to be more. Thus, the essence of my inquiry changed to *"who is the one responsible for the undesirable environmental impacts?"* It was addressing this question that I came into the field of "mindset," in general, and into "sustainability mindset," in particular. To my surprise, it was not politically correct to name who

were the polluters. Thus, this became a very short period in my career. It led me to where I am today, focusing on "*why do people pollute in the first place?"* and the importance of awareness and consciousness.

Understanding the Opposite Mindset. Noticing the resistance to change mindset, behaviors, and decisions, I concluded early in my career that it was as important to create a new mindset for sustainability as to understand the causes and conditions of those mindsets that are counter-sustainability. Thus, the need to first answer the question *"Why most people do not commit or contribute to the building of a sustainable society?"* Only then might we have a better chance to mend today's unsustainable path and build the foundations of a "new mindset" willing to commit, engage, and contribute to a sustainable planet. Thus, as part of our scientific and educational inquiries we should get a better understanding of the intrinsic logic which drives a "non-sustainability mindset." Then, by correcting it progressively, one may achieve the mindset we are aiming at. This is not the same approach which suggests embracing a blueprint of a new mindset to be achieved, for example, through education. Today, education ought to focus also on the character and attributes of those who do not support sustainable development.

It is Everywhere. What is described here happens almost everywhere. We witness behaviors whose causes and conditions must be changed and, with it, change today's economic, political, social, and institutional behaviors. It is the presence of the human factor everywhere. To me, it is a tragedy that we have to convince, or beg, today's education leaders and educators to include courses on sustainable development in the present education curricula.

Why People Do Not Act on Sustainability. We know at least part of the answer to the question of "Why aren't there enough incentives to move toward a sustainable society?" Herewith some general reflections that may serve in the design and implementation of new education programs: gaining or losing power (economic, social institutional); assigning or avoiding different forms of rights (property rights over the natural resources); negating our responsibilities for compensation to those affected by the negative external effects of environmental destruction—including climate change, recognizing that we are responsible for

those negative effects; loss of social identity (the deterioration and disappearance of rural communities, rural culture, and traditions); excessive concentration of material wealth in the hands of a few as a result of the access and exploitation of natural resources and environmental services; creating explicit or veiled forms of poverty; and much more. Some people are not prepared to give up or to share their acquired power, or to relinquish their property rights toward natural resources. Therefore, the change in mindset is not just some psychological inner shift we need to pay attention to. We have to address the disincentives to human greed in all its manifestations and with all instruments we have at our disposal. These instruments must contribute to a significant change in the levels of individual and collective consciousness. Otherwise, the planet, as we know it now, will collapse before we change the existing collective mindset.

The Spiritual Dimension. I have also been pursuing my spiritual path as an integral dimension of all I do. I have devoted more than half a century to practicing contemplative techniques, studying sacred scriptures, integrating spirituality with politics, economics, social and business practices, getting actively involved into healing the planet, etc. As a result, I am now convinced that the essence of a "new mindset" or a "new form of leadership" requires significant shifts in our individual and collective consciousness. Thus, a new mindset for sustainability must be the result of an education system that truly pays attention to at least two key components: human consciousness (i.e., *establishing inner incentives*) and the real nature of sustainability in development (i.e., *establishing outer incentives*). Both are inseparably interdependent. They are *the core* of mindsets for sustainability.

Our Inner and Outer Experience. The nature and level of consciousness and awareness define the core of alternative mindsets. Thus, a mindset for sustainable development will only surge as an outcome of what defines and nurtures our consciousness: experience; the intensity of that experience; the capacity to hold these two; the quality of one's discernment; and the expressions of our cognitive understanding. These dimensions are essential to design leadership education programs for sustainable development (e.g., experiential education). At lower levels of consciousness, nature is just a useful collection of "things" (trees, rivers,

mountains, animals, flowers…), governed by some sort of natural law. At lower levels of consciousness, nature appears as a separate entity from human beings, giving rise to a mindset responsible for the total devastation of nature. At higher levels of consciousness, nature is a being, not a thing, sharing mutually harmonious and meaningful interdependent interactions. The levels of consciousness are also essential in defining "sustainable development." Specifically, *as a specific stage of material development: material-based mindset (MBM); as a collection of individual and collective values—va*lue-based mindset (VBM); *as a bundle of human and nature rights*—rights-based mindset (RBM); *as a style of life and right livelihood*—lifestyle-based mindset (LBM); *as a power structure of access, use and management of natural resources*—power-based mindset (PBM); and *as a state of human consciousness for all forms of life on the planet*—consciousness-based mindset (CBM).

Leaders Do Not Grow on Trees. Incentives are needed to create an enabling environment for leadership to unfold in its many forms. Leaders "to be" and "to become" (transformation) respond to inner and outer incentives brought about by instruments of self-realization. In daily life, these incentives create conditions to self-realize those sustainability-leadership attributes we are all looking for. The incentives for traditional managers are usually rather different. The leader's incentives are not necessarily material ones, e.g., wages, salaries, bonuses, profit sharing, or wealth perse, which are most often present on the path of most corporate managers as gains and losses are at the core of corporate strategic planning. The corporate reward system plays a vital role to create outstanding managers. This does not invalidate the subtler, and non-material, instruments of any manager's inner transformational processes. However, at the very core, leadership in itself is the manifestation of an inner quality (inner state of being) of the mind, body, soul, and consciousness. This must make us to reconsider the actual content, quality, and tenor of education. Education must also be considered another form of incentive. This is an essential message of this book.

Mindset and Human Empowerment. To weave a new quilt of leadership, we must understand a "mindset" as an expression of human empowerment (i.e., outer and inner empowerment). The metrics of empowerment or disempowerment have to do with how fast we will move

toward planetary sustainability. Thus, my focus on the nature of a collective mindset. A mindset is an *inner force* which designs the path (e.g., instruments, purposes, projections, attitudes, expected outcomes) that puts in motion the quantity and quality of energies responsible for any given set of outcomes (e.g., sustainability, empowerment). A mindset is a blueprint containing all the "pre-conditions" and "pre-direction" leading into human decisions, actions, and behaviors. A mindset is the consolidation of a basket of one's own cognitive experiences unfolding from our inner self, deeply anchored into consciousness.

Leaders as Single Entities. In many debates "the leader" is presented or referred to as *a single-individual-entity*: A Single-Person-Unit-of-Account in the analysis. The attributes of these leaders are high in numbers and the expectation is that through education the potential leader will acquire those attributes, although, one has to go far beyond acquisition. The composition of the bundle of attributes depends on the paradigm of leadership one is proposing: social leader, transformational leader, ethical leader, service leader, spiritual leader, etc. To go beyond acquisition one must realize that almost all attributes are not "things" but "states of our inner being" and, thus, they are *to be self-realized* (e.g., to be compassionate demands the self-realization of compassion, sensitive demands the self-realization of sensitivity, resilient demands the self-realization of resiliency, listener demands the self-realization of listening abilities, aware demands the self-realization of mindfulness, conscious demands the self-realization of ever higher levels of consciousness). However, there is an individual and a collective dimension, or social dimension, of this process of self-realization. The story of a leader does not end with an individual process of self-realization, for example, of compassion, but with a simultaneous commitment to construct a compassionate society. Far beyond the corporation, the government agency, or the household. Today's education system goes as far as enabling individuals to realize the states of "doing," "knowing," and "having." The next generation of education systems—the education system for leaders on sustainability—will also include the states of "being" and "becoming." "Becoming" individual and collective agents for change and transformation. This calls for structural reforms in education, which in Western cultures is rather individualistic, competitive, and materialistic. This type

of education is not really transformational. The best it can do is to be an effective vehicle to increasing *the information's metabolic-rate* allowing students to digest huge amounts of information.

Vision and Mission of Education. It is imperative to change the vision and mission of education. If not, very little transformation will actually happen. A lasting change in the mindset of educators and students is needed by practicing contemplative techniques. Education is not just about processing more information, repetition, memory. Education is the vehicle to the self-realization of sustainability values, the creation of a new vision that leads us to think outside the box, the embracement of a new language and a social grammar coupled with the right action and behavior, the change of individual and social habits responsible for environmental degradation, etc.

The Common Good and Planetary Leadership. This book illustrates how individuals can develop into leaders who genuinely care for others, and lead organizations to the greater care of a common good. New leaders must recognize this common good in all human activities: politics, economics, and social. These are leaders who are fully aware of all forms of interdependence in order to properly manage our global environment.

Planetary Trends. We all must aspire to planetary leadership. The recent Covid-19 pandemic demonstrates that. This is the ultimate expression of a collective mindset. Thus, the need to recognize the most important planetary trends that will change the view of "the leader." **First**, *that despite of our different origins and diverse backgrounds, we have a shared collective destiny. We have a planetary destiny.* The old country-based view (individualistic) is becoming too ineffective to address the sort of challenges we all face today (e.g., climate change, health pandemic). The global institutions created to address the challenges posed by World War II, are not adequate any longer. The global agenda has dramatically changed since. **Second**, *that we are witnessing the birth and uprising of "planetary citizenry."* Such form of power and leadership is strengthened by the communication revolution and the power of social media. This power is shifting the emphasis toward co-leadership, if not collective leadership, community leadership, or people-based planetary leadership. The

flattening of corporate structures and the horizontal nature of management also represent expressions of citizenry within the corporate world. Sustainable development must be coupled with empowerment of citizenry. One goes with the other, inseparably. **Third**, *that no leadership will yield the expected results without an education system for the formation of planetary citizens.* More than ever before, we need a new "invisible hand." The economic neoliberal system has engaged the market to become that invisible hand. In communist countries, governments are that invisible hand. Both, unsatisfactory with respect to attaining sustainability. The new invisible hand will be based on new leaders, but we are not winning the battle. The impact of leaders for sustainability will multiply geometrically with the formation of planetary citizens. Thus, leadership must go down to the grass roots and touch millions of communities. This represents the horizon of all the leadership models of the future. **Finally**, *that we depend on new education systems for a sustainable planet.* We are all relying on a new education system. Teaching sustainable development by itself is not a sufficient condition to develop a sustainability mindset. Attaining a sustainability mindset needs an education system that creates the conditions and vehicles to access the fully expressed soul of a leader. Let education be part of the solution!

Redirecting Education Systems. This book contains a wealth of ideas to redirect education systems in both developed and developing countries. Those committed to new forms of leadership will find important foundations of transformative, prosocial, common good, ethical, and connective forms of leadership. This book addresses the new context in which business operates: the Anthropocene, and the demands it poses on new leaders. As if this were not enough, this book singles out the voices of a new generation of leaders who are claiming for a new way of doing things. They do not have answers, but they are loudly requesting that we review the operating system of our businesses and governments and adjust to the new landscape. It provides key materials to leaders motivated to human empathy and ready to act in ways that enhance the welfare of those they are committed to serve. Leadership geared to develop *prosocial actions*, which benefit millions of people.

The Road We All Have to Travel. This book shows a road we cannot avoid, in a world facing major collective uncertainties like global

health pandemics, climate change, biodiversity depletion, pollution of the oceans, water and air contamination, poverty and injustice, democratic deficits, dismembering of local communities, and more. This book is a road we all have to travel.

Santiago, Chile

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The original version of the book was revised: Correct affiliation of the author (Aixa A. Ritz) has been updated in Frontmatter. The correction to the book is available at https://doi.org/10.1007/978-3-030-76069-4_13

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Introduction

Isabel Rimanoczy and Aixa A. Ritz

The Sustainability Mindset has been defined as a way of thinking and being, that results from a broad understanding of the ecosystem, from social sensitivity, an introspective focus on our personal values, and higher self. The Sustainability Mindset finds its expression in actions for the greater good (Kassel et al., 2018).

This definition suggests that a particular way of thinking and of processing information has an impact on the decisions we make, especially when we transcend the here-and-now and grasp the wider perspective of the ecosystem. It also implies that when we develop social sensitivity our actions become more beneficial for the community at

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large, and that when we explore our personal values, we develop a higher degree of self-awareness. This is critical for reviewing the paradigm we have adopted, something that will impact our behaviors. Finally, the definition suggests that getting in touch with our purpose, with our higher self, is a leeway to actions for the greater good. Sustainability is definitely the name of actions for the greater good, considering the social and environmental expressions of it.

While these components are not new, they have been only recently connected in the concept of the Sustainability Mindset. The goal is now to operationalize its development, as a new practice of leadership is required.

On the other hand, it is certain that the leadership field of study is extensive and that it has been of great interest to practitioners and scholars for a long time. Theories have been developed to establish individual and group leadership characteristics and major leadership styles have been studied to learn what makes leadership and its practice successful. Leadership research includes studies to understand if leadership traits are innate or if these traits can be developed, studies to determine if leadership is a relationship between leader and followers or if it is linear. Leadership literature is also rich in definitions of what constitutes leadership, but a recognized universal definition of it does not exist.

Power is acknowledged as inherent in the practice of leadership and French and Raven's model of social power, developed in 1959 (Raven & Erchul, 1997) is often cited in leadership literature. Whether power held by leader is referent (based on identification of followers with the leader), expert (based on leader's knowledge and expertise), coercive (leader's ability to penalize), and reward (leader's ability to reward followers), power is necessary to lead successfully and how it is exercised distinguishes an authoritarian from a transformative leader.

In this book transformative leadership is premised on Mezirow's transformative learning theory and how, through critical self-reflection on how we interpret our experiences, one's frame of reference can become more inclusive and discerning of personal experiences (1990). Critical self-reflection involves questioning our beliefs and actions and this process can be aided by communicative learning or teaching; questioning

of one's beliefs and actions is instrumental to practice of transformative leadership. Transformative learning theory literature is often associated with social action.

Transformative and transformational leadership are often used interchangeably, but distinctions between these two practices of leadership need to be made. Shields (2010) poses that transformative leadership is concerned with the impact actions within the organization have on society; transformational leadership focus is the organization and its success. Transformative leadership is concerned with social inequalities impacting those outside the organization while transformational leadership is practiced within organizational frameworks to ensure efficient operations (Shields, 2011). Thus, a transformative leader considers social and economic inequalities caused by organizational operations whereas the focus of a transformational leader is to, in a profitable manner, achieve goals set by management in the organization. At the core of transformational leadership are organizational operations and efficiency. Transformative leadership on the other hand focuses on social and economic effects caused outside the organization as a byproduct of an organization's economic success. Weiner (2003) defines transformative leadership as "…an exercise of power and authority that begins with questions of justice, democracy, and the dialectic between individual accountability and social responsibility" (p. 89). For Weiner, leadership must be conceptualized as more than a hierarchical construct and an exercise of power, transformative organizational leaders must be accountable for their actions and they should exercise social responsibility.

In her introduction to transformative leadership Shields (2011) states that this type of leadership must begin with a global perspective, one that includes members of society in which the organization operates. Transformative leaders are cognizant of social inequalities and power exercised by those with privilege in society and they act on these imbalances when setting organizational goals. Shields asserts that "To be truly transformative, the processes of leadership must be linked to the ends of equity, inclusion, and social justice" (p. 5). It can be argued that transformative leadership is premised on action taken outside traditional and hierarchical organizational structures.

Weiner (2003) and Shields (2010, 2011) conceptualizations of transformative leadership are both grounded on pedagogical context and on Freire's conscientization process through which an individual's social reality can be awaken through reflection and action (Freire Institute, http://freire.org/). In conscientization and transformative leadership critical reflection and action are requirements.

It can be argued that true transformative leadership, leadership that compels leaders to critically reflect on their organizations' operations and how these operations impact environment and society, can be successfully practiced in for-profit organizations. The 2015 United Nations Sustainable Development Goals (SDGs) (http://un.org/) provide leaders with a framework for critical reflection and a call for global action.

In the present global, interconnected, and interdependent world where climate change, human rights violations, and inequalities are daily occurrences, transformative leaders are needed and can succeed. Over 2000 successful businesses stories published by the AIM2Flourish (https://aim2flourish.com/) initiative, support the claim that transformative leaders succeed when they are guided by critical reflection followed by action and when allowing UN SDGs to guide organizational action.

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Part I

Sustainability and Leadership in Organizational Operations

2

Addressing Sustainability Challenges Through Supply Chain Managers' Transformative Leadership Behavior

Morgane Fritz and Miguel Cordova

Introduction

> Only generals who know all terrain variables are able to manage the army.
> *Sun Tzu in the Art of War*

Top organizational leaders have to face several challenges to properly drive their firms through complex business environments in order to achieve different strategic goals. This complexity is emphasized not just by the increasing competition and globalization phenomenon, but by global threats and general risks too. Many of these global concerns are

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related to sustainability issues, and organizations of any kind strongly need their leaders who should conduct firms' initiatives, bearing the consequences of their daily business decisions.

Regarding worldwide sustainability issues, the clock is ticking faster and against us. The global pact of the United Nations, which aimed to fulfill several commitments by year 2030 through the establishment of 17 Sustainable Development Goals (SDGs) aligned with general concerns related to social impacts, environmental detriment, and economic growth (United Nations, 2015), seems certainly overwhelmed by unexpected decisions merged with an inexplicable countries' inertia (Gonzalez-Perez, 2016) and a stronger need for resilience in business and society (Winnard et al., 2014). Henceforth, individual behavior would be insufficient, conversely businesses, government institutions, nonprofit organizations, and other civil society associations have to work together, toward global common issues regarding social, economic, and environmental welfare. For instance, specific natural environments such as the ocean that represents the seventh largest economy in the world, and generates large revenues and supports people's livelihoods, need protection and proper regulation in order to overcome risks and severe damages (UNCTAD, 2020).

Since transportation activities evolve into huge systems of interconnected stakeholders (Southern, 2011), supply chains use their global scale scope to tie processes, organizations, and individuals within an integrated structure that provides operational advantages as well as performance opportunities (Fontalvo-Herrera et al., 2019). Furthermore, supply chains' top management teams are strongly related to the most important decisions about incorporating sustainable practices into firms (Fritz, 2019), which have to go beyond competitiveness (Cooper et al., 1997), overcoming the traditional misconception that there is conflict between being sustainable and being efficient (Leonard & Gonzalez-Perez, 2013; Porter & Van Der Linde, 2009). In fact, despite different operational and sustainability trade-offs that technological innovations would generate within supply chains (Cordova & Coronado, 2021), they are able to achieve sustainability goals and incorporate their practices without negatively affecting other important firms' performance measures (Srivastava, 2007). Furthermore, sustainable initiatives would

become reliable drivers for companies' good reputation, enhancing social acceptance of their main stakeholders (Gomez-Trujillo et al., 2020). Hence, supply chain leaders need to have a broad vision of their firm, their partners, and their working environments in order to integrate effectively sustainability features into their already complex operations (Rimanoczy, 2017). This means they need to incorporate a strong and permanent sustainability mindset in their daily decision-making process.

Moreover, this sustainability mindset has to help these supply chains' leaders to correctly navigate through a global business environment which is constantly changing its rules. The latest COVID-19 pandemic declared by the World Health Organization (WHO) in middle March 2020 (WHO, 2020) faced supply chain managers with unexpected and difficult decisions never taken ever such as stopped or delayed operations, supply chains' partners bankruptcies, and severe supply disruptions. These serious effects caught many organizations completely unprepared (Choi et al., 2020). Furthermore, according to the World Economic Forum (2020), the global landscape of interconnected risks demands careful attention from countries and organizations, toward repeatedly future crises scenarios all over the world. Societies' main stakeholders have to rethink how to overcome crisis' effects, rebuilding their economic, social and environmental initiatives (Koening, 2018), and continue moving forward with the sustainability agenda which is currently underperformed (Chan & Amling, 2019).

The focus of this chapter is to highlight how transformative leadership is urgently needed in order to address global sustainability concerns, enhancing and implementing sustainable practices within supply chain management and operations. Moreover, this study aims to discuss sustainability mindset as a valuable instrument for transformative leadership toward the achievement of SDGs in supply chains and their recovery capacity from major crises, such as COVID-19 pandemic. Hence, the general concern addressed by this chapter is *how transformative leadership can support the need for sustainability in supply chain management and operations?*

As for the rest of the chapter, Section "Sustainability Management in Supply Chains: An Overview" presents an overview of sustainable supply chain management, revising the meaning of supply chain management

and giving examples of sustainability challenges in supply chains. Section "Decision-Making in Supply Chain Management: Drivers, Barriers, Challenges" describes how decision-making usually takes place within supply chain management, which is essential to understand to highlight the complexity of supply chain management. Section "Developing a Sustainability Mindset Among Supply Chain Leaders" integrates the sustainability mindset concept with the role of supply chains' leaders in order to highlight how a transformative leadership would be able to support supply chain leaders with global sustainability concerns. Finally, the last section of the chapter concludes the study and presents some practical implications for managers, as well as some recommendations for pedagogy and further research in academia.

Sustainability Management in Supply Chains: An Overview

Supply chain management is often defined according to Mentzer et al. (2001) as "*the systemic, strategic coordination of the traditional business functions and the tactics across these business functions within a particular company and across businesses* within*the supply chain, for the purpose of improving the long-term performance of the individual companies and the supply chain as a whole*" (Mentzer et al., 2001, p. 18). Since the 2000s, an increasing attention has been paid to supply chain sustainability management (SCSM) due to globalization of the economy and increasing inter-firm and inter-supply chain competition (Gold et al., 2010). In some cases, SCSM can also be an important competitive advantage (Markley & Davis, 2007) and the current context, with increasing negative consequences of Human production and consumption patterns being studied and disclosed to the general public, will likely enhance this competitive advantage and encourage SCSM to go further.

SCSM is commonly referred to as "Sustainable Supply Chain Management" or "Green Supply Chain Management", that is used interchangeably (Fritz, 2019). However, the difference of meaning between these terms is to be underlined. By using the word "green", Green Supply

Chain Management emphasizes the environmental pillar of sustainability, related to the economic gains companies can make by, for instance, managing their waste better. By using the word "sustainable", Sustainable Supply Chain Management accounts for the essential three pillars of sustainability: the economic, environmental, and social pillars, as per the Brundtland Report (WCED, 1987). Another important fact is that to date, there is no consensus on how to define SCSM. One can find at least 16 different definitions (Dubey et al., 2017), which does not facilitate the identification of practical solutions to make supply chains sustainable. Finally, there is to date no supply chain that is fully sustainable since the production of a product/service may require the use of non-renewable resources, which per se reduces the amount of these resources available to future generations, or the consumption of renewable resources goes too fast compared to the time needed for it to naturally regenerate. Every year, the amount of natural resources the earth can produce in one year is consumed earlier than it should be, called the "overshoot day", which occurred in 2020 on the 22nd of August according to the Footprint Network.[1]

With these concepts in mind, SCSM appears to be a key to address sustainability challenges, especially those related to our consumption and production patterns (SDG n°12). But taking a supply chain perspective allows to identify how interconnected these SDGs are. Research and the news show various practices and facts that hinder indeed the implementation of the SDGs at different stages in the SC (e.g., upstream, on the production/assembly site, downstream). A few examples are given in Table 2.1.

Based on these examples, it appears essential to develop a systems perspective in supply chain management, which is one of the principles of the sustainability mindset. A systems perspective would enable SC leaders to identify, anticipate, and eventually avoid negative consequences of SC operations and management along the SC, whether upstream, on the production/assembly site or downstream. To examine this proposition, one needs to be aware of factors that support decisions made by SC leaders.

[1] https://www.footprintnetwork.org/. Accessed 16 October 2020.

Table 2.1 Examples of supply chain activities hindering the operationalization of SDGs

SDG	Sustainability challenges in SCM and references
1. No poverty	Fragmented processes (Fish 2.0, 2017) as well as resource access inequalities derive in severe revenue asymmetries among fish supply chains' participants, driving fishermen and their families into low living standards and poverty (Wekke & Cahaya, 2015)
2. Zero hunger	People in war zones or inaccessible areas are unable to get the food from supply chains because of the lack of strategy and regulation that allow these to reach them (Chotiner, 2020)
3. Good health and well-being	Several cases of reported lack of Quality, Health, Safety, and Environment measures, especially in developing countries. For example, the Rana Plaza collapse, under the responsibility of several SC stakeholders (Jacobs, 2017)
4. Quality education	More than 3 million people do not have internet access (UNESCO, 2020)
5. Gender equality	Limited share of women with managerial responsibilities in SCM, glass ceiling issue, salary gap (Ruel et al., 2020)
6. Clean water and sanitation	Several cases of reported fuel contamination leading to losses of biodiversity with long-term environmental impacts such as with the Erika tanker oil spill on the West Coast of France in 1999, under the responsibility of Total-Fina-Elf (Kuznetsov et al., 2019)
7. Affordable and clean energy	High energy prices in Chile, partly because of energy-intensive copper extraction (Reuters, 2016)

(continued)

Table 2.1 (continued)

SDG	Sustainability challenges in SCM and references
8. Decent work and economic growth	Several cases of reported child labour and forced labour, especially in developing countries and related to lack of attention in supplier selection or lack of capacity building, for instance in the case of Nike football manufacturer in Pakistan (Distelhorst et al., 2016)
9. Industry, innovation and infrastructure	Lack of innovation and infrastructure in some sectors such as agriculture in developing economies (UNDP, 2020)
10. Reduced inequalities	Some inequalities have risen since 1970s, such as income inequalities in the OECD countries and one of the reasons is globalisation (OECD, 2020)
11. Sustainable cities and communities	Highly air polluting industries in India's large cities (BBC, 2019)
12. Responsible consumption and production	Practices such as overpackaging (Zero Waste Europe, 2018) or planned obsolescence (The Guardian, 2020) do not encourage or enable responsible consumption and production
13. Climate action	Manufacturing processes would be cheating on emissions tests, threatening the protection of the environment, such as happened with the VW case (BBC, 2015)
14. Life below water	Overfishing and threatening practices such as electric pulse fishing (which should be banned by 2021 in Europe) damage the marine ecosystem (Euractiv, 2019)
15. Life on land	Deforestation to develop industrial activities such as palm oil (BBC, 2018) threatens biodiversity in various parts of the world
16. Peace, justice and strong institutions	Corruption leading to abuses of power and unstable institutions such as in the extractive sector (Risk Advisory, 2019)

(continued)

Table 2.1 (continued)

SDG	Sustainability challenges in SCM and references
17. Partnerships for the goals	The evolution of supply chains into complex global systems make it more difficult to gain visibility and traceability through them, in order to fulfill stakeholders' expectations (Hartley & Sawaya, 2019)

Decision-Making in Supply Chain Management: Drivers, Barriers, Challenges

In practice, even though research and the planet's health show the urge to switch to more sustainable production and consumption patterns, the economic system of today is still focussing on three traditional key concepts in SCM: cost, quality, and delivery (Christopher, 2005, p. 15). These are the basic objectives for supply chain managers to satisfy customers in business to business (B2B) settings and business to consumers (B2C) settings. Indeed, "green consumers" still represent a minority of consumers when looking at their actual purchasing behaviors (White et al., 2019). When SCSM is related to lower prices for the same or higher quality and speed, it is then easier to opt for sustainable solutions. Also, there is a strong influence from regulations favoring sustainable products or production techniques, among other drivers and barriers for SCSM (Tay et al., 2015).

Common barriers to SCSM persist such as the lack of awareness and understanding of sustainability challenges by suppliers and customers and the lack of government support (Cheung et al., 2009; Giunipero et al., 2012); skepticism related to socio-cultural factors and high uncertainties concerning the benefits of SCSM (Sajjad et al., 2015); high coordination efforts to manage information which is sometimes confidential (Ahi & Searcy, 2013; Van Bommel, 2011). Thus, besides price, quality, and speed, decision-making in SCM needs to consider the influence different stakeholders can have on firms and their SC leaders.

For instance, L'Oréal, which is a global company, leader in the field of cosmetics and beauty products, has really strict requirements regarding

its suppliers. Quality must be the highest possible because the company's image and reputation is at stake and its sustainability is highly related to its suppliers' sustainability (Withisuphakorn et al., 2019). In such a case, one can refer to power relations in supply chains, where suppliers have to comply with clients' requirements to keep on supplying such large clients. Strict requirements are translated for example through a sustainable procurement policy and processes.[2] Research implies indeed that power relations can be an important driver or barrier to SCSM and such power should be distributed more equally along the supply chain to build sustainable supply chains (Boström et al., 2015). Supply chain leaders need to take into account these power relations and identify where operations and management need to be improved or formalized and which are the powerful and powerless partners and bring them to a dialog and cooperation to improve SMSC.

Besides clients requirements for price, quality, and speed, other stakeholders' expectations may include having a broader sense of responsible consumption, demanding a complete monitoring over the sustainability practices of supply chains' participants. This is the case of Governments for instance and customers (Seuring & Müller, 2008). According to Verity (2020), some strategic key materials introduced at some point in the supply chains and that are used in the manufacturing of popular goods such as cars or smartphones, could probably come from money laundry transactions, and customers would be financing illegal activities without even knowing. Such issues can cause important prejudice to the brand image, as shown with Nike in the 1990s, which pushes customers to verify how sustainable their supply chain partners are. Hence, supply chains' leaders may be the guardians of organizations' reputation as well as the responsible for delivering oversight to those who are not able to have it across the supply chains' multiple operations and stages.

Another good example of how supply chains' leaders face unprecedented decisions was what happened with zoos around the world, as essential supplies such as food or medicines were extremely important for keeping animals safe, but strict lockdowns and enforced disruptions in

[2] https://www.loreal.com/en/articles/a-sustainable-purchasing-policy/. Accessed 13 October 2020.

many supply chains due to COVID-19 crisis caused struggles for them, having to acquire fresh food for instance from unexpected suppliers at expensive rates, pay for overestimated freights, move animals back to their birth places, or even sacrificing them to feed others (Wright, 2020). According to Simchi-Levi et al. (2014), organizations have to focus on their supply chains' vulnerability rather than what causes or where a dramatic disruption would possibly occur. Reinforcing this, Choi et al. (2020) suggest to include supply chains' responses facing potential disruptions in suppliers' performance evaluations. Hence, these kinds of situations would force supply chains' leaders to reassign their resources, prioritize some supply chains' activities over others, and take extreme measures for specific stakeholders' benefit against business results. Supply chains' leaders would need to identify the new trade-offs caused by these big disruptions, such as the COVID-19 crisis, in order to perform with readiness as well as with enough diligence that allow them to rapidly change their key responses toward sustainability concerns.

Furthermore, recent major environmental concerns are also driven by global transportation hazards. The FSO Safer, a 45-years old oil tanker, remained in the ocean for almost 5 years in front of Yemen's coast, having more than a million barrels of crude oil and no maintenance at all (BBC, 2020a). This represents a serious threat for life in the ocean and a real political challenge that has to be solved through international action. In addition, by the end of July 2020, a naval accident occurred near Mauritius's coast. Almost 1000 tonnes of fuel were spilled out from a large iron ore vessel named *The Wakashio*, which finally sank on August 24, severely affecting the biodiversity beneath the ocean, a 100,000 year old coral reef barrier, and the entire economic system in the country, which is mainly based on tourism and local fishing (BBC, 2020b; Degnarain, 2020). Hence, despite the importance of maritime transport to achieve economies of scale in primary materials logistics, having the ocean as operational context for this activity involves huge sustainability-related risks, since some disasters could potentially disable many people's lives and generate irreversibly damage to natural ecosystems. For this reason, supply chains' leaders have to measure their logistics activities impacts in advance, not just heading for efficiency and operational feasibility, but in accordance with their potential damages on nature as well as on

people's livelihoods. Moreover, some situations may highlight the lack of proper regulation to protect different stakeholders' interests. In these cases, supply chains' leaders would need to deal with changes in the international regulations derived from stakeholders' demands.

Other cases may reflect how complicated the incorporation of sustainable practices could be along the supply chain, due to industries' constraints or the core business features. According to the Marine Ingredients Organization each metric ton of fish turned in fishmeal allows to grow more than 4 metric tons of fish for human consumption (IFFO, 2017). However, even when modern feeding models such as aquaculture seem as a promise of sustainable food production for the world, captured species needed to make fishmeal and fishing methods overseas are severely threatening the marine ecosystems, overfishing its resources and putting local legal frameworks under serious risks due to illegal capture practices (Global Reporting Program, 2019). These are important issues that fishery supply chains need to overcome in order to be sustainable all the way through, considering that the seafood sector's supply chains include different intermediaries which usually work fragmented, without clear data and exhibiting low-efficiency levels (Fish 2.0, 2017). As many of the activities involved in fishing are not supervised, strong leadership would be prompted to empower individuals as well as organizations' behavior, which are taking part in the supply chain, toward sustainability concerns. In this case, supply chains' leaders would need to lead the integration of the participants within, incentivizing their sustainability practices and facilitating the communication and resources all the way through these supply chains, as well as promoting a culture of compliance on each stage.

In this part, we have seen through various examples that drivers, barriers, and challenges SC leaders have to deal with are not limited to the firm's scope. Much wider ranges of stakeholders and sustainability issues have to be taken into account and these are supply chain and context-specific. Hence we argue that the key to develop more sustainable supply chains is to train SC leaders to think out of the box, to open their mind, and develop what Isabel Rimanoczy calls a "sustainability mindset" (SM).

Developing a Sustainability Mindset Among Supply Chain Leaders

To develop a sustainability mindset (SM), it is necessary to identify how such a mindset can be developed and one way is through education at school and within the firm.

For some, an SM will be already integrated from the social environment (family, friends). For others, an SM needs to be learnt. Researchers and lecturers slowly realize the need to work on the mindset and refer to concepts such as "research activism", "transition teaching", etc. In SCM, it is recognized that more "critical engaged research" is needed to create and co-create knowledge on sustainability (Touboulic et al., 2020).

To develop an SM at school, we believe that first, teachers need to be aware of what an SM is and how an SM can be stimulated among students (who may be already working in a firm). Rimanoczy (2021), one of the leading experts on the topic, has developed several books around the SM and ways to educate on the SM. It might start by "Stop Teaching" (Rimanoczy, 2016) where teachers are encouraged to develop new methods to stimulate students' critical thinking and understanding of businesses in a more holistic manner.

More specifically, we believe that researchers in the field of SCM could enhance the creation of an SM among SC leaders by developing exercises, teaching cases based on real-world data, and interviews with practitioners to complement the "what" in their research and teaching work with the "how": how to develop more sustainable supply chains? How to enhance an SM among SC leaders? Such research questions require entering the teaching and learning research field to support the transition toward a more sustainable world. As highlighted in OSHA (2016, p. 13)[3] report: "*Business schools are beginning to incorporate these concepts into their programs, and some educational courses and certifications that include ESG topics are available, but additional training and curriculum are needed to increase the knowledge base for these types of investing strategies*". Business schools can indeed be a very important vector for change since they train future managers.

[3] https://www.osha.gov/sustainability/docs/OSHA_sustainability_paper.pdf.

Various tools, that are not specific to the SCM context but to sustainability in general could be used in the field of SCM to investigate their potential to build an SM among current and future SC leaders, for instance: Giving Voice to Values (GVV) developed by Mary Gentile,[4] Aim2Flourish platform to analyze positive stories on businesses and the SDGs,[5] or the Sulitest focusing rather on ecoliteracy.[6]

In addition, joining international networks to share knowledge on sustainability teaching in higher education would help open teachers' opportunities to spread a SM, such as: the UN PRME working group and network led by Isabel Rimanoczy to Leverage resources, Expand awareness, Accelerate change and Partner (LEAP),[7] the French "Enseignants de la Transition"[8] initiative to integrate sustainability in curricula, or the GlobalMovement.net[9] to integrate sustainability in business schools' curricula and research. Indeed, teachers and researchers need to be aware of and respond to the expectations of thousands of students united worldwide through their "Manifesto for an Ecological Awakening".[10]

Another way to develop an SM is in the firm either internally or through third parties (e.g., consultants). In this view, the SC leader and operations related to SCM play a key role since SCM is the way a product is made and delivered from raw materials until the end consumer. To deliver a sustainable product or service, a company needs particularly to pay attention to the procurement department, which is a central and increasingly strategic function in the SC (Sancha et al., 2019). Hence, when looking at sustainability training in SC, a focus is often set on procurement issues such as bribery and corruption or sustainable sourcing. Some of the large corporations have for instance e-learning tools to gain knowledge and exercise key sustainability competences. Thalès for example, which obtained 1st place in the global ranking of

[4] https://ethicsunwrapped.utexas.edu/series/giving-voice-to-values.

[5] https://aim2flourish.com/.

[6] https://www.sulitest.org/en/index.html.

[7] https://one.aom.org/new-item3/new-item.

[8] https://www.enseignantsdelatransition.org/.

[9] https://www.globalmovement.net/.

[10] https://manifeste.pour-un-reveil-ecologique.org/en.

the Dow Jones Sustainability Index in the aerospace and defense sector in 2017, has various e-learning tools and codes of conducts to learn how to avoid corruption, or how to be a responsible purchaser.[11] It is to note that sustainability indices can be additional drivers to support an organization in developing more sustainable practices along the SC such as the Corporate Knights Global 100, or the MSCI Global Sustainability Index (OSHA, 2016, p. 10). Other common sustainability issues in SC are related to workers' health and safety as highlighted in research (Fritz et al., 2017). In practice as well, the US OSHA for instance states that "*Employers are only truly sustainable when they ensure the safety, health, and welfare of their workers*" (OSHA, 2016), which is sustained by the 2016 ILO resolution on Decent Work in Global Supply Chains. On this topic, the OSHA report highlights several key educators, research institutes, and standards (OSHA, p. 7).

Being a SC leader requires being in contact with a wide variety of departments in a firm, not only supply chain and procurement, but also Quality Health and Safety, Finance, Top Management, etc. For this purpose, one essential step to develop an SM among SC leaders and their collaborators is to facilitate engagement because it allows to retain employees and stimulate their commitment by aligning personal and corporate values, to co-create sustainable solutions, and it is through employees that sustainability will be made visible (Polman & Bhattacharya, 2016). Key stakeholders to engage in this process are also shopfloor workers who are in charge for instance of machinery maintenance. As stated by Starr and Bevis (2010), "*education in maintenance has an important contribution to sustainability. The maintenance professional has special needs for accessible training, some very specific to new technologies, for example, but some in broader education leading to a wider understanding of his contribution to the sustainability agenda*". This highlights the complexity to develop an SM among SC leaders: they need to develop their SM, get support from the top management, but also from shopfloor workers and the back office to be able to engage all employees into the sustainability journey. Such efforts are supported

[11] https://www.thalesgroup.com/en/global/corporate-responsibility/ethics-integrity-and-compliance.

by a digital platform supporting for instance the assessment and monitoring of supply chain sustainability performance like SustainHub[12] or EcoVadis[13] and ISO norms (e.g., ISO 26,000 on Corporate Societal Responsibility; ISO 24,001 on Sustainable Procurement). We believe that efforts to be made by various stakeholders in the supply chain should be led and stimulated by supply chain managers to promote a transformative leadership behavior among all managers and create a snowball effect that will reach down to shop floor workers all along the supply chain and will allow making more sustainable decisions and operations.

Conclusions

Examples of what is hindering sustainability inside supply chains are vast. This chapter mentions some of them where stakeholders' interests go beyond traditionally expected outcomes and delve into social and environmental demands, besides economic issues. By doing this, stakeholders may influence supply chain activities to incorporate sustainability practices in order to develop alternatives to fulfill their current expectations as well as global trends' needs. Supply chains are never being so forced as they are today to shift their behavior toward collective welfare.

However, despite supply chains' high relevance and global connectivity properties, convincing their leaders about the essential arrangements for sustainability is a critical task. Supply chains' leaders are in charge of the primary strategies within them, but more important, they are responsible about how supply chain stakeholders think, and how their behavior is going to be facing the changes in the context. Hence, providing supply chains' leaders with proper tools and mechanisms to adopt sustainability practices would be a major concern nowadays. Moreover, focusing on the initial stages of these supply chains' leaders training process would be a strategic step toward the achievement of SDGs.

Important implications for supply chains' leadership toward sustainability are: (i) having a role that extends beyond supply chain strategy but

[12] https://www.ipoint-systems.com/solutions/sustainhub/.

[13] https://ecovadis.com/.

to organization's reputation steward and farseeing provider for customers and consumers decision-making processes, (ii) preventing crisis scenarios and assigning resources as well as priorities among stakeholders, (iii) developing contingency plans that take into account potential damages on nature or people livelihoods, and (iv) having an integrative role, merging supply chain participants' interests into a common strategic objective. Consequently, supply chains would need the development of a transformative leadership, rather than a traditional one, in order to be aware of the boundaries as well as outerlands outside supply chains' operational scope, where sustainability issues are waiting to be tackled. Such a transformative leadership needs to integrate a shaft toward an SM to allow assessing supply chain issues more holistically, from the upstream to the downstream part of the supply chain, including but not limited to the production/assembly site. In addition to contributing better to the SDGs, such a transformative leadership could support supply chain leaders in one of their main tasks which is risk management. But how this transformative leadership should look like and how to diffuse it among supply chain leaders is incipient and remains in researchers and teachers' hands, which are important stakeholders to integrate in the global issue of unsustainable supply chain management.

With this book chapter, the authors intend to highlight the challenges and mechanisms to make decisions in supply chains in order to develop more sustainable ones. We show that such a shift is complex due to the current economic system where profits, speed, and quality still remain the points that the markets assess first. In such a context, it is difficult to leverage SC leaders' power to convert SC in more sustainable production systems. However, we believe that researchers and lecturers can have an important role to play in developing an SM among SC leaders by focusing their research on sustainability and ethics in SCM and their teaching on exercises and contents that broaden students' mind and stimulate their ability to identify and solve often complex sustainability challenges.

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3

Strategic Leadership and the Culture for Sustainability

Consuelo Garcia de la Torre and Osmar Arandia Perez

Introduction

Leadership is a very well-studied construct within the social sciences literature. Different approaches have explained how leadership can transform the social identity of a group of people. Under this idea, leadership has become the holy grail for understanding how managers and leaders can pursue a common goal in their organizations by transforming the mindset of their colleagues and collaborators.

Sustainability mindset is a new vision for a new management paradigm; it considers the full integration of managerial ethics,

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entrepreneurial spirit, environmental respect willingness, systems-oriented thinking, self-awareness and spirituality within the values, knowledge, and praxis of a manager within an organization (Kassel et al., 2015).

It is possible to assume that a complex and significant construct, such as sustainability mindset, would require a very specific kind of leadership; one that can understand the ecosphere and the environment, and at the same time would define it as a multi-system with a lot of interconnections among all the subsystems embedded in it. Also, this type of leadership should develop the necessary spiritual and emotional intelligence in their collaborators in order to let them see the importance of nature, people, and environment as a whole.

In this chapter, we will address the different approaches, regarding leadership that have been used in previous years; then we will describe the leadership needed to foster a sustainable mindset within an organization and the society. We would like to explore the field of study of leadership in regard to its characteristics and how to use them when an organization wants to achieve sustainability.

In order to achieve the purpose of the chapter, first we define sustainability mindset, and then we define different types of leadership in order to address the necessary leadership characteristics to foster a sustainability mindset in an organization.

Sustainability Mindset

Sustainability mindset, as defined by Kassel et al. (2015) is: "a way of thinking and being that results from a broad understanding of the ecosystem's manifestations as well as an introspective focus on one's personal values and higher self, and finds its expression in actions for the greater good of the whole (p. 6)".

For the authors, a broad understanding means to recognize the complexity of the ecosystem that implies the relationship and interconnectedness of different subsystems, and complexity refers to how that interconnectedness affects the human being as one of the crucial participants in the ecosystem.

For a better understanding of what a sustainable mindset is, Kassel et al. (2015) suggested a four-dimension model: the first dimension is an Ecological world view, that implies a broad understanding of the environment and its relationship with each being and the whole system. The second dimension, considered by the authors, is a systemic perspective; in order to achieve a more general understanding of the sustainability issues and the different systems related to them. The third dimension to develop is emotional intelligence, which is a content area that includes three principles: Creative innovation, Reflection and Self Awareness. They address: (a) connecting with our intuitive and creative understanding, which are key factors for developing the necessary innovations in the world, (b) noticing our own space and slowing down in order to pause and reflect, something important for checking assumptions when analysing information, and avoiding automatic responses that may create unsustainability, (c) self-awareness which relates to exploring the bases of our identity, an important part of our behaviour's drivers (Rimanoczy, 2020). Finally, the fourth dimension is spiritual intelligence which refers to the ability to connect to the internal and external resources through regular and constant introspective practices such as meditation, in order to seek for a purpose and its alignment with the personal values and beliefs (Kassel et al., 2018). The Emotional Intelligence is a content area which includes three principles: Creative innovation, Reflection and Self Awareness. They address (a) connecting with our intuitive and creative, non-verbal understanding, key for developing all the innovation the world requires, (b) noticing our own pace and slowing down, in order to pause and reflect, something important for checking assumptions when analysing information, and avoiding automatic responses that create unsustainability, (c) self-awareness relates to exploring the anchors of our identity, an important part of the motivation of our behaviours and also part of the invisible paradigm we enact (Rimanoczy, 2020).

This kind of mindset requires a specific type of leadership that can foster and create a cultural change within the organization, in order to integrate all the aforementioned aspects. It is important to mention that in this chapter we use the Kassel et al. (2018) definition of mindset: "The lens through which individuals view the world and their role/place in it,

including the underlying assumptions, beliefs, and values that inform that lens (p 3)".

Since the four dimensions proposed by Kassel et al. (2018) are also profound in their meaning, they must be broken down into three primary characteristics for a better understanding. From this perspective the authors argued that, in each dimension of the sustainable mindset, three characteristics can be observed: knowledge (epistemological characteristic), values (axiological characteristic), and competence or doing (the praxis).

The epistemological characteristic means the necessary knowledge that must be acquired and generated in each dimension; the axiological characteristics are the values associated with each dimension; and the praxis or doing are the observable practices of each dimension. Table 3.1

Table 3.1 Dimensions of sustainable mindset

Dimension	Meaning	Values	Knowledge	Praxis
Ecological world view	It is a Broad understanding of the ecosystems and the related relationships between beings and the ecosystems	Biosphere Orientation	Eco literacy	Protective restoring action
Systems perspective	Every individual organization and groups are subsystems of a larger one and they are interdependent in their three main dimensions (ecological, social, and economic)	Sense of interconnectedness	Systems theory	Stakeholder engagement
Spiritual intelligence	A connection to the internal and external resources that aligns the purpose of a person, or an organization	Purpose and mission	Oneness	Contemplative practices

(continued)

Table 3.1 (continued)

Dimension	Meaning	Values	Knowledge	Praxis
Emotional intelligence	Ability to maintain equanimity and resilience on the individual as well as on the group	Compassion	Self and other awareness	Global sensitivity

Source Own creation based on Kassel et al. (2018)

summarizes the three dimensions of sustainable mindset considered by Kassel et al. (2018).

Considering all three characteristics of the four dimensions of a sustainable mindset, we can also consider the model proposed by Renée Bédard (2003). Bédard concluded that, when we face complex constructs such as the one we are considering in this chapter, a useful tool for analysing it is what she calls the philosophical rhombus, this rhombus represents the four main characteristics of a complex construct: The ontology, the epistemology, the axiology, and the praxis.

According to Bédard (2003), the ontological dimension is the one that identifies the essential features of being, the characteristics, its own reality or activity; it differs from the accidental or contingent attributes. In this dimension, the mission or purpose is defined. In this sense, the ontological dimension refers to the foundation of the legitimacy of a being, a thing, or an activity.

Then, for Bédard, the axiological dimension is the means, the science and theory of values that underpin specific behaviours and practices. Bédard (2003) considers that axiology is often integrated to ethics or morals and that includes the precepts governing human activity in all its forms.

The epistemological dimension refers to matters relating to knowledge in all its forms.

This dimension refers to the way in which knowledge regarding a complex construct is constructed and strengthened over time. (Bédard, 2003).

Lastly, the praxis or practical dimension differs from the previous dimensions, in the strict sense of intellectual activity (knowledge) and laborious activity (production, manufacturing, creation). "It is the place of human action. Focused as enforcement team, it will include the decision, skills and know-how … broadly covers the creation and production of goods and services necessary for the conservation and development of the society, tools, technology, techniques and procedures related to the human industry" (Bédard, 1994, p. 125).

Bédard used the figure of an iceberg as a metaphor—to facilitate the understanding for an observer of complex concepts. The perceptible dimensions are like the peak of the iceberg, where the observable actions are found. It is necessary to find where the mental suppositions come from, and how those suppositions support our actions, such as the values on which we base these actions. In this sense, the deepest suppositions are hidden from view and interpretation, but they form the base of the three other dimensions mentioned.

In summary, we can recognize a sustainable mindset when the subject considers the whole environment as an ecosystem which needs to be protected, and to do so, the necessity of a profound knowledge of the ecosystem and its relationships is needed. Also, the approach to understand and foster the protection of the environmental system comes from a systemic perspective, because the leader and the group understand the complexity of the system and therefore propose a multi-systemic approach to protect and promote the interconnectedness of every actor within the ecosystem.

In order to achieve such a complicated task, the leader needs to develop spiritual intelligence as well as emotional intelligence. The former is needed to develop a profound purpose of life which should be embedded in a sustainability perspective. The latter will develop the necessary resilience and compassion to pursue a common good among all types of beings within the ecosystem (Fig. 3.1).

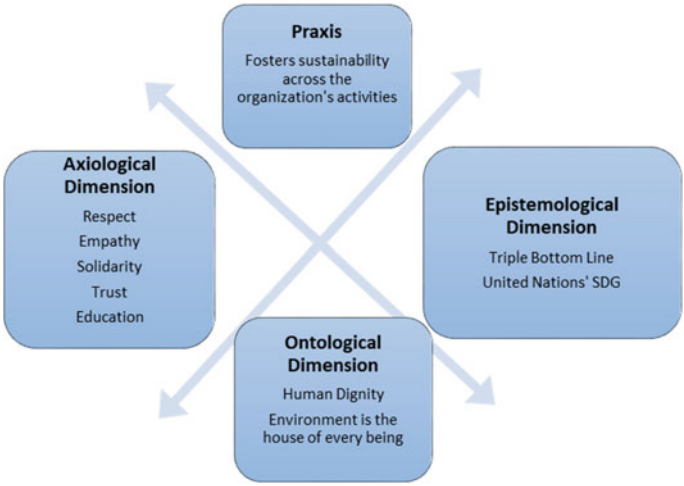

Fig. 3.1 Philosophical Rhombus of sustainability mindset (*Source* Authors' elaboration, 2020 Based on Bédard, 2003)

Leadership Through Time and Its Relationship to the Sustainability Mindset

The notion of leadership has been one of the fields of interest for social science researchers in recent decades. Nowadays, there are more than two hundred concepts and theories on leadership and may be more than one hundred different definitions (Hunt & Fedynich, 2019).

We have determined that leadership in the organization is not an easy concept to define; however, after an extensive research we found that most definitions are centred around the elements that characterize leadership; thus, we have chosen for this chapter the classic Stodgill's definition (1974, p. 3): «*Leadership can be considered as the process (act) of influencing the activities of an organisational group in the effort to orient it towards a goal*».

From Stodgill's perspective, there are three elements that are considered important: *influence, group and objective*. Under this idea, we recognize leadership as a social influence process in which the leader seeks the voluntary participation of stakeholders to achieve a common goal (Nanjundeswaraswamy & Swamy, 2014).

Leadership, therefore, is viewed as a process of influence that has an impact on others to induce them to do something. Also, the influence process is conceptualized in a group context. As mentioned, the leader influences the behaviours of the members of a work group towards a common direction and goal.

Leadership definitions, as well as the different theories of leadership, have evolved through time. Pfeffer (1981) elaborated the idea of considering leadership as a *symbolic action*. Later, Smircich and Morgan (1982) developed the approach of the leader as *manager of meanings*.

These approaches allow to consider leadership as social actions providing significant results for the organizational culture through its members. From this perspective, we found that in the phrase *manager of meanings* there is an irony, because one of the great problems for researchers in this field has been the indistinct use of the terms: *Leadership and management.* For example, Zaleznik (1977) and Kotter (1990), considered that the differences between the two terms rely on how the idea of change is conceived, for instance, Kotter (1990) considers that since the managers produce standards and procedures to assume and control the change, the leaders drive and encourage change considering their teams and their characteristics. Management is concerned with the "here and now" and does not question the organization's identity based on the organizational culture.

The leader, by contrast, *"changes the orientation of people's thinking towards desire, both possible and necessary"* (Zaleznik, 1977, p. 71). Thus, the phrase *manager of meanings* is more a notion of symbolic leadership and is centred on how the people of an organization conceive and visualize their own future and how significant their future is for the organization's purposes.

Classic Theories on Leadership

The study of leadership through time can be structured in different stages. The first one, known as *the trait approach of leadership* emerged during the 1940s. In the 1960s a new dominant approach gained acceptance; *the style approach.* In the 1980s the dominant perspective was

known as *the contingent approach.* And finally, after the 1990s, the *new perspectives of leadership.*

The trait approach of leadership seeks to determine the personal qualities and characteristics of the leader. This orientation implies that the traits of the leader are innate. The trait approach is mainly concerned with studying three features: the physical features, such as appearance, size; the intellectual traits, referring to the aspects of intelligence and abilities; and the psychological traits, which refers to the characteristics of personality, introversion–extroversion, and self-confidence.

For Hunt and Fedynich (2019), the trait approach to leadership is just an extension of a previous approach known as the "Great Man Approach." For the authors, both perspectives were at their time an attempt to develop a general framework for the leadership studies, both perspectives consider the leader as born and not made; in this sense, neither perspective considered every human being as capable to be a leader.

Since the idea of a great man and the trait approach dominated the study of leadership, academics and researchers started to pay attention to power as a key factor that determines the impact and effectiveness of the leader (Hunt & Fedynich, 2019).

For instance, Locke et al. (1991, p. 34) conducted studies on the exercise of power and the characteristics of honesty, integrity, and self-confidence. in a study conducted by House et al. (1991) they addressed the personalities of the presidents of the United States, and their successes, and found a close relationship between their self-confidence, integrity, and their success.

Later, in the 80s, a new approach was born, the style approach. Under this perspective of leadership, there is an important change from the previous perspectives: it tries to study the personal characteristics of the leader that are related to certain behaviours that favour leadership development (Blake & Mouton, 1981).

In the style approach, two new constructs were introduced: the concept of consideration which refers to how the leader behaves with subordinates, and the concept of structure of initiatives, which seeks to assess the extent to which the leader works with clear initiatives and ideas for everyone within the organization. The difference between these two

concepts allows to evaluate the morale of the group and its success when the group pursues a common goal.

In a previous perspective, Nebeker & Mitchell (1974) showed that leaders influence the satisfaction of others at work by pushing them to their limits, and in this sense, a leader is seen as a pusher of peoples' capacities. The works of Lowin and Crait (1968) and Greene (1975), also considered the leader as this figure who promotes and enhances people's behaviour by pushing them to their limits.

In a different perspective on leadership, the Ohio State University studies identified some behaviours opposed to the trait perspective that were indicative of a strong leadership. The two types defined in the Ohio State University studies are: People oriented and Task oriented. An important aspect to mention, is that the Ohio study was more interested in the behaviours showed by successful leaders, this means that the study did not consider the behaviours of non-successful leaders.

Later, a new perspective appeared; "the contingent approach" of leadership that stresses the situational factors faced by the leader. The most representative studies of this perspective are the model of Fiedler (1967, 1993) on the affective leader. Fiedler and García (1987) developed a measurement instrument to determine preferences at work (least preferred co-worker, LPC), a scale with which to measure the leader's orientations according to pairs of descriptive adjectives attributable to personality, related to affectivity and motivation for tasks. This idea has three components in leadership: (1) relationships with members, (2) task structure, and (3) position of power. Fiedler collected accumulates evidence to state that task-oriented leaders are more effective in both high-control and low-control situations. If the leader is relationship-oriented, he/she is more successful in situations of moderate control.

Thus, we can infer that the leader´s personality is not the only aspect that influences the performance of a group, but there are more issues that contribute to the performance such as the context, and the follower expertise that may be a factor for the success.

The approach brought along various controversies due to the difficulties of controlling contingent variables. Despite this, there are many studies that have used the model and its instrument, such as: García and Strube (1981), Kennedy (1982), Podsakoffet et al. (1990), Peters & Austin (1985), and Bryman (1986).

Modern Theories of Leadership

Leadership in the modern era is defined for considering the relationship between the leaders and the followers. Thus, as main representatives of transformational leadership: Bass (1995), Tichy and Devanna (1986); for charismatic leadership: House (1977), Conger (1989); and for the visionary leader: Bennis and Nanus (1985), Kotter (1990).

The main idea shared by researchers in this approach is that a leader defines the organizational reality through the articulation of his/her vision. This is done by defining the vision, the mission, and the values that he/she upholds. Under this approach, which was developed by Selznick (1957) and Zaleznik (1977), we also find the studies on political leadership by Burns (1978). In his work, Burns makes the distinction of the dichotomy existing between two types of leadership. The transactional leadership, which is an exchange between the leader and his/her group. This type of leadership is conceptualized in terms of two components: contingent reward and management by exception.

Contingent reward refers to the idea of recognizing team's achievements by the leader and is stated from the very beginning of the relationship between the leader and his/her team. On the other hand, management by exception states that the leader sets the goals and the performance standards, and in some way establishes the punishment if the standards and goals are not achieved.

From another perspective on leadership, the so-called transformational leadership, the leader highlights the aspirations of the group. This perspective defines four components: Charisma, inspiration, personal consideration, and intellectual stimulation (Bass, 1990; Roberts, 1985). Also, vision is a central element in transformational leadership (Bass & Avolio, 1994, 1993, Bryman et al., 1992). At the core of strategic leadership, we find vision which refers to the ability of the leader to define the actions and paths to follow in order to achieve the team's goals. Some studies on charismatic leadership describe the leader's vision as the key element in the organizational strategy. This perspective is not new; in the nineteenth century, Weber (1968 [1925]) defined charismatic leader as someone who shows loyalty to the organization's goals and executes the

organizational activities with a strong authority; this type of leader stimulates his/her team by giving them strong confidence in the importance of their activities on behalf of the organization. Conger (1989) states that leadership has three stages: recognition of opportunities, co-creation of the vision, and finally, the communication of the vision.

Finally, transformational leadership arose as a leadership style where the leader encourages, inspires, and motivates his/her team in order to let them pursue the team's goals by empowering them, and by developing the team's individual capacity to its full extent. Transformational leader proposes an intellectual stimulation of his/her team, he or she also motivates the team in an inspiring way, and finally, consider each individual in all the aspects (Avolio & Bass, 1987; Bass & Avolio, 1994).

Leadership for Sustainability

As discussed, leadership has evolved through time and its conception has changed at the same pace as social changes. Therefore, it is a good idea to consider substantial changes on the definition of leadership to reflect the emergence of a new social perspective on sustainability. Considering this, in recent years more and more studies and theories intent to address the influence of a leader in the adoption of sustainable practices by the organization.

Campbell (2006), Waldman and Siegel (2008) for example, considered that sustainability messages from the organization only can be communicated to the community because of a visionary view from the firm's leader. Waldman and Siegel (2008) consider that transformational leadership can better encourage the sustainability practices within an organization. Angus-Leppan et al. (2010), stated that transformational leadership would be the necessary leadership style to promote sustainability in an organization, due to its capability to mediate between an autocratic leadership and a consultative one.

It is important to mention that according to Metcalf and Benn (2013), a leader is not necessarily a manager; however, a leader within an organization, who recognizes that the organization operates in a interconnected

and adaptive system, can more easily convince his/her colleagues to transform their practices into much more sustainable ones.

For the authors, one issue to be solved by the leader is to address the best way to communicate with the people within the organization. Metcalf and Benn (2013) consider sustainability a complex perspective which involves a strong relationship with the entire environment outside and inside the organization. This requires a very special type of leadership, several authors argue that a leader within an organization that promotes sustainability practices should have a broad perspective of the organization´s environment, must possess a strong perspective of the common good, must be capable to assess and solve the possible impacts in society caused by the organization´s operations, and must be able to sense the spiritual and human needs of the people (Metcalf & Benn, 2012, Kassel et al., 2016, Crews, 2010). This kind of leadership is similar to transformative leadership.

However, despite what we have discussed about sustainability and leadership, sustainability mindset is a much more profound and complex construct that may require a very specific kind of leadership due to its complicated and systemic nature. Bringing up the concept of sustainable mindset and considering the four dimensions posed by Kassel and others, we find that it is necessary for the leader to have an ecological global vision, and at the same time, view the organization as interconnected in a complex multi-system of relationships and consequences.

At the same time, this leader must be able to support his/her spirituality and the spirituality of their collaborators and stakeholders, while having emotional intelligence to interact with different intelligences and spiritualties that at the same time, are in constant evolution. All this in a complex variable and interconnected system. Some possible characteristics of different types of leadership may be useful to develop a sustainability mindset within an organization (Table 3.2).

Thus, these kind of abilities may be difficult to find in a single person. However, transformational leadership may be the possible leadership style that can deal with the complexity of developing a sustainability mindset within the organization.

Table 3.2 Leadership characteristic and their relation to sustainability mindset

Sustainable mindset dimension	Praxis	Leadership characteristics
Ecological world view	Protective restoring action	Able to visualize the relations among the system's actors, and able to determine whether or not the organization fits in the system's dynamics
Systems perspective	Stakeholder engagement	Able to listen and be empathic to the stakeholder's claims and interests. Also, capable to communicate with the organization´s stakeholders in basis of mutual respect and accountability
Spiritual intelligence	Contemplative practices	Capable to support his/her colleagues' spirituality, and able to understand the deep relation between nature and the organization´s stakeholders
Emotional Intelligence	Global sensitivity	Capable to manage and identify his/her own emotions to coincide and support other's emotions for the pursue of a greater goal

Source Authors' elaboration

Transformational Leadership May Be the Answer

There has been an extensive discussion in academia on how moral a transformational leader may be. Bass and Steidlmeier (1999), argued that to be truly transformational, the leader must have strong roots in moral and ethical values.

For the authors, a transformational leader must possess: (1) a moral character that leads the leader to be concerned about others, (2) ethical values embedded in the leader´s vision, and (3) the adequate morality to make ethical choices and the ability to engage followers in the pursue of a collectively common good.

We must state that a transformational leader is one who inspires others to develop themselves, exerts and idealizes influence, stimulates intellectually his/her collaborators, and considers the individual particularities of each of the people involved with the leader (Barling, 2000) (Table 3.3).

A transformational leader could deal with the complexity of a sustainability mindset. However, such perspective may require not just the characteristics of transformational leadership but could also an ethical perspective in the leader that may lead others to assume their own responsibilities when pursuing a sustainability mindset.

Table 3.3 The relation between the sustainability mindset and the transformational leadership

Sustainable mindset dimension	Transformational leadership characteristic	Related by
Ecological world view	Inspirational motivation	The leader inspires others to view the environment from an ecological perspective
System perspective	Intellectual stimulation	The leader stimulates others to explore and understand the systemic relations
Spiritual intelligence	Idealized influence	The leader influences others to develop their own spirituality
Emotional Intelligence	Individual consideration	The leader helps the team to recognize their own emotions as well as to promote the recognition of each individual emotion within the organization

Source Authors' elaboration

Conclusion

Leadership has evolved through times from different perspectives and ideas. Nowadays, transformational leadership can be recognized as a strong ethical type of leadership that may be able to develop in others the necessary capabilities to address whatever challenges organizations may face. Most of these challenges are related to the organization's ability to address sustainability concerns according to the Sustainable Development Goals.

In this sense, sustainability mindset can be defined as a complex construct to develop within members of an organization, and because of that, it requires a specific type of leadership. A leader who is able to view the organizational context embedded in a multi-system ecological environment. A leader should develop his/her own spirituality while developing's other's spirituality. A leader who is emotionally intelligent to recognize his/her emotions as well as to help his/her team to recognize their own emotions.

Such type of leadership may be found in a transformational leader, who is able to motivate and inspire others to achieve extraordinary goals by intellectually stimulating the colleagues and exerting an ideal influence to address the sustainable goals of an organization. In this work, we wanted to propose a specific type of leader for the future, in order to create in an organization the necessary conditions to achieve a change in mentality towards sustainability, with the participation of all its members, creating a sustainability culture and awareness of new ways of running companies that are the best for the world.

According to Sachs (2015), the new definition of sustainable development is oriented to a more practical approach, less focused on intergenerational needs, and more holistic, which links economic development, social inclusion, and environmental sustainability. To facilitate this work, the Global Reporting Initiative, GRI; the World Business Council for Sustainable Development, WBCSD, and the United Nations Global Compact office produced a guideline to help business organizations manage their strategies and help them achieve those goals. In order to achieve its goals, the Global Compact guideline gives direction to the leaders in four dimensions that consider 10 principles. These

principles help the leader to pursue the organization's sustainable goals, by giving direction to the organization's practices. The aforementioned guide groups the ten principles into 4 main dimensions: Human rights, labour, environment, and anti-corruption.

There is no doubt about the importance of the Sustainable Development Goals (Raufflet et al., 2017) for the future of companies, governments, and society in general. We all have a co-responsibility to contribute to building a better world. As never before, companies, through their managers and their leadership, can use their capacity for innovation and creativity to consolidate a productive sector that leads to change and achieve the world we want (Yepes et al., 2018).

We close this chapter with some questions for discussion, that can be useful to deepen the analysis of leadership styles and their impact on the development of a thinking model towards sustainability:

1. What will be the profile of responsible leaders that the world needs?
2. What are the tools that responsible leaders can use to incorporate the SDGs in their actions?
3. Why is it important that responsible leaders align their strategies with the Sustainable Development Goals?
4. In an era with a threat like the pandemic we are suffering, how can we conceive the idea of a leadership that can promote the sustainability mindset?
5. In an era of rapid changes, and considering the innovation and the digital transformation phenomena, how can a leader foster the sustainability mindset, and prioritize the people and their dignity above technology?
6. How can a transformational leader foster the use of digital transformation practices to enhance the wellbeing of the people within the organization?
7. Given the rapid changes in our context and the advance of the digital practices, how can the transformational leader use technology to foster a sustainable mindset within the organization?

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4

Sustainable Development Goals as a Factor in Organizational Competitiveness and the Role of Sustainability Leadership: A Conceptual Model

Marta Fabiano Sambiase, Eliane Pereira Zamith Brito, and Claudine Brunnquell

Introduction

The capacity to compete has worried nations (Cho & Moon, 2000; Porter, 1989), industries (Besanko et al., 2009; Porter, 1989), and organizations (De Castro, 1999; Ferraz et al., 1997). Competitiveness has been widely discussed and researched in the strategic management field. Researchers in the field have derived competitive models and theories that can explain the causes and effects of markets and companies' dynamics and ultimately to guarantee people's quality of life and the survival of organizations and nations.

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Hughes (1987, pp. 551–552) suggests that "the best notion of developed competition in the analysis of the formal economy is inherent to the state of business, known as perfect competition". Perfect competition assumes restrictive conditions, such as buyers and sellers with little power to interfere in market relations, the similar products or services are negotiated, a market self-regulated by price mechanisms, and information equally available for all actors in the market. From a perfect competition comprehension competitiveness at the company level is based on the analysis of gains from the internal allocation of resources between efficient producers.

The market efficiency assumed by perfect competition is limited due to its inability to deal with economic changes, which involve changes in revenue generation without considering the current problem surrounding the limitations of natural, economic, and social resources. The perfect competition also does not address individuals, societies, and nations' survival in the long term. In this sense, sustainable development must be included to guarantee an analysis that better represents the company's complexities.

Many groups have widely used the idea of sustainable development in different ways. The Brundtland Report from World Commission on Environment and Development (WCED, 2020) has the most common definition for sustainable development. The definition describes sustainable development as a process of change, where resource exploitation, investment management, the direction of technological and institutional development are consistent with the current and future needs of the social, economic, and ecological environments (Banerjee, 2002; Claro et al., 2008; Romeiro, 2006). The report considers that resources are finite and that using them badly could lead humanity to a global collapse in the near future (WCED, 2020). So, sustainable development seems to be a promising response to balance economic, social, and ecological perspectives (Andrade, 2004; Corazza, 2005; Freeman, 1996), but it demands organizational change. The evolutionary theory suggests that a company's survival and competitiveness depend on its ability to learn and change its internal decision rules in a changing environment.

According to Dosi (2006) the way organization comprehends the socio, natural and competitive environment determines its development, and economists have been discussing this subject since the 1970s (Common & Pearce, 1973). Articles and books reflect different viewpoints with various focuses: ecological and environmental (Layrargues, 2000), human, social, and for citizenship (Capra, 2007), operations and production, involving productive processes and the development of technologies related to dry production, for example (Manzini & Vezzoli, 2005), and, mainly, studies linking competitiveness with the triad of economy, environment, and society (Baker et al., 1997; Banerjee, 2002; Bansal, 2005; Gladwin et al., 1995; Rodriguez et al., 2002; Senge et al., 2001). There are also many sustainability indicators developed to measure sustainable development quantitatively (Claro et al., 2008; ISE B3, 2020).

This chapter advocates that an organizational dynamic oriented to sustainable development can be a competitive factor for organizations. In this sense, a sustainability leadership (Galpin & Whittington, 2012) can set the context and favor the development and applicability of practices according to this notion of competitiveness. The purpose of this chapter is, therefore: (a) to present an organizational competitiveness conceptual model that considers the sustainable development goals as a factor of competitiveness, and (b) to discuss the role of sustainability leadership in supporting this organizational competitiveness model. The proposed model transposes the sustainable development macro concept within the traditional competitiveness concept (Ferraz et al., 1997) to the level of organizations and strategy fields fundamentally based on sustainability leadership's role in supporting this view.

This chapter has four parts. The first reviews the theoretical concepts of competitiveness in the microeconomic context, discussing its guiding factors. Sustainable development is analyzed as an attempt to discuss the way nations (Baker et al., 1997; Clacds, 2020; Manzini & Vezzoli, 2005) and organizations (Baker et al., 1997; Senge et al., 2001) have been using the term, and how it is comprehended from a company-level perspective. The third part presents an overview of the sustainability leadership concept and the elements involving this leadership type. The last

part presents the conceptual dimensional mapping of sustainable development at the company level and the role of leadership in supporting sustainable development as a competitive factor for organizations. The model's objective is to serve as a basis for a broader view of organizations, one that incorporates society and the natural environment as legitimate stakeholders.

Competitiveness and Competitiveness Factors

There are perspectives to understand competitiveness and several methodologies to evaluate it (Kupfer, 1992). From the macroeconomic perspective, some researchers link competitiveness to the national economy's capacity to demonstrate satisfactory economic results, followed by good economic development in the international market and improve the quality of life and wellbeing levels in its society (Chudnovsky & Lopez, 1999). From the microeconomic perspective, definitions of competitiveness are focused on the company and its competitive capacity according to its projects, production, and product sales.

At the micro-level, competitiveness is frequently understood as a phenomenon related to the development of technical efficiency or singular characteristics of product offered. The ability to better use productive resources is as a source of competitiveness, which is the input-product ratio, or its capacity to convert the input into products with maximum return. It is the producers who define their competitiveness by choosing the techniques to apply. In this case, the concept is understood as an *ex-ante* variable. The control of more productive techniques that affect a company's competitive success should be considered a competitive source (Ferraz et al., 1996; Haguenauer, 1989; Kupfer, 1992). Still, the competitiveness derived from product offer singularity is expressed in market participation, where demand defines companies' competitive position, therefore, competition concept is seen as an *ex-post* variable.

As competitiveness is a dynamic process of the market, managerial behavior, organizations, and consumers (Schumpeter, 2017), neither definition—competitiveness as an ex-ante or ex-post variable—is enough

to explain the phenomenon. Competitiveness must thus be understood based on a systematic approach, where at certain times ex-ante variables carry more weight and at others, ex-post variables are more decisive. However, in any case, market competition and dynamics are central aspects to consider.

Hughes (1987) analyzed competition according to negotiation conditions and a dynamic process related to structural changes and market behavior. From this perspective, competition is better explained as a group of activities that concentrate efforts to complete one producer's objectives over others. Competition is thus defined as a process involving relationships of rivalry between organizations. Competitive rivalry involves both market contexts and the potential to enter into new industries with an attractive return. The rivalry is also seen in terms of price, technological basis of the productive process, or improving producers' information to consumers. Hughes (1987) states that an appropriate political posture on competition needs to be designed considering existing economic conditions and the evidence of various forms of structure and behavior in the market, especially in light of economic policy objectives.

Schumpeter (2017) confirms that capitalism is unfavorable for the development of maximum production and questions the validity of the "perfect competition" concept. They explain that productivity and people's standard of life evolved in the twentieth century if we consider the price to hours worked. This condition is related to the large conglomerates and large companies with a higher quality of life. The main point of this assumption is that capitalism evolves. The process of creative destruction advocated by Schumpeter (2017) is essential for capitalism. The question surrounding this topic is to understand how capitalism creates new structures that destroy earlier ones. Schumpeter's evolutionary theory deals with operational capacities and behaviors in the market, focusing on different aspects of economic change, such as the reactions of companies and economic sectors to altering market conditions, economic growth, and competition through innovation.

Schumpeter (2017) was not the first to consider organic aspects in an economic theory. Steiner (1998) had already addressed the need to understand the market as a social organism: they suggested that

economic science ideas must be continually transformed. We must become aware that we are dealing with a live process and that concepts must be adaptable within a live process.

Kupfer (1992, p. 4) developed a "definition of competitiveness as the appropriateness of strategies adopted by the company in relation to the pattern of competition present in the considered industry or industries". This definition considers competitiveness as "the capacity of the company to formulate and implement competitive strategies that allow it to increase or conserve a sustainable position in the market". Complementing the idea that "it is, therefore, in the decision process of company strategies that the central analytical elements of understanding competitiveness must be looked for" (Ferraz et al., 1997, p. 5).

There are two fundamental aspects of competition patterns to evaluate competitiveness: (1) the specific nature of each sector, and (2) that they are changeable over time. They clarify that competitiveness is not intrinsic to a product, company, or country, but it is defined in the industry's scope and its market and general economic conditions.

The factors determining competitiveness are presented in Fig. 4.1. The structural competitiveness triangle proposed by Ferraz and colleagues (1997) is composed of three elements:

1. The entrepreneurial factors, which are the company's decision process variables and can be controlled or modified through active conduct management.
2. The structural factors, which are partially under the company's influence, and therefore its ability to intervene is limited by measuring the competition process.
3. The systemic factors, which are composed of parameters for the decision-making process that define the environment, and companies have little or no influence.

The entrepreneurial and systemic factors have a generic character in the form and strength of their influence in industrial sectors. The structural factors have a sector-specific character, which more directly reflects competition patterns. This model was empirically studied by Ferraz and

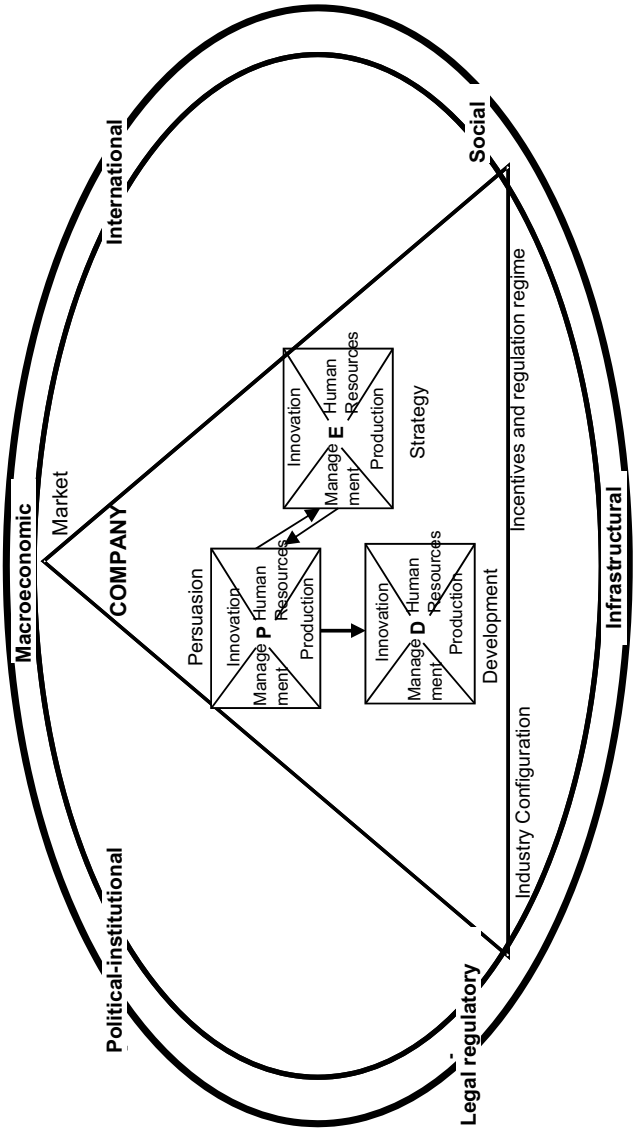

Fig. 4.1 Determinant factors of competitiveness (*Source* Ferraz et al., 1997, p. 14)

colleagues (1997) in different Brazilian industries, and it continues to be valid for its completeness (Rodrigues Pires & Ribeiro, 2020).

Ferraz and colleagues (1997, p. 51) concluded that:

> Defining competitiveness at the individual company level could be considered as competitors for sectors where the main part of the production occurs in competitive companies, taking international patterns as a reference. In the case of very heterogeneous sectors, in which the industrial structure contains significant proportions of leading and non-leading companies, competitiveness should be evaluated by comparing industrial structures segment by segment.

Machado-da-Silva and Barbosa (2002) argue that organizational competitiveness depends on a valid social lead, guaranteeing organizational legitimacy and survival. The notion of sustainable development is encapsulated within the evolutionary economy, mainly emphasizing continuity in the economic process; it contemplates both inherited and acquired characteristics with sufficient variation under adverse stimuli (Nelson & Winter, 1982, 2005). By the time that the model presented in Fig. 4.1 was developed, sustainable development guidelines were not considered in the context of competitiveness. This model should therefore be reviewed and updated.

Sustainable Development

There has been a gap between organizational and natural environment studies for a long time (Gladwin et al., 1995). This gap is because most transactions between human beings ignore the ecosystem laws, which are so relevant to keeping the companies alive in the long run.

The academic, governmental, and non-academic literature has defined and applied the term "sustainable development" in different areas. The term arose from and has been more strongly dealt with in the macroenvironmental economy sphere, raising concerns and directions for nations, governments, and related institutions.

Romeiro (2006, pp. 7–8) studied the history of the term "sustainable development" and suggested that:

> [...] it is a normative concept that came out of eco-development at the beginning of the 1970s. The author of the term has not been established, but a general agreement attributes it to Ignacy Sachs, a leader in conceptual qualifications. It came out of a controversy surrounding the relationships between economic growth and the environment, mainly exacerbated by the publication of Club of Rome's report, which pronounced zero growth to avoid environmental catastrophe.

The author confirmed the existence of two main interpretations of sustainable development in the economic debate. The Environmental Economy represents the first one. It indicates that natural resources (such as sources of raw materials and ecosystems' capacity to assimilate impacts) do not represent an absolute limit to economic expansion in the long term. In the neoclassical analysis, this view assumes that natural resources are infinite, and for this reason, it was an object of pioneering systematic criticism (Georgescu-Roegen, 1993). The second interpretation is mainly represented by Ecological Economics, which sees the economic system as a subsystem of the environmental system that imposes an absolute restriction on the economic expansion. This vision sees capital and natural resources as essentially complementary and scientific and technological progress fundamental in increasing natural resource usage (renewable and non-renewable). Supporters for this vision share the conviction that it is possible to impose a regulatory structure based on economic incentives, increasing its efficiency. They sustain a fundamental question concerning overcoming global environmental limits once the economic system's long-term sustainability is impossible without reducing per capita consumption.

The concept of sustainable development in the academic literature encompasses both macro and microeconomics. There are various learning institutions' cooperation agreements or partnerships with governmental or non-governmental organizations for sustainability studies. For instance, the Latin American Centre for Sustainable Competition and Development (Clacds) was founded in 1995 after the

rigorous study of Professor Michael Porter from Harvard Business School, the world-renowned economist Dr. Jeffrey Sachs, and other relevant academics and entrepreneur such Stephan Schmidheiny, the Avina founder (Avina, 2020), confirmed that there were probably many different definitions of sustainable development. However, this is not a problem since different ways of looking at things provide different ways of discussing a complex concept, improving the debate.

The sustainable development concept is inspired by multiple objectives and features, complex interdependencies, and considerable "moral shrewdness". Gladwin and colleagues (1995) present different definitions for sustainable development according to various authors:

1. Sustainable development (SD) must simultaneously maximize objectives from the biological, economic, and social systems (Barbier, 1987).
2. In 1991, the World Conservation Union declared that SD aims to improve people's quality of life at the same time as supporting ecosystems.
3. Constanza, Daly, & Bartholomew (1992) also defined sustainability as the relationship between human economic systems and the larger dynamic system, but generally with much slower changes than ecological systems, where human life can continue indefinitely, individuals can progress, and human culture can be developed, while human activity must not destroy diversity and complexity, and to work for a system to support ecological life;
4. Meadows et al. (1972) stated that a sustainable society continues for generations, where things are foreseen, flexible, and known as sufficient to not destroy their physical and social support systems.
5. In 1993, Hawken and Shah defined sustainability as an economic state where the demands made of the environment by people or commerce can be met without reducing the capacity of the environment to support future generations.
6. In 1994, The *President of the United States Council on Sustainable Development* announced that sustainability is a participatory process which creates and follows a vision of community which respects

and makes conscientious use of its resources—natural, human, those created by people, social, cultural, and scientific resources, among others.

7. Sustainable development tries as much as possible to push current generations to reach their highest level of economic security and, through democracy and mass participation, control their communities. Furthermore, consumers maintain ecological control of their systems, guaranteeing future generations will, in their turn, act intelligently and appropriately to that which has been provided (Viederman, 1994).
8. Emerson (2020) proposed that all organizations, with or without lucrative ends, create economic, social and environmental value.

> For our model's purpose, sustainable development is considered a compromise between economic growth and maintaining the environment by focusing on social justice and human development, as well as the balanced distribution and use of resources through a system of social equality (Banerjee, 2002). At the organizational level, this conception is part of ecologically responsible organizations. Organizational theories state that environmental integration should be used, such as with Total Quality Management (TQM), analysis of product life cycles, risk management, and efficiency, among other management techniques (Ergene, Banerjee, & Hoffman, 2020). However, it seems that to be thinking about sustainable development and its implications for the company is not just a question of creating and implanting a management technique or methodology. It is also necessary to arrange ways to encourage the consolidation of organizational culture, incorporating inclusion, connectivity, equality, security, and prudence. (Gladwin et al., 1995)

We believe it is essential to have leaders with values directed toward sustainability, which can set the context for team engagement (Galpin & Whittington, 2012) and develop practices to put forward an organizational culture oriented to Sustainable Development.

Sustainability Leadership: An Overview

Ferdig (2007) claims that many leadership theories are anchored on the idea that a leader has a designated role—assigned or acknowledged—and is responsible for observing and analyzing circumstances and finding the best course of action. Through the use of their power—positional or attributed—the leader can manage, inspire, influence, or direct individuals' behavior toward a result presumed to be beneficial for everyone involved. For Ferdig (2007), this view is partially attributed to a worldview of organizations that is based on predictability, control, and stability. However, this comprehension of leadership is not enough to respond to the challenges of the organizational dynamic. Moreover, the concept of sustainability in itself has a complex nature. Even the idea of defining how an organization can be sustainable and what it means makes extraordinary demands on leaders (Metcalf & Benn, 2013).

In this context, sustainability leadership emerges as a possibility to respond to the challenges of an increasingly complex world. "Leadership for sustainability" —and "sustainability leadership" are used interchangeably as concepts in this work—in that leaders adopt new ways of seeing, thinking and interacting, shifting consciousness and promoting actions that result in innovative sustainable solutions (Ferdig, 2007; Visser & Courtice, 2011).

Leadership for sustainability represents "a radically expanded understanding of leadership that includes an enlarged base of everyday leaders in all walks of life who take up power and engage in actions with others to make a sustainable difference in organizations and communities" (Ferdig, 2007, p. 33). Sustainability leaders are those "individuals who are compelled to make a difference by deepening their awareness of themselves in relation to the world around them" (Visser & Courtice, 2011). For Burns et al., (2015, p. 133), the core goal of a sustainability leader is to "guide people and organizations to collaboratively create visions and take action for a more sustainable and resilient world."

Burns and colleagues (2015) synthesize sustainability leadership in three key elements. The first relates to the way of being and acting that is embedded in sustainability values. Sustainability leaders usually

have a strong commitment to their own values, including justice, diversity, openness, and flexibility, and act and live their lives in ways that reflect their values. These leaders create the world they want and encourage others to do the same. Although sustainability leadership does not rely on specific traits, behaviors, and situations to explain leadership, Visser and Courtice (2011) identify some individual characteristics in sustainability leaders. It is important to note that having these characteristics does not qualify an individual as a sustainability leader. However, after interviewing various sustainability leaders, Visser and Courtice (2011) could identify traits—caring, systemic taking, open-minded, emphatic, visionary—styles—inclusive, creative, radical—skills—exercise judgment, long-term thinking, complexity management—and knowledge—global challenges, organizational influences, diverse stakeholders views—which combined can make an individual leader unique (Visser & Courtice, 2011).

The second element in sustainability leadership is a comprehension of *leadership rooted in a living processes paradigm*. Organizations are embedded in dynamic and complex systems (Metcalf & Benn, 2013), and for this reason, effective implementation of sustainability strategies also requires a dynamic leadership process (Burns et al., 2015). Rather than waiting for specific leaders to tell them what to do or how to address sustainability, organization members communicate and share challenges, and adapt their behavior to these challenges. Sustainability leadership is thus seen as something that can be demonstrated by one specific leader and people and teams throughout an organization in responsive processes (Burns et al., 2015).

This returns to Ferdig's (2007) question regarding the assumption of who counts as a leader. In their perspective, anyone can be "a leader" or take responsibility for fostering sustainable conditions in the workplace. Rather than simply having a formal leadership position, sustainability leadership is based on employee engagement to transform a company's sustainability mission, strategy, and values into measurable results (Galpin & Whittington, 2012). The leader is therefore responsible for encouraging workforce engagement. "When employees are engaged with their company's sustainability strategy, they proactively identify, communicate and pursue opportunities to execute the strategy" (Lacy

et al., 2009, p. 491). To increase workforce engagement, Lacy et al. (2009) suggest inviting employees to share ideas with senior management and giving them opportunities to volunteer for local community programs.

The third element in sustainability leadership is comprehending *leadership as an inclusive, collaborative, and reflective process*. From this perspective, leadership for sustainability identifies and empowers the leader that inherent in each person and fosters changes through collaborative and creative means (Ferdig, 2007). Sustainability leadership is based on the idea of leading "with" rather than "over" others (Ferdig, 2007). Instead of giving directions and providing answers, sustainability leaders collaborate with others and create opportunities for people to explore, learn and generate their own answers. Sustainability leaders increase workforce participation to help people solve problems collaboratively (Burns et al., 2015), using the tension, conflict, and uncertainty inherent in the organizational dynamic to create sustainable solutions (Ferdig, 2007). This collaborative practice necessitates both an individual and collective inner process of reflection in order to be effective. It is important that the leader creates an understanding of the self and builds a relational view of the world so that this reflective process will allow cycles of growth and change (Burns et al., 2015).

From a sustainability leadership perspective, all these elements must result in action. According to Visser and Courtice (2011), leadership action is particularly important, because the gap between sustainability aspirations or imperatives and actual performance remains wide. The execution of sustainability actions is the real challenge in bringing sustainability to organizations.

According to Visser and Courtice (2011), sustainability leaders respond to the challenges and opportunities of sustainability through internal actions (organization-oriented) and external actions (stakeholder-related). Internal actions include making informed decisions, providing a compelling vision and clear strategic goals, aligning management and incentive structures (e.g. the governance system and corporate culture), demonstrating accountability and performance improvement (reporting, measurement, auditing), and providing opportunities and resources for self-development and innovation. External

actions include creating cross-sector partnerships, developing sustainable products and services, sharing knowledge and understanding with wider stakeholder groups (public, customers, etc.), and promoting appropriate responses to create sustainability awareness. These actions can transform the context by changing the operating environment (context/policy frameworks/rules of the game), challenging the status quo, creating conditions for positive action, and encouraging openness and trust-building in stakeholder engagement.

In summary, sustainability leadership involves leaders who can deal with complexity, solve complex problems, engage groups in dynamic organizational change, embrace sustainability as a personal value, and have the emotional intelligence to adaptively engage with their own emotions associated with complex problem solving (Ferdig, 2007; Metcalf & Benn, 2013). Natura, a Brazilian cosmetic company, is an example of how being sustainable can bring advantages for companies (see Appendix A). Guilherme Leal, one of the founders and co-president of Natura, found it was possible to unite preservation and development. "*Every time I am asked 'what is the cost of being sustainable?', I don't know the answer. I can only tell the benefits of being consistently sustainable. This allows economic sustainability to also to be consolidated in a very strong way*", he says.

Based on the different understandings of competitiveness, sustainable development, and leadership for sustainability, the next section presents a way to integrate and enable development objectives with competitiveness factors.

Sustainable Development Goals as an Organizational Competitiveness Factor and the Role of Sustainability Leadership

The formulation and implementation of strategies require identifying the competitive pattern of the economic activity. As the competition pattern is related to factors determining the success of industrial groups, "the evaluation of competitiveness is translated into the need to elaborate

multidimensional criteria measuring companies' competitive development, favoring those effectively relevant following current competition patterns" (Ferraz et al., 1997, p. 51).

Common and Pearce (1973), pioneers in discussing sustainability and economic viability, suggest that price mechanism is not a reliable way to break the link between revenue growth rate and resource depletion rate. Price inducement from changes in use can adjust sustainable economic growth to preserve the environment for generations to come instead of leading to failure. Thus, the hypothesis emerges that the benevolent technological benefits of products will produce the desired environmental results only if some socioeconomic condition is satisfied. The authors argue that ecologists are correct in saying that there is a potential conflict between exponentially sustained economic growth and preserving the environment. A possible eco-catastrophe's assertion is merely an extreme form of a proposition regarding the general allocation of current opportunities. The authors suggest that the position of social scientists on this subject must depend on an analysis of how a socioeconomic system responds to economic growth about the connections between the system and the environment.

People still believe that sustainable development is not a factor determining competitiveness for all economic activities. Increasing movements can be found in different areas, places, and businesses, which are still not effective but give some signs of interfering in the pattern of competition in specific economic activities and specific markets. From this perspective, sustainable development is a determinant of competitiveness under specific conditions. However, it also depends on factors that translate into structural, business, and system conditions. Organizational values, innovative capacity, and organization's social capital stand out at the company level.

The organizational value factor is relevant because a company is not composed of physical parts but of the structure of events, interactions, and activities that it has executed (Allport, 1962; Schein, 1965). The main components of a company are its roles, norms, and values. These elements define and guide the functioning of a company. The roles define and lay down types of behavior associated with specific tasks, norms are expectations transformed into requirements, and values are more

generalized justifications and ideological aspirations (Tamayo & Borges, 2001).

The organizational culture guides the means to compete and is formed by shared values between individuals and groups (Kotter & Heskett, 1994). The organizational values, which consists of roles, norms and values, define and guide a company's functioning (Katz & Kahn, 1978), and personal values, which are principles and methods which guide individual behavior.

The fundamental problems for organizations arise from the basic needs that establish the standard behavior, values, and express principles that guide individuals' and organizations' daily lives. A company and its members must identify these basic needs, who must learn to give satisfactory responses that will translate into behavioral aims and motives. Orientation, a process of change where resource exploitation, investment management, the guidance of technological development, and institutional changes are made in a manner consistent with current and future needs, lies on the road to sustainable development, according to Brundtland from the *World Commission on Environment and Development* (WCED, 2020). Thus, it could be said that roles, norms, and values are *ex-ante* factors in guiding company competitiveness.

One view is that competitive potential is translated into terms of the input-product relationship or its capacity to convert inputs into products with maximum returns. It is the producer who defines their competitiveness by choosing the techniques they use. One source of competitiveness could be the control of more productive techniques that interfere in the success of a company's competition (Ferraz et al., 1996; Haguenauer, 1989; Kupfer, 1992). This control depends on the values of the organization and its managers.

Pearce (1999), using Kemp (1997), discusses innovation as a resource for sustainable development in the literature on environmental regulation. So, it is necessary to analyze political instruments' role in inducing major changes in technological paradigms. Kemp (1997) says that it is preferable to create renewable technology markets through government intervention and create supply networks and integrate new regional technologies through planning and industrial policies.

Michael Porter was dedicated to projects maintaining competitiveness from economic sectors in continental America via innovation and defending the sustainable development of nations, with the Latin American Committee for Sustainable Development (Clacds, 2020). Senge et al. (2001) noted that the new economy is at the same time both new and not new. The industry sector is at a crossroads, and the authors suggest that the impact of new production practices and availability of resources could bring about a new industrial revolution. Great team creativeness has its origins in recognizing restrictions, such as those imposed by nature. Restrictions and creativity go hand in hand.

At the microeconomic level, Senge et al. (2001) call the process of innovation for organizations to guarantee survival in future times the "next industrial revolution". The authors referred to Schumpeter's 'creative destruction, where old industries die, and new ones are born. Waves of disruptive technology accelerated and expanded the Industrial Revolution. Some examples are given: the manufacturer of Electrolux products who uses water and powder-based paints instead of dangerous solvent-based ones, prioritized the use of recyclable materials and introduced onto the market the first family of refrigerators and freezers without CFCs (chlorofluorocarbons) which contribute to the ozone layer depletion; Toyota and Honda began selling hybrid cars which combine internal combustion and electric propulsion with similar performance to the competition, and can currently reach more than 70 miles per gallon, with the possibility of doubling or trebling this in the future; in 1998, Xerox introduced their first digital copier where more than 95% of its parts were reused in the manufacture and 97% recyclable, which saved the company US$250 million in 1998. Finally, Interface Inc. generated $140 million by reducing sustainable rubbish from 1995 to 1999 and rethinking its basic business model. In their chief executive's words: "In the future people will throw me in prison" (Senge et al., 2001, p. 26). Companies can change the current competition pattern through innovation to economic activities that act to obtain competitive advantage from a product or resource usage.

Innovative activities that try to make better use of scarce resources or even suggest alternative or substitute resources can help company

survival. However, the solution of one individual company cannot guarantee its activities will be sustainable if the transformations imply a change in the goods the company offers. Brazil has some notable cases of innovation. The widespread of alcohol as a renewable and clean source of energy is an example that demonstrates how consumer and industrial markets are alert to the question of sustainable resources (Copersucar, 2020). There is also innovation in other sustainable energy matrices, such as that by Soletrol, a company focused on solar energy, and Weg, a company that stands out in the wind energy market (see Appendix B). Soletrol and Weg offer the most recent generation equipment with great cost–benefit ratios for the national market. Weg is becoming a benchmark in terms of energy efficiency and economic viability.

In a situation where items change, and the market values the change, companies benefit from the effect of innovation by gaining a source of competitive advantage, but only if their competitors cannot copy the innovation (Barney, 1991; Peteraf, 1993; Peteraf & Bergen, 2003). In any case, analyses of the effects of innovation must be at both the company and higher levels, for instance, economic activity and national levels, because sustainability at one level does not guarantee it at other levels. These companies tend to increase the competition in the renewable energy segment and provide greater sustainable development advances. It permits Brazil to become a major supplier of clean and inexhaustible energy.

Finally, last but not least, Penrose's work (1955) prompted the social capital dimension on companies' growth and size limits. She states that the companies comprising the market, their size, how they are established and grow, their business methods, and the relationships between them define the economy's true nature. They are treated as complex institutions and generally driven by human reasoning. The author criticizes how economists see them in terms of price and allocating resources for production; this view of the firm is inappropriate when balancing economic theory with organizational theory. If studying the firm's growth process is a legitimate proposal for economic analysis. It is important to use a much newer concept of the firm that is clearly defined for different purposes than the traditional one. Lastly, firm growth must be consistent

with the most efficient use of society's resources, and continuing growth must provide a satisfactory return for the firm and advantages for society.

Nahapiet and Ghoshal (1998) debated the origins and conditions of "organizational advantage" from the perspective of human relationships between firms, where in contrast to a focus on the causes and effects of market events, the authors state that organizational advantage is seen as the result of the specific abilities that some firms have to create and share knowledge. The argument is based on the central proposal of social capital theory, that relationship networks are a valuable resource for social negotiations. The networks supply their members with capital gain through collectiveness and their socially established credentials and facilitate new intellectual capital. Further, organizations, similar to the institutional environment, are driven to develop high levels of social capital, and (3) it is due to their dense social capital that companies have market advantages in creating and sharing intellectual capital (Nahapiet & Ghoshal, 1998).

The ideas presented above create a relationship between sustainable development and competitiveness factors, as shown below.

> Competitiveness—is the company's capacity to formulate and implement competitive strategies to increase or maintain a sustainable position in the market (Ferraz et al., 1996, p. 3).
> Sustainable Development—"a process of changes in which resource exploitation, control of investments, the guidance of technological development, and institutional changes happen consistently with current and future needs" (Banerjee, 2002, p. 106).

Competitiveness (CO) positively correlates with sustainable development.

Sustainable development (SD) is a factor of competitiveness, or sustainability depends on organizational values (Ov) as well as innovation (In) and social capital (Sk);

Therefore, supposing that competitiveness depends on individual and organizational values, as well as innovation and social capital,

Then, CO = f (Ov; In; Sk).

At the firm level, competitiveness depends on its sustainable development, which represents its capacity to compete over a long period to guarantee a strong market position. A firm's sustainable development should also be measured by long-term economic performance, which must be associated with a preservation/renovation cost for resources from the environment and preservation/renovation cost for social resources.

Sambiase-Lombardi and colleagues (2010) show how Natura has demonstrated actions guided by sustainable development practices in the market by introducing new technologies, social capital, and organizational values oriented to sustainable development. After ten years, Natura shows how it has orientated itself toward sustainable development objectives in its competitive strategy (see Appendix C). In the Natura Innovation Challenge (Natura, 2020), the company uses a movement based on social capital and collaboration to find innovative solutions to treat the high volume of potential garbage generated by its products' packaging. Mainly guided by production and responsible consumer objectives, Natura stimulates these movements to become competitive in its market. In addition to guaranteeing its company's longevity, Natura takes care of the longevity of external resources.

Based on the concepts and examples presented above, the next section presents a proposal for the incorporation of DS objectives at the organizational level.

The Proposed Conceptual Model

Figure 4.2 is a visual representation of sustainable development as a factor in organizational competitiveness. The model shows that the idea of resource preservation and renovation from a long-term perspective is based on the competitive industrial environment in which it is inserted and the macroenvironment. Sustainable development falls within the structural and systemic factors, mainly because it is a macroenvironmental concept. The macroenvironment affects business factors related to a firm's decision-making process, and the type of operation does not eliminate organizational initiatives to achieve sustainable development objectives. Longevity is in the interest of sustainable development and business competitiveness, showing that a healthy macro environment generates more opportunities for companies. This proposal offers a way to operationalize the transposition of the sustainable development concept to the firm level.

The fact that the concept of sustainable development has its focus on the macro-environment.

The strategic decision-making process and management practices compatible with sustainable development move according to the micro and macro environment. Their velocity will be governed by competition patterns of the industry sector or by pressure from sustainable development measures proposed in this study.

The idea of incorporating sustainability initiatives into their corporate strategies is a worldwide phenomenon. Apple, for example, has an environmental strategy of making products without taking resources from the earth. To achieve this goal, the company is making efforts in three areas:

- Climate change—it aims to become carbon neutral across the company's entire footprint by 2030.
- Resources—it produces products and packages using only recycled or renewable materials.
- Smarter chemistry—it ensures that the products are safe for anyone who assembles, uses, or recycles them.

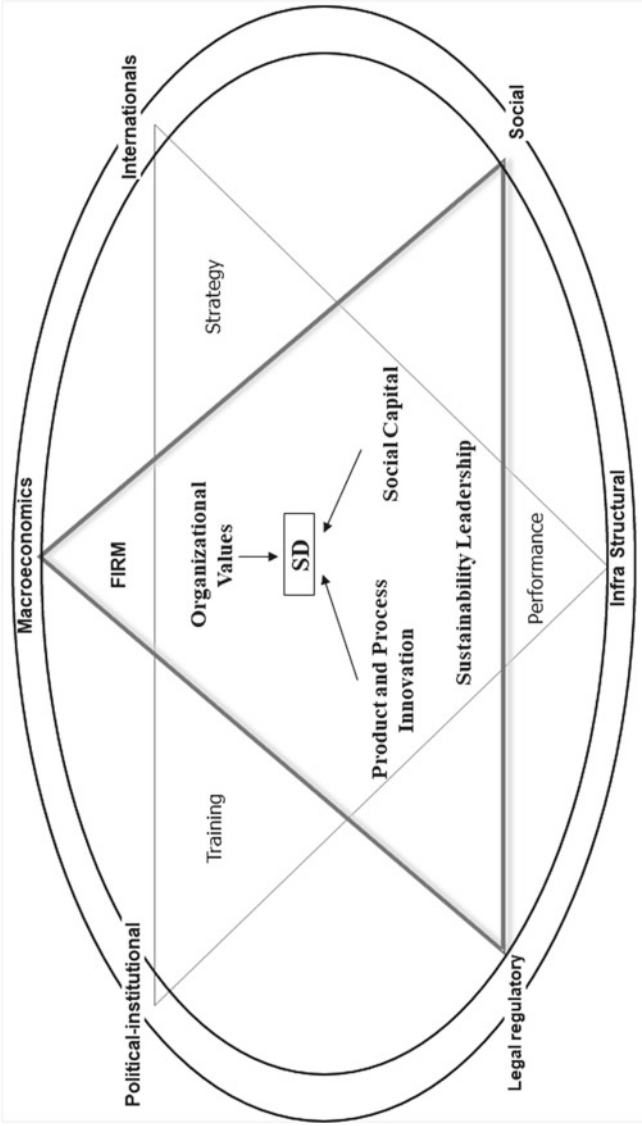

Fig. 4.2 Sustainable development dimensions for the companies and factors determining competitiveness

Similarly, Adidas' general approach is to be a sustainable company, acting as a responsible business. This means striking the balance between shareholder expectations and the needs and concerns of their employees, the workers in the supply chain and the environment, and respecting human rights.

Working toward the incorporation of sustainable development as a competitiveness factor within organizations is not easy or simple. It involves various dimensions (organizational values, social capital, product and process innovation) embedded in a context in which its variables move according to environmental changes. As Metcalf and Benn (2013) explained, leadership is key to understanding how sustainability is related to the broader systems in which an organization is embedded.

Leadership operates in a context that directly or indirectly affects organizations and their decisions. According to Visser and Courtice (2011), this context is divided into external and internal dimensions. In the external dimension, leaders may have a lesser degree of influence (e.g. ecological, economic, political, cultural, and community contexts). The internal dimensions are generally assumed to have higher levels of influence (e.g. the organizational culture, governance structure, or leadership). Implementing the model proposed in this paper thus requires committed leaders, [capable of setting the context, and influencing and favoring the development and application of practices following this competitiveness notion (Galpin et al., 2015).

The discussion addressed in the next section revolves around the type of leader necessary to prompt the required changes. According to Amina Mohammed, the Deputy Secretary-General of the United Nations, sustainable development goals' achievement requires transformational and inclusive leadership. A leadership that prompts people to make decisions that will demand an end to business as usual and embrace innovative ways of working and thinking. Creating a link between sustainable development and competitiveness requires unusual leaders (Metcalf & Benn, 2013).

Conclusion

Gladwin and colleagues (1995) suggested that administration theories should consider a fundamental question: how would we like to live, and what is the role of organizations in this way of life? The unwritten shared laws from administration theories reflect a hidden anthropocentric paradigm. They also try to confront the question of the impact from administration theories and the practice of the complete integral human community, the natural environment, and a sustainable future.

This study has attempted to contribute to more conscientious management on the part of organizations to transform the unfavorable effects of their actions into favorable ones for all stakeholders, including activists, societies, and the environment.

The firm level's proposed sustainable development model comprises the dimensions of organizational values, the firm's innovative capacity, and its social capital. These dimensions can serve as guiding resources for companies' routines and the formation of dynamic skills (Teece et al., 1997).

Considering that the best-intentioned sustainability strategies may be undermined by first-line managers (Galpin & Whittington, 2012), it is important to understand how leaders can incorporate sustainability strategies among organizational members. Inspired by Schwartz (1992), Sambiase and colleagues (2018), argue that individuals tend to place more importance on a specific value if this value is more current in the environment [U4]. In this sense, a sustainability leader's role is to set the context, influence, and favor the development and applicability of practices under this notion of competitiveness.

Appendix A—Examples of Sustainability Orientation as a Factor of Competitiveness

"I only see advantages in being sustainable"
O Estado de S. Paulo Journal, at 18 Aug 2020, by Fernando Scheller and Mônica Scaramuzzo.

For Guilherme Leal, Natura's founder and co-president, environmental crisis is the country's chance to create 'shared prosperity. For entrepreneurs, there is a need for investment in science and technology, and private participation is still insufficient. If the crisis of credibility of the Brazilian environmental policy brought something positive, it was the mobilization of the private sector around the issue of sustainability. For Guilherme Leal, one of the founders and co-president of Natura, this position of the productive sector is finally becoming clearer—even if it has materialized with delay. "*There is a need for public and private investment in science and technology. And the private sector wasn't involved enough until today, let's be frank*", says the entrepreneur (…).

Leal believes that **it is possible to unite preservation and development**. "*Every time I am asked 'what is the cost of being sustainable?', I don't know the answer. I can only tell the benefits of being consistently sustainable. This allows economic sustainability to also be consolidated in a very strong way*".

> "*I don't believe that any sector alone is capable of promoting change*. Nobody is going to stop the deforestation tomorrow, but it needs to show that there is a trend reversal, otherwise the pressure is still very strong".

> "At the same time that we are facing the worst pandemic, *we have never had such a chance to create shared prosperity. This depends on the involvement of all sectors. No wonder ESG (environmental, social and governance criteria) has begun to be talked about, because there is a perception among investors that for the security of their long-term investments, these factors need to be taken into account".*

"The willingness is zero. My gesture was more symbolic than actually thinking we would win the election. But the objective was the same as today: to put on the agenda an agenda that unites production and conservation, which is something unique in Brazil. It is up to us to transform this potential into a competitive differential. We were talking back there that natural heritage and education could generate a sustainable wealth. I'm still in the same footprint that led me to participate at that moment. We need active companies, but also an efficient state to produce quality public policies" (…).

Appendix B—Examples of Innovation for Sustainability as a Factor of Competitiveness

Research Reveals That Solar Energy Avoids Much Damage to the Environment

Soletrol, the largest manufacturer of solar heating systems in continental America and leader in this market, constantly invests in increasing its industrial capacity, developing new technologies, and increasing the popularity of solar heated water in Brazil. Production and energy use are some of the main causes of environment destruction and "therefore solar energy is very interesting because it does not pollute" (Soletrol, 2020).

Other cases like the Centroflora Group (Centroflora, 2020), they are a company specialized in the manufacture of botanical extracts, dehydrated juices, and pulps—as well as essential oils and isolated inputs.

Source Soletrol (2020)

Source Centroflora (2020)

WEG Signs Contracts to Supply Wind Turbines to Wind Farms of Energy Alliance

WEG S.A. (B3: WEGE3/OTC: WEGZY), has signed contracts with the Energy Alliance for the supply of 43 4.2 MW wind turbines, including logistics, assembly and commissioning services, as well as operation and maintenance.

The contracts foresee the construction of four wind farms, totaling 180.6 megawatts (MW) of installed capacity and revenues of approximately R$ 590 million.

According to João Paulo Silva, Superintendent Director of WEG Energia, this supply, besides marking the debut of the new 4.2 MW wind turbine in the market, reiterates the customer's preference and confidence in the company's products and services. "Aliança Energia is our long-standing client and this new contract solidifies this partnership," explains Silva (WEG, 2020).

Appendix C—A Case of Organizational Value, Social Capital, and Innovation for Sustainability as a Factor of Competitiveness

Program to Innovation Challenge from Natura

Source https://innovationchallenge.natura/; https://youtu.be/METsgNcY3dE

From the Beginning We Said We Would Do This Together

We have arrived in more than 35 countries and more than 570 applications analyzed.
We will now go ahead to test the selected solutions of greater matching with our internal challenges and teams.
Evolve the "single use of plastic" models to "zero waste" alternatives are our responsibility. But it is also everyone's responsibility in the world.
We chose to share the other solutions that signed up for the Natura Innovation Challenge to any person or company that is looking for a partner to help solve this problem.
We believe in entrepreneurship, collaboration, and innovation for positive impact.

See How Was the Nic Zero Waste Packaging 2019/2020

Did you know that every year 1.3 billion de tons of trash?
Here at Natura we are concerned about offering the most, using the least, and reducing excesses.
Per year we save the equivalent of the trash produced daily by 4.4 million people.
We reuse 665 tons of plastic in our cosmetics packs per year.
Every year we avoid the disposal of the equivalent of 1.1 million 1-L glass bottles.
We can do more! And together with you we sought innovative solutions for a major challenge: eliminating our packaging waste.
We were seeking innovative solutions for the way we think about materials, the logistics chain, and business.

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Part II

Enhancing Leadership Competencies

5

The Prosocial Leadership Development Process and Its Applications to Business and Education

Timothy Ewest

Introduction

While many have referenced the pandemic of 1918 (Franchini et al., 2020), as an illustrative guide for managing the present COVID 19 pandemic, yet, for individuals, organizations and governments the way forward is opaque. However, COVID 19 impacts are becoming more clear, for it has caused us to fundamentally reassess our understandings of our place within the biosphere. Impacts such as disruptions to the economy are unprecedented when compared to other pandemics. COVID 19 has also negatively affected our environment, decreasing the amount of recycling, with a corresponding five-fold increase in waste.

Ironically, the dystopian reality created by COVID19 has also resulted in impacts which are more sanguine. Chief among them are the early research findings which indicated a major improvement in air quality in urban areas. And, the cessation of human economic activity also resulted

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in improvements beyond air quality, to include cleanliness of beaches and reduction in environmental noise. But, maybe most importantly, COVID 19 has also demonstrated our need for each other, our need to reach out and regard the other with empathic concern. Pfattheicher et al. (2020) research found empathy as a major motivator for individual's choice in physical distancing and wearing a face mask. Additionally, further research has indicated that individuals can be prompted to follow containment measures required for COVID 19 by appealing to prosocial motivations. The conditioning of a global society to embrace empathic values that lead to prosocial considerations are a vignette into the future, where social and environmental crisis will need to appeal to such humane values. The result may be that this critical experience in humanity may usher in a transformative experience wherein people will expand their meaning making capacity to include care for others (Mezirow, 2018). Moreover, it is retrospectively an insight into how leaders will need to appeal to, and lead from empathic and prosocial concerns.

This chapter explores motivations organizations have for sustainability, seeks to delineate the recent emergence of positive leadership theories and their contribution to prosocial centered leadership. Specifically, the chapter discusses Ewest's (2017) Prosocial Leadership Development process, which can be appended to numerous existing positive leadership theories, as a means to describe and guide a leader's prosocial leadership development. The four-stage model is intuitive, yet based on extensive research. These four stages of the Prosocial Leadership Development Process include: antecedent awareness and empathic concern, community and group commitment, courage and action and reflection and growth. Finally, the chapter resolves by discussing two applications of the Prosocial Leadership Development process. The first application considers Prosocial Leadership Development within leaders of small to medium enterprises (SME), endeavoring to determine to what degree the prosocial leadership development model is representative of the identified four-stage model. The research on SME leaders of social enterprises determined a fifth stage. Secondarily, the Prosocial Leadership Development Process is comparted to theoretical pedagogical strategies for cultivating social justice awareness and actions within the lives of students (Ewest, 2018).

Multiple Motivations for Sustainability

Organizational and individual motivations for embracing and implementing sustainability are diverse, the reality is that organizations who choose to embrace sustainability practices are motivated for reasons other than empathic and correspondingly prosocial concerns. For example, Windolph et al. (2014) considered company's motivations and found three basic motivations that were operational within organizations. These three motivations included: seeking corporate legitimacy, desiring market success and internal operational improvements. Their research further determined that legitimacy of corporate operations acted as the primary motivator. Alternatively, consider Chandler (2019) in his popular book on Corporate Social Responsibility who cites four basic motivations for embracing sustainability, they include: ethical motivations, moral motivations, rational motivations and economic motivations (see Table 5.1).

Regardless of the motivation, the goal of creating an economy where embracing environmental and social problems is common place, should be encouraged simply because the Earth's renewable resources have a limited ability to meet the ever increasing human demand. The result is that as resources contract, competition over resources inevitably creates social incivility (Dobkowski & Wallimann, 2002). This is by no means

Table 5.1 Motivations for sustainability

Ethical	A sustainability motivation which is based on ethical reasoning, either consequentialist (utilitarian) and categorical (Kantian)
Moral	A sustainability motivation which is based on moral reasoning that reflects the relationship between a company and the society within which it operates
Rational	A sustainability motivation which is based on the benefits to performance of avoiding external constraints. Anticipating and reflecting societal concerns to minimize operational and financial sanctions
Economic	A sustainability motivation which is based on the economic self-interest for business. CSR adds value because it allows companies to reflect the needs and concerns of their various stakeholder groups

Source Chandler (2019)

a surprising modern day phenomena, it was foreseen by the eighteenth-century economist Robert Malthus (Hollander, 1997) who posited that resources would ultimately outpace the biosphere's ability to sustain the earth's increasing population. Later the sentiment was reframed and echoed by Agrarian Economist, Wendell Berry who suggested that the modern person has ceased to ask what the cost is to the planet's resources which are required to maintain a person's present level of consumption—thus individuals become ignorant and disconnected from the Earth from which they take (Berry, 2015). Wackernagel and Beyers (2019), representing a scientific approach, present research from The World Watch Institute which suggests that the amount of consumption of renewable resources by individuals, organizations and societies is far outpacing the biosphere's ability to meet increasing demands, which will ultimately lead only to dystopian results for the human population—although other forms of non-human life will continue, and ironically flourish without a human presence. Others concur, suggesting that the horizon for the earth's ability to replenish human consumption is on the foreseeable horizon (Marazzi, 2017).

So, while multiple motivations should be welcomed, among Chandler's (2019) four motivations, three are dependent on external forces outside the organization. Specifically, if motivations for acting sustainability are outside of an individual leader's control, and largely based on external contingent conditions, the commitment to sustainable practices is also in danger of being contingent. Three of Chandler's motivations pertain to external factors such as an organizations connection to society, resource constraints and finally, increased value and profit to stakeholders. Thus, a change in an external factor may move the organization to continue to pursue sustainability practices. For example, if an organization can become multinational, it may no longer feel the connection to a local or national community, and thus suspend ongoing sustainability practices. Alternatively, an organization may have gain economically by reducing the packaging in their supply chain, but not be able to see any other benefits from acting sustainably, and thus terminate the practice. The indication is that motivations for organizational sustainably should have no contingency if they are to be perpetual.

Simone Weil (2000), considered intrapersonal obligations to be more central than interpersonal rights, because the fulfillment or insurance of a person's rights was contingent on something external, that being, the other person honoring the individual's rights. Weil suggested that if a person claims that they have a right to something, their rights being honored are dependent on other individuals honoring the person's rights. For example, if someone demands the right to vote, they are now dependent on a nation, state or individual in control to honor their right to vote. Thus, to demand individual rights, while important, is still contingent on others. Obligations, however, have no such contingency, because they are based on the intrapersonal, that being a person's internal ethical commitment(s). Thus, within the various motivations for sustainability, only the ethical motivation would not be contingent.

For Weil, obligations are based on deep needs within the individual, needs of the soul (Andrew, 1986). To surmise and restate; organizations' motivations are contingent if they depend on something external to them. Contingency occurs when motivations are based on markets, resource sustainability or societal preservation—all of which can change. A non-contingent motivation is needed because the terminus of the earth's ability to sustain itself is real and will require an ongoing, sustained effort. Therefore, within Chandler's (2019) motivations, the one which has no contingency is the ethical motivation since it is intrapersonal. While economic, rational and moral motivations are contextually dependent on conditions within the organization and interpersonally within the life of the individual, ethical consideration is intrapersonal, and thus has no contingency.

Kassel et al. (2016) capture the motivation of ethical in their work, suggesting empathic endemic or soulish prosocial values are employed as an ethical motivation for sustainability in what they call a *Sustainability Mindset*. Here the authors define the sustainability mindset as …

> … incorporating the dimensions of values (being), and knowledge (thinking), expressed in actions or competencies (doing): Sustainability mindset is a way of thinking and being that results from a broad understanding of the ecosystem's manifestations, from social sensitivity, as well

> as an introspective focus on one's personal values and higher self, and finds its expression in actions for the greater good of the whole. (p. 44)

Their definition of *social sensitivity*' is further elaborated and defined as an "empathic understanding of human interactions and interconnectedness", making sustainability mindset proposed by Kassel, Rimanoczy and Mitchell harmonize with prosocial and positive psychology theories. Yet, while it is vital that every person at every level of the organization embrace an empathic understanding and to be motivated to be mindful of the limits biosphere to provide for human need, individuals are initially limited in their power or their ability to change their contextual organizational constraints. Thus, individuals in positions of leadership must take initiative regarding the implementation of sustainability.

The Importance of Leadership

Within the sustainability initiatives and research there is the broad recognition that organizational leadership is essential to guide organizations to address social and environmental stakeholder concerns through organizational strategy. Today's marketplace has found an increasing openness and participation by leaders in the executive suite regarding the implementation of sustainability in their organizations (Bonini & Bove, 2014). Of course, the central role of leadership in supporting and guiding sustainability initiatives is intuitively central when one considers the ever present emphasis on leadership within the most pervasive sustainability initiatives including Principles of Responsible Management Education (Karakas et al., 2013) and Conscious Capitalism (Aburdene, 2005). However, as already discussed, leaders and the organizations they guide can be motivated by multiple factors, (e.g. economic, moral, rational) some of which can be contingent on external forces. Therefore, the importance of the leader being driven by noncontingent, internal soulish ethical obligations, a mindset which includes social sensitivity as the primary motivation, becomes not only desired, but critical.

The Importance of Empathic Prosocial Leadership

Recent leadership theories and their corresponding behavioral expectations have emerged which focus on others-directed, empathetic or prosocial behavior. These theories can be identified by using the criteria set within positive psychology. Initially, these leadership theories arose in opposition to Pseudo-transformational leadership, which identified leaders who would act ethically, but only did so to manipulate followers so they could achieve self-serving ends (Christie et al., 2011). These leadership theories are important because they are centered on others-directed, empathic values and corresponding actions which are regarded as being more authentic to the human condition (Ewest, 2017).

The emergence of others-directed leadership theories follows the rise of Positive Psychology, which ceased to approach the human condition with the assumption that people have psychodynamic problems which need to be diagnosed and fixed, to the assumption that psychology should consider what conditions need to be in place to help humans flourish (Froh, 2004). The rise of Positive Psychology was not regarded as insipid, but widely embraced by the American Psychological Association, and their associated scholars whose research expanded to examine aspects of human flourishing in every area of human life (Tolman, 1992).

Within the positive psychology tradition, Mackie (2017) suggests that humans best actualize their lives through their connections to others. Mackie applied Positive Psychology criteria to leadership to best determine which leadership theories lead to human flourishing, because they are directed to others, which also enables personal growth. Mackie suggests three distinctions to help classify emerging positive leadership theories. The first distinction is when a leader is focusing on their best situational and dispositional self. The second is when a leader is focusing on having a positive impact on followers. Finally, when a leader has goals which are self-transcendent, that is, beyond a leader's personal interest.

Using the criteria of Positive Psychology, Mackie (2017) examined leadership theories, of which there are more than 50 operationalized definitions (Fleishman et al., 1992; Northouse, 2018), to determine which leadership theories align with his positive criteria, and thus with

non-contingent, obligatory values which drive and determine human behavior. Examining numerous leadership theories Mackie's (2017) found a relegated number of leadership theories which did not fit, but also a few theories which fit the criteria for positive leadership. These leadership theories fit within Mackie's criteria include: Authentic Leadership (Bass & Steidlmeier, 1999), Ethical Leadership (Brown et al., 2005), the Social Change Model (Skendall et al., 2017), Servant Leadership (Walumbwa et al., 2010), Spiritual Leadership (Fry, 2003), Prosocial Leadership (Ewest, 2017) and Global Positive Leadership (Youssef & Luthans, 2012). Each of these leadership theories fit Mackie's (2017) criteria and can be classified as positive in nature, and thus align with empathic-based motivations. As previously mentioned, empathic-based leadership is also recommended by Kassel et al. (2016) when they suggest "empathic understanding of human interactions and interconnectedness" (p. 45). Empathetic behavior as a motivation for concern for the other has been further defined and supported by prosocial psychology.

Prosocial behavior, broadly speaking, describes others-directed behaviors, which is motivated by empathic concern (Batson, 2011). Moreover, to be genuinely others-directed or altruistic, Batson provides three criteria. First, the person who is acting altruistically must respond to empathy. Second, the helping behavior must not carry a personal reward to the one who is helping. And third, the person helping will continue their help, even if they may be punished. When these three criteria are met, the person has acted altruistically, without regard to themselves. Thus, a leader who is responding to their empathetic concern, responds to empathy as an intrapersonal ethical obligation within themselves (Andrew, 1986) and this obligation is not contingent as are market forces, changes in society or resources' constraints. Yet, while the normative demands of empathy are clear, and the need for leadership with altruistic motivations is consistent as a demand in sustainability research and literature, how a leader develops into a prosocial leader is still in question.

Prosocial Leadership Development Process

While the Prosocial Leadership development Process (Ewest, 2017) meets Mackie's (2017) positive leadership criteria, only a few leadership theories contain both a prosocial values and have a leadership process included. These include: Full Range Leadership (Avolio, 1999), Authentic Leadership (Berkovich, 2014), Spiritual Leadership (Fry & Nisiewicz, 2013), Social Change Model of Leadership (Komives & Wagner, 2016), Ethical Leadership (Marsh, 2013), and Theory U (Scharmer, 2009) (see Table 5.2).

The Prosocial Leadership Development Process (PLDP) (Ewest's, 2017) four-stage model is intuitive, yet still based on extensive research conducted on the development of leaders over a ten-year period on students who were in a two-year leadership development program. Using a qualitative research technique, grounded theory, four stages of PLDP emerged. These four stages include: antecedent awareness and empathic concern, community and group commitment, courage and action, and finally reflection and growth.

Stage One—"Awareness and Empathetic Concern"

Stage one of the PLDP can be seen when the leader reflected mindfully and honestly on their past experiences, which included both negative or positive. From their various experiences, they determined or estimated the values that they believed motivated the behaviors of others they admired or people they deemed as important in caring for them. These emerging leaders then began to form and internalize their future desired moral identity, which was derived from reflecting on the leaders in their past who served them. Next, these emerging leaders set personal goals to become their future ideal self and sought how to arrive there. This process was also cited by Blasi et al. (1994) who observed the tendency of a person to form their desired future moral identity by aligning their present-day moral choices with an internally held desired version of themselves based on their past positive moral experiences—known as

Table 5.2 Leadership development processes including ethics or prosocial elements

Authors	Leadership theory	Steps in process	Prosocial antecedent or objective
Avolio (1999)	Full range leadership	Awareness; application; adoption; advancement/achievement	Trust and respect
Berkovich (2014)	Authentic leadership	Inclusion; candor; presentness; confirmation	Empathy, care, respect
Fry and Nisiewicz (2013)	Spiritual leadership	Twelve-step alcoholics anonymous process	Character checklist specific to step two, and compassion and honesty throughout process
Komives and Wagner (2016)	Social change model of leadership	Collaboration with common purpose, controversy with civility; citizenship and consciousness of self-congruence commitment	Care, service and responsibility
Marsh (2013)	Ethical leadership	Mindfulness; engagement; authenticity and sustainment	Personal integrity, redemptive power of love for others
Scharmer (2009)	Theory U	Open mind, Open heart, Open will (seeing, sensing, letting go, letting come, crystallizing and prototyping)	Unconditional impersonal love

Moral Identity Theory. While human values and their corresponding motivations can be varied, in the case of the development of prosocial leaders, these leaders intentionally selected leaders who displayed or were motivated by emphatic concern. Here the leaders' goal was intrapersonal and as a result their behavioral goals may not directly be able to meet people's direct need(s) of the person they will direct prosocial behavior toward (Ewest, 2017).

Stage Two—"Community and Group Commitment"

Stage Two of the PLDP can be best depicted when the emerging leader understands that their future identity as a leader or the person they wish to become, requires that they respond from their empathetic concern to an individual or a group in need. However, doing this may actually challenge the formation of their ideal moral self they began to formalize in Stage one. That is, the group they wish to serve may ask for help that does not support the personal goals of the emerging leader, because their real needs are not shared by the leader's developmental goals—that is the person the leader desires to become through service to the group, may not be what is needed by the group. Here, the leader can feel ambivalent, trapped between helping the individual (who is always part of some larger community) and helping met the personal goal of moral development. But, when the leader understood that any altruistic action must involve a person or group which is not under their control and that the group may not support their intrapersonal goals, the emerging leader then realized that their intrapersonal goal(s) may need to be modified by the groups' real needs. Because of this, the leader experienced a personal loss, since their intrapersonal goals appeared to have been lost. But, when the emerging leader, motivated by concern (empathy) became aware that their intrapersonal goals maybe sabotaged by the other person or group's needs, they were willing to embrace their genuine concern for the other person, since their own initial intrapersonal goals were no longer motivating them (Ewest, 2017).

Stage Three—"Courage and Action"

Stage Three of the PLDP can be recognized with the leader's commitment to care for others which taking a new or unfamiliar role in order to serve a group or an individual in need. Moreover, the emerging leader realized that their help is not directed or controlled by their needs for personal leadership growth, but their growth through help is contingent or based on their empathic concern and the needs of the group or individual. Both of these conditions can make the person feel as an outsider—leaving them feeling vulnerable. Thus, the emerging leader questions their response to empathetic concern and they had to confront their fear generated by their empathetic concern. Their action to help the other person, despite the personal loss of intrapersonal goals, with no guarantee of reward, and experiencing suffering from fear-based vulnerability, actualized their empathic concern and resulted in acting in service to the other resulted in the emerging leaders display of courage (Ewest, 2017).

Stage Four—"Reflection and Growth"

Finally, Stage Four of the PLDP is when the emerging prosocial leader has acted prosocially, and then they reflected upon their action and recognized they personally developed and became like the "projected representative" they endeavored to become. The result is the individual set future goals for service based on their recent experience of service and, recognized that their selfless service of others resulted in their personal flourishing (Ewest, 2017) (see Fig. 5.1).

While the chapter has argued that theoretically prosocial leadership is vital to sustainability practices in organizations, the applications to industry and education have not been considered.

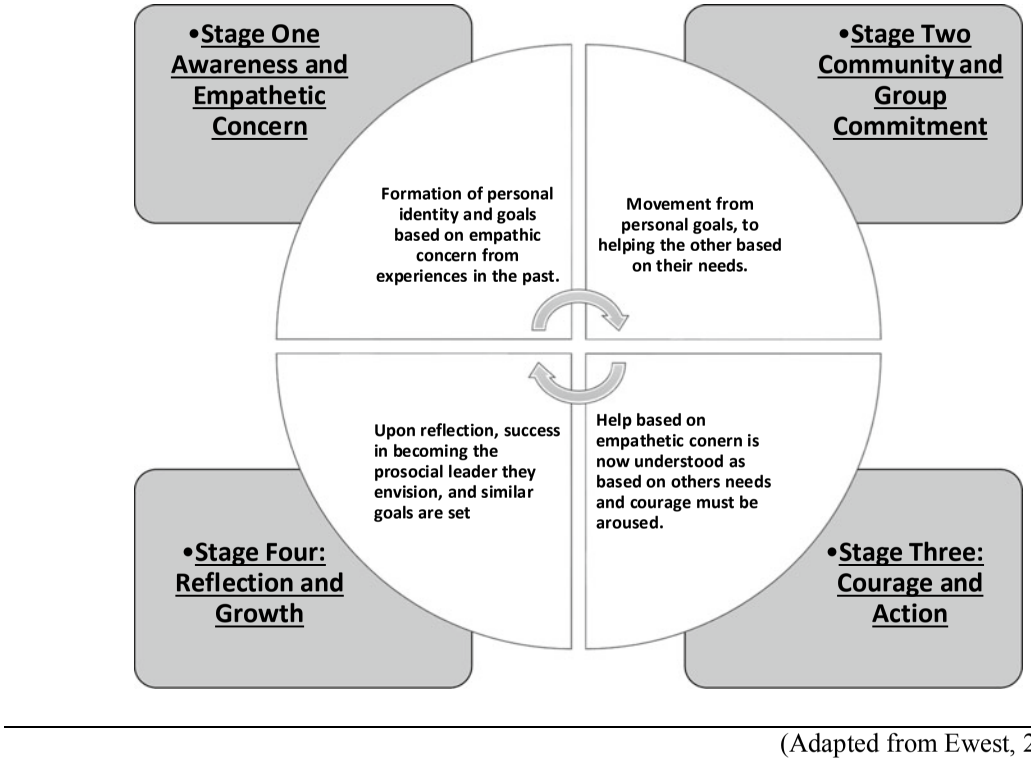

Fig. 5.1 Prosocial leadership development process (Adapted from Ewest, 2017)

Small to Medium Enterprises (SME)

The first application of the Prosocial Leadership Development Process (PLDP) considers how prosocial leaders of small to medium enterprises (SME) with a social mission adhere to the of the PLDP four-stage model. Research conducted on SME leaders of social enterprises determined an additional fifth stage selected 22 organizational leaders who incorporated a social or environmental mission into their organizational value creation process (Ewest, 2017). The leaders were in a position of authority within their social ventures, either as founders, or Chief Executives. The leaders were from various industries, which included manufacturing, retail, nonprofit, financial services, agriculture and consulting. All organizations had positive revenues resulting in profits, while also returning positive change in social or environmental issues for their stakeholders.

Research among the selected leaders was able to determine that they each had proceeded through the four stages of the Prosocial Leadership Development process, The fifth stage can be defined when an established prosocial leader realized that they had to raise up leaders around them that were motivated by empathetic concern, and thus they began to envision with the emerging leaders. Envisioning meant the established prosocial leader would help the emerging leader see the possibilities within and around them to personally grow and impact the lives of others. Second, the established prosocial leader took on the role of coaching, which involved helping others recognize where they were in their own prosocial leadership development process, since they themselves had walked through the process (see Fig. 5.2). This observation indicated that prosocial leaders who have developed and were leading social ventures were able to further help emerging leaders with their own Prosocial Leadership Development Process.

Pedagogical Strategies

Research has also considered the viability of education to foster prosocial leaders, using the Prosocial Leadership Development Process (Ewest, 2018). One particular advantage to values fostered within higher education, is historic connection of educational institutions championing the

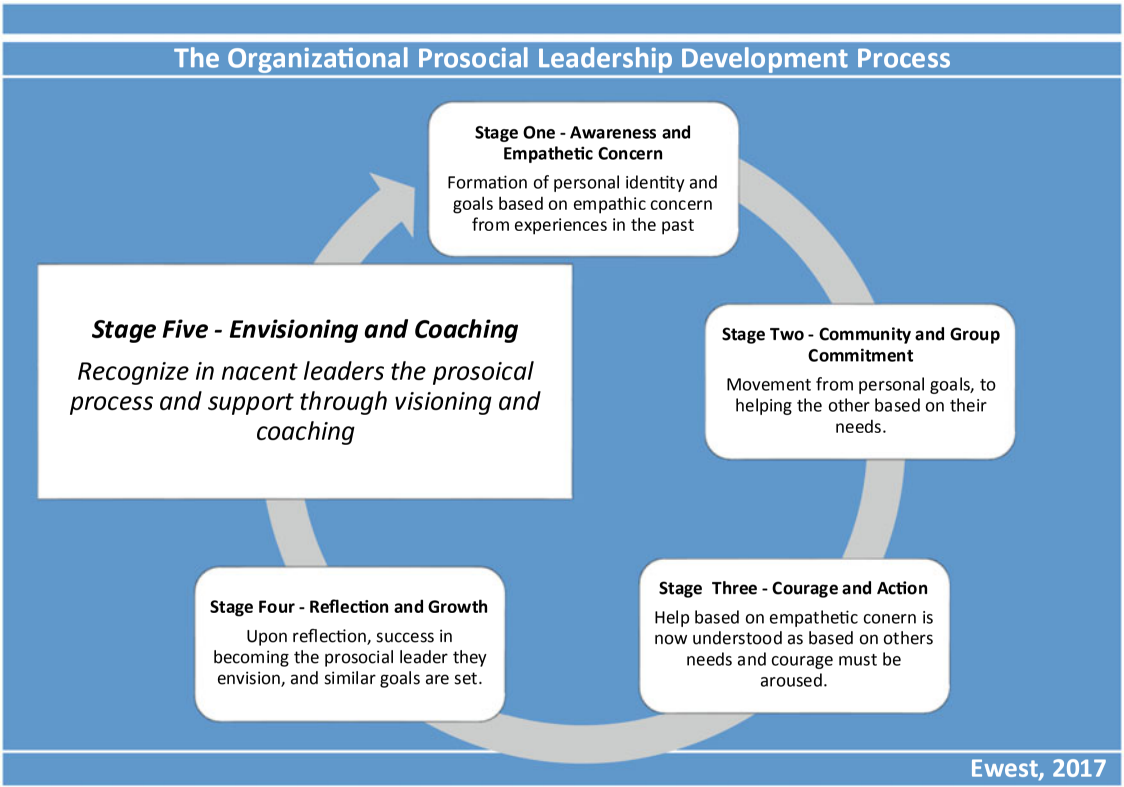

Fig. 5.2 The organizational prosocial leadership development process (*Source* Ewest, 2017)

ideal of justice, or social justice as a means to create more humane and civil society (Larson & Murtadha, 2002). Certainly, the ideals of what justice is originate from diverse sources which include, religion, political science, moral philosophy, as well as other academic fields of study (Ross & Miller, 2002). Justice, generally speaking, "is primarily a possible, but not a necessary quality for a social order regulating mutual relations of men…. this order regulates the behavior of men in a way satisfactory to all men, that is to say, so that men find their happiness". Within the educational setting justice emphasizes teaching the individual how to behave throughout their life within communities (Starratt, 1991), and may involve how individuals are held accountable for individual actions (Beauchamp & Childress, 2001). Justice is also related to prosocial behaviors, since those who practice justice in communities demonstrate empathy as a motivator (Decety & Cowell, 2015).

To instill justice, and correspondingly prosocial values into curriculum, Adams and Bell (2016) present five goals for teaching and learning which enable the development of social justice values. Brown (2004), as well as Hafner (2006), have demonstrated that the five goals of Adam and Bell's framework can be a guide in developing specific strategies in developing social justice in students. See Table 5.3 for full description of Adam's and Bell social justice framework.

The five curriculum goals for social justice correspond to the aforementioned delineated Prosocial Leadership Development Process (Ewest, 2018), with each social justice goal corresponding to one of the four stages found within the Prosocial Leadership Development Process. Stage

Table 5.3 Framework for teaching social justice

Goal one	Balance the emotional and cognitive components of the learning process
Goal two	Acknowledge and support the personal (the individual student's experience) while illumination of the systemic (the interactions among social groups)
Goal three	Attend to social relations within classroom
Goal four	Utilize reflection and experience as tools for student learning
Goal five	Value aware, personal growth and change as outcomes for the learning process

Source Adams and Bell (2016)

one of the Prosocial Leadership Development Process, Awareness and Empathetic Concern, utilizes and aligns with three of goals of the justice framework (Adams & Bell, 2016), which include Goal one, balance emotional and cognitive process of the justice framework, Goal two, acknowledge personal or individual experience and Goal five, value awareness. Stage two of the Prosocial Leadership Development Process, Community and Group Commitment, aligns with the same three goals. Stage three, Courage and Action, aligns with two educational goals, Goal three, attend social relations within the classroom and Goal five, value awareness. Finally, Stage four, reflection and growth, aligns with Goal four, utilize reflection experience and Goal five, value awareness. The indication for the classroom is that the five goals presented by Adams and Bell (2016) support the Prosocial Leadership Development Process, and should be included into teaching pedagogy to foster the development of prosocial leaders (see Table 5.4).

Conclusion

This chapter explored motivations organizations have for sustainability, sought to delineate the recent emergence of positive leadership theories and their contribution to prosocial centered leadership. Specifically, the chapter discussed Ewest's (2017) Prosocial Leadership Development process, which can be appended to numerous existing positive leadership theories, as a means to describe and guide a leader's prosocial leadership development. The four stages of the Prosocial Leadership Development Process include: antecedent awareness and empathic concern, community and group commitment, courage and action and finally reflection and growth. Finally, the chapter resolved by discussing two applications of the Prosocial Leadership Development process. The first application considered Prosocial Leadership Development within leaders of small to medium enterprises (SME), endeavored to determine to what degree the prosocial leadership development model is representative of the identified four-stage model. The research on SME leaders of social enterprises determined a fifth stage. Secondarily, the Prosocial Leadership

Table 5.4 Framework for teaching social justice aligned with prosocial leadership development process

Goals in framework for teaching social justice		Stages in prosocial leadership development process	
Goal one	Balance the emotional and cognitive components of the learning process	Stage one	Formation of personal identity and goals based on empathic concern from experiences in the past
		Stage two	Movement from personal goals, to helping the other based on their needs
Goal two	Acknowledge and support the personal (the individual student's experience) while illumination of the systemic (the interactions among social groups)	Stage one	Formation of personal identity and goals based on empathic concern from experiences in the past
		Stage two	Movement from personal goals, to helping the other based on their needs
Goal three	Attend to social relations within classroom	Stage three	Help based on empathetic concern is now understood as based on others needs and courage must be aroused
Goal four	Utilize reflection and experience as tools for student learning	Stage four	Upon reflection, success in becoming the prosocial leader they envision, and similar goals are set
Goal five	Value aware, personal growth and change as outcomes for the learning process	Stage one	Formation of personal identity and goals based on empathic concern from experiences in the past
		Stage two	Movement from personal goals, to helping the other based on their needs
			Help based on empathetic concern is now understood as based on others needs and courage must be aroused

(continued)

Table 5.4 (continued)

Goals in framework for teaching social justice	Stages in prosocial leadership development process	
	Stage four	Upon reflection, success in becoming the prosocial leader they envision, and similar goals are set

Source Adams and Bell (2016), Ewest (2017, 2018)

Development process was comparted to theoretical pedagogical strategies for cultivating social justice awareness and actions within the lives of students (Ewest, 2018).

If humans are to preserve and thrive within the biosphere, it will depend in part on organizations, with various motivations, taking responsibility for not only their negative environmental and social impacts, but also those negative impacts among their broader stakeholder network. But, if motivations are not to be contingent, if they are to be non-contingent obligations, then leader's motivations should be rooted in our ethical, soulish obligations to each other. It was the intention of this chapter to provide a clear outline of how empathic response to others proceeds in the life of leaders, and how it can be applied to educational and SME organizations. This chapter also endeavored to align with three of the Sustainable Development Goals (SDG) goals, see Table 5.5. If the 17 SDGs developed by the United Nations, are to bring peace and prosperity for people and the planet, intentional and strategic initiatives must be undertaken.

The need for global change is recognized in the United Nations Sustainable Development Goals (SDG), echoed in new visions of industry, and promoted through educational initiatives. If the current pandemic has created a crisis causing us to rethink how we should live, the global environmental crisis occurs for the most part incrementally, McKibben (2012) suggests that environmental change is barely noticeable. But, the incremental changes caused by humans is irrefutable, and it will reach a tipping point and then reveal permanent irrevocable change in a rush, potentially making parts of the earth uninhabitable.

Table 5.5 Chapter's content alignment with SDGs

SDG goals		Objectives of chapter/prosocial leadership
#4	Quality education	Defined how prosocial leadership can be taught within a social justice framework, including pedagogical practices
#16	Peace and justice strong institutions	Strengthen institutions through the development of prosocial leaders, and correspondingly through fostering social justice in the classroom
#17	Partnerships to achieve the goal	The prosocial leadership development process is committed to personal growth through serving communities

Discussion Questions

1. Can organizations become effective and consistent in their sustainability attempts without prosocial leaders?
2. What educational, workplace and community experiences have caused you to become more prosocial, that is, others-directed in your actions and motives? Do they align with the Prosocial Leadership Development Process?
3. What stage of the Prosocial Leadership Development Process are you presently in? Have you either been coached or coached someone to strengthen their commitment to serving communities?

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6

Anthropocene and the Call for Leaders with a New Mindset

Isabel Rimanoczy

Introduction

Not too long ago, a survey exploring the degree of leaders' awareness about sustainability and the importance of CSR provided mixed results. Business leaders were slowly acknowledging its importance, but were not, in the main, yet acting to address issues that arose from their awareness (Kiron et al., 2015).

Since then, the context has been changing dramatically, and the economic, social, and environmental circumstances have been increasingly impacting business decisions and revising carefully crafted plans. Take Covid-19, for example. Not in our wildest imagination did we anticipate the single factor that would take over the whole world's modus operandi, impacting everything from the capital markets of the planet

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to the rural areas of the developing world. Life was interrupted and disrupted, and since March 2020 every human being has had to change habits and daily routines, to discard existing plans and figure out how to navigate, adapt, cope and survive in the new turbulent waters (which at the time of this writing have not yet quieted down).

Sustainability has become a common concept, a criterion for shaping corporate agendas, influencing policy, and permeating the educational curriculum from Kindergarten to doctoral research. This chapter will address the new context in which business operates: the Anthropocene, and what implications, demands, and opportunities it poses for leaders; implications that may have, like Covid-19, a transformational impact.

The Anthropocene

Describing this era as the Anthropocene is becoming increasingly common, although some geologists disagree with articles and papers that use this name to identify a new geological era in which humans are altering the Earth's functioning as a system. Their reasons are understandable. Geological Time Scales (GTS) are rigorously agreed on, using stratigraphic records to deduce changes from layers of sediments in the rocks (Ellis, 2018).

Studying layers in the stone may however not account for the current extinction of species, both on land and under water, as a result of overfishing, deforestation, or urban development; for the desertification resulting from land clearing and agricultural practices; for the contamination of underground water due to mining or industrial practices; for the synthetic chemicals transferred into the human body via an industrialized food chain, not to mention the most recent engineering of the human DNA, a modification which may be irreversible for generations to come. Moreover, the Earth's functioning system studied by geologists who name the planet's epochs, does not include the social impacts of the changes in the physical world. Archeologists do that, but they do not name epochs.

This said, Nobel-prize winning atmospheric chemist Paul Crutzen exclaimed "We are in the Anthropocene!," airing his frustration and attempting to sound a wakeup call at a conference in 2000 (Ellis, 2018, p. 1). Some argue that humans started reshaping the Earth at the end of the last Ice Age, and many Earth-changing events have ensued since that time. Major events have included: the rise of agriculture more than 10,000 years ago; military conquest, and cultural colonization; the expansion of farming lands and the sprawl of cities; accelerated extraction of natural resources and CO_2 emissions initiated during the Industrial Revolution; and the alteration of the protective Ozone layer by the release of synthetic CFC produced by the industry for use in refrigeration and aerosol spray cans, to name a few.

These events did not go unnoticed by humankind, but we found it easy to ignore the negative impact of human behaviors on our ecosystem. It was convenient to ignore "troublesome" countervailing opinions. In 1962, in *Silent Spring*, Rachel Carson (2002), denounced the impact of chemicals like DDT on the ecosystem. That same year, the UN held the first conference on the environment and created the United Nations Environmental Program, with the purpose of understanding and engaging with environmental concerns. In 1986, NASA distributed a report calling for scientific understanding of the Earth's system on a global scale, and what changes might be anticipated, considering human activities. By the mid-1990s, an international cohort of scientists presented the first solid evidence that humans were impacting the Earth's system at alarming rates, disrupting life essential water—nitrogen—and carbon cycles (Ellis, p. 31). In 2001, an international science meeting in Amsterdam published a crucial statement: Global change is real and is happening now.

It may take a few thousand years to see the marks in the layers of the rocks, but we have only to pay attention and look around to see the transformation occurring. From a more encompassing perspective, some suggest that the Anthropocene began in the middle of the twentieth century, with charts depicting a hockey-stick curve of changes in human activity, known as The Great Acceleration (Steffen et al., 2004).

The New Reality

For environmental scientists and concerned activists, who see the trends pointing at irreversible changes and tipping points, the rate of awareness and change of behaviors may seem extremely slow (Benn et al., 2014; Gholami et al., 2016). On the other hand, from the author's personal account, in the year 2004 the word "sustainability" was not regularly connected to social and environmental challenges, and the first association was "to sustain". Al Gore's movie *An Inconvenient Truth* helped raise awareness of the CO2 levels and potential impacts on economies and livelihoods across the planet. In 2015 the Paris Agreement, which was signed by 195 nations, stated not only a commitment to action, but more importantly, became a public manifesto of understanding. It may be true that the goals were not ambitious nough, and that the countries are so far falling short on their promises,[1] but at the same time a new awareness entered the minds of individuals across the globe—that things are serious and something has to be done. The same year, the United Nations launched the 17 Sustainable Development Goals (SDGs), the most important global agenda of all times, which had the aim to shape and create a world that works for all, in the words of former Secretary General Ban Ki Moon.

The wave of awareness quickly spread across geographies. Early adopters were activists, NGOs, and social entrepreneurs, followed by large MNCs that saw their reputation tarnished or threatened by any shortcomings exposed in social media. For instance, news that a prestigious clothing brand with an outsourced manufacturing site in East Asia was employing children, or maintaining unhealthy working conditions, could surface rapidly in social media creating a PR crisis for that brand. In other words, the accountability range expected by the public expanded beyond the historic boundaries of the company itself. If a company like Nike[2] for example is selling shoes crafted by minors, they will be

[1] https://www.nationalgeographic.com/science/2019/11/nations-miss-paris-targets-climate-driven-weather-events-cost-billions/.

[2] https://mallenbaker.net/article/clear-reflection/nike-and-child-labour-how-it-went-fromlaggard-to-leader.

held fully accountable for their supply chain's behaviors. If Unilever[3] is selling food containing palm oil that originated in plantations arising from cleared ancient rainforest, the company has a problem. Cases like these rapidly changed the liability and responsibility scope of corporations. A brand created with expensive budgets and efforts was jeopardized by circumstances that until that moment were not seen as a responsibility of the firm.

Education in sustainability matters comes to us in different ways, and from different sources. For some, it is a PR crisis that prompts revision of processes. For others, it is increased liability reflected in higher insurance costs, or in the opportunity to charm customers with green initiatives. In some cases, change is prompted by investors, who scrutinize what companies they are supporting. Larry Fink, CEO of the trillion dollar fund management company Blackrock, announced in 2020 that the triple bottom line, the accounting framework that includes social, environmental (or ecological), and financial goals had become the new standard,[4] and less could not be accepted. Multiple feedback loops are reinforcing an emerging moral standard, and companies whose CSR practices are underperforming compared to their competitors, are motivated to adjust. Even policymakers and politicians, often reluctant to demonstrate innovative thinking, are starting to feel the need to develop plans that squarely address the new environmental reality.

The educational field, driven both by competing offers in the market and by the demands of a new generation,[5,6,7] is increasingly offering sustainability-focused programs. The United Nations is lending its considerable weight to this effort through the UN Global Compact's initiative of the Principles of Responsible Management Education (PRME). This is an initiative which has the aim of defining the need

[3] https://www.reuters.com/article/us-indonesia-palmoilforests/palm-oil-from-orangutan-capital-of-world-sold-to-major-brands-says-forest-group-idUSKBN1WF03Q.

[4] https://www.blackrock.com/corporate/investor-relations/larry-fink-ceo-letter.

[5] https://www2.le.ac.uk/offices/estates/environment/news/2016-news/students-are-calling-for-more-on-sustainability.

[6] https://sheltongrp.com/students-make-sustainability-matter-in-higher-ed/.

[7] https://www.theguardian.com/education/2020/sep/28/we-deserve-to-be-taught-about-it-why-students-want-climate-crisis-classes.

to rethink the values, purpose, and research agenda for the furtherance of global sustainability efforts. Importantly and encouragingly, the demand for change comes not just from college applicants. In recent years high school students and even younger children have begun to raise their voices pressuring "adults" to bring about change (Jung et al., 2020; Kühne, 2019; Thunberg, 2019).

The media features weather, social and economic news as before, but increasingly links them to the concept of sustainability, and educates their audience about their interconnections. Initiatives such as AIM2Flourish, the digital platform that shares stories of businesses that actively shape a better world by addressing problems in the categories of the 17 SDGs, all play an important role in showing that we have a wide spectrum of actions that can make a difference. These range from lowering our footprint by starting to do less harm, up to inventing new ways to actually restore resources and make the planet a better place. Examples of restorative activities would include limiting overfishing, or developing vegetarian options for the food market, etc. New thinking frames, like humanistic management (Laszlo, 2019; Pirson, 2017, 2020), circular economy (Millar et al., 2019; Pieroni et al., 2019), eco-psychology (Kislyakov, 2017; Plesa, 2019) or eco-spirituality (Lestar, & Böhm, 2020; Suganthi, 2020) are all creating new narratives. The movement is occurring both top-down, with leadership promoting new actions, and bottom-up, with individuals and communities demonstrating interest in. and commitment to, effecting change. All indicators point to a transformation that is unfolding as part of the Zeitgeist. The next section will explore implications for effective leadership.

Being a Leader in a Time of Transition

"Business as usual" is no longer an acceptable leadership or business strategy. A few decades ago, business practices were guided solely by cost-efficiency considerations, and the extent of corporate accountability was narrow. Activities were judged either legal—or not illegal—or were only morally questionable if the company was actually caught in a transgression. For example, dumping chemicals on land or into the water,

or contracting vendors that employed children, were not illegal. This changed as the power of the Internet stretched across the globe and brought greater transparency to business behaviors. The scope of responsibility expanded, the public developed new moral expectations toward the business world, and environmentalists warned us about the consequences our behaviors were having on the world. The numerous changes in the context of the Anthropocene require our urgent action. Leadership at every level must be made aware of the causes of, and impact on, the changes being inflicted on the Earth's system. The transformation of the environmental context requires adaptive behaviors from everybody, leaders included.

When discussing sustainability initiatives, or teaching sustainability, it can be helpful to consider the initiatives as comprising two dimensions. These are the External, which includes "visible" aspects—events, activities, and behaviors—and the Internal, which includes the "invisible", intangible aspects, such as belief systems, values, and organizational assumptions, etc. To deepen understanding, I suggest focusing teaching on both the Individual or Personal level, and on a Collective level, such as that of a society, organization, or team. The following matrix, developed by Wilber as part of the Integral model (Wilber, 2005), has been adapted by the author, to graphically organize the approaches to sustainability.

To illustrate the matrix further, the initiatives taken or championed by leaders fall into the category of External and visible aspects of a sustainability transition. Some of these steps are reactive, such as responses to competition, markets, costs, liability, or public demand. Other initiatives are proactive, and include seeking opportunities, devising strategic positioning, ensuring product differentiation, seeking and addressing public opinion, and branding. Management education currently focuses on addressing sustainability in a similar way. It centers on the visible skills and competencies that must be developed within organizations and societies, and on the innovations, technology, regulations, and best practices that must guide change (see Fig. 6.1).

Research has repeatedly indicated that the highest leverage to intervene in a system is in the mindset or paradigm out of which the system

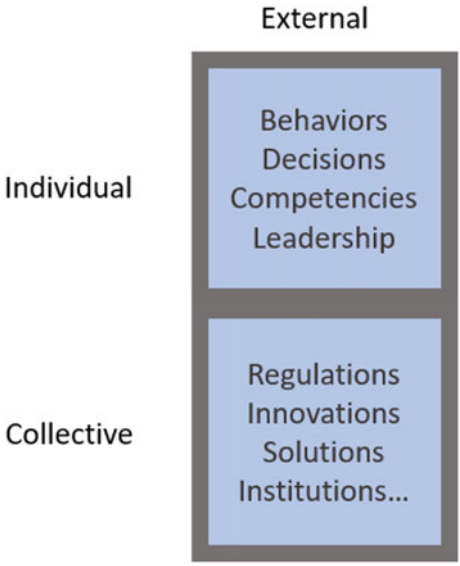

Fig. 6.1 Adapted from AQAL—Wilber—external/visible aspects of sustainability

arises (Meadows, 1997).[8] Meadows refers to how the mindset is key for achieving behavioral changes. When the pedagogical focus is on the individual's visible performance, any change in the context, especially one that involves increased costs, can lead organizations to revert back toward more unsustainable actions. In other words, when making the business case why sustainability is a good option, the intellectual and rational comprehension of the audience is being addressed. It makes sense at long as it makes cents, seems to be the logic. As soon as there is change in the context, and it no longer makes economic sense, the individual may opt for other, non-sustainable options. The reason lies in the disconnect between the actions from the Internal dimensions, at both the Individual and at the Collective level (see Fig. 6.2).

At the Individual level, our personal values, beliefs and assumptions play an important role in shaping behaviors. At the same time, frequently we act reflexively, based on familiar behavioral or mental habits. We fail

[8] http://donellameadows.org/archives/leverage-points-places-to-intervene-in-a-system/.

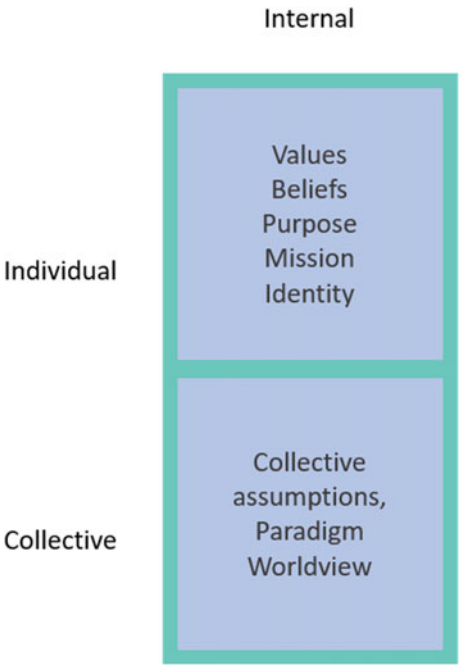

Fig. 6.2 Internal dimensions of sustainability: site of the sustainability mindset

to scrutinize these automatic responses, and it may be only after we pause and reflect that we realize that our automatic behaviors conflict with our deeply held values. This awareness may be the first indication of the need for a change.

To illustrate this, consider this example. After a class discussion about the polluting impact of plastic objects on the land and in waterways, students were invited to go to a supermarket and put into their basket some items they would normally buy, and then to pay attention to the presence of plastic packaging in the basket. As they came back to report on their activity, the students indicated their surprised realization at how much they had been unintentionally contributing to the plastic pollution through their consumption. They did not feel good about this discovery. Some went a step further and asked the staff of the store not to use plastic to package fresh meat or seafood, but they were told that this was not an

option. One student offered to bring her own container, but the manager refused for "sanitary and liability reasons".

What happened in this example was that the students acted as they always had, automatically ignoring anything other than the actual item purchased. With the prompt of the preceding classroom conversation, they expanded their awareness about plastic pollution. As a result, when they looked into their shopping basket they experienced the contradiction between their values (I do not want to contribute to plastic pollution, I want a clean planet) and their automatic behaviors. They experienced a range of emotions, such as anger, sadness, guilt, disappointment, and frustration at the lack of alternatives, which augmented their cognitive tension. The educator led the conversation concerning their options asking, *So what can you do?* thereby prompting them to consider their opportunities. This example portrays the disconnect between our automatic behaviors (External column), and the deeper values we hold (Internal column). When the students connected them, they felt a cognitive dissonance (Festinger, 1957) that was uncomfortable and thus they were motivated to do something about it, i.e. change their behavior. The *Collective Internal* aspects play a similar powerful role. The Internal-Collective quadrant (Fig. 6.2) is the site of the shared paradigms, the shared narratives, and the collectively held assumptions. It is also the best place to explore the anchors of our socially built identity. Let's take a look at the following example.

In another group of students at a business school, we had a conversation about the importance of being independent, the value of self-determination and autonomy. We explored how a sense of independence was present in their life, how it was a driver and key for developing self-confidence. Then we did the coffee cup exercise, in which they had to list all the people who had played a role in them having their morning cup of coffee. In sharing the lists, they realized how long they were, and how many people played a role in producing their one coffee cup. The students then contrasted this discovery with our previous conversation about the importance of being independent and self-reliant, and we examined to what degree independence is even feasible and realistic. The conversation naturally traced for each person the origins of their introduction to the concept of autonomy, whether through their parents, the

media, or friends. We reflected on how this aspect of our identity was important to us individually, at the same time that it was a collectively held assumption, which further validated it. On the other hand, not taking into account how we all were dependent on each other to a large degree, was being an obstacle on our daily decisions and the impacts on sustainability for the whole.

This second story illustrates how some important aspects of our self-identity anchor us in unsustainability. The mindset, when unexplored, can be an important obstacle to profound change. Visible actions may be taken, yet lacking the more solid foundation of a new mindset, they can become circumstantial and lead to precarious solutions that miss the larger picture. The opposite is also true: when the mindset is explored, we expand self-awareness and can make more conscious choices**.** Certainly, leaders can stay being reactive or proactive in making decisions and taking sustainability actions that make business sense. But there is a historic opportunity in front of us to lead and participate in a movement to intentionally shape a flourishing planet. To optimize this opportunity, it seems essential to seek input from all levels of stakeholders. If leaders would ask their children, or any young person born after 2005, for their questions and recommendations, what would they learn? These people, ultimately, are those who have the most at stake in the leaders' actions.

To be co-creators of a flourishing planet, and to develop creative resiliency, takes more than focus on the visible actions: a more solid foundation has to be developed, a new mindset. The next section will explore what such a mindset shift looks like.

Revisiting the Values of Our Culture

Wahinkpe Topa (Four Arrows), formerly Dean of Education at Oglala Lakota College and professor with Fielding Graduate University observes that "there are reasons that human life on earth was more healthy, harmonious, and honorable for 99 percent of human history (in spite of what we continue to be 'taught' in hegemonic education and media)[9]".

[9] Personal communication.

Studying indigenous wisdom with the intent of bringing it back as an alternative to address current planetary challenges, he listed the common dominant worldview manifestations and compared them with the common indigenous worldview manifestations (Table 6.1).

As we observe the left column, we can find many of the aspects that have contributed to create the environmental and social problems we are experiencing now. Rigid hierarchies have created a poor representation of stakeholder voices; fear-based thoughts and behaviors create divisiveness and authoritarian governments; living without social purpose and a materialistic attitude creates isolation, fleeting satisfaction and unhappiness; earth as an unloving "it" prompts depletion of natural resources, prompting ecosystem collapse; etc.

From a different perspective, some of those manifestations have their "upside", which is the reason why they are pervading our contemporary system of values. For example, *hierarchical structures* provide a sense of order and enable rapid interventions, which has been a success factor in China controlling the expansion of Covid-19 in that territory, for example. *Fear-based thoughts* are a protective mechanism to act with extreme caution and minimize risks, trying to maintain the "status quo" and keep systems stable. The *focus on self and personal gain* has been at the foundation of values promoted by a Calvinist work ethic, such as personal discipline, effort, and achievement. In other words, there are a number of collectively praised values in our culture, because of their "upside". At the same time, their downsides have not been sufficiently anticipated, and as a result, we are suffering from them (see Table 6.2).

On the other hand, the complementary aspects of those values, while starting to emerge, have not yet been sufficiently considered and integrated into our culture (Table 6.3).

For example, while economic growth is important in certain sectors, we have to rethink the consequences of infinite growth on a finite planet. Leaders are caught in the linear growth goal that is common in any business. Does it have to be so? How are leaders contributing to the depletion of natural resources by adhering to the growth model? What are new, sustainable ways to generate profit? These and similar questions may lead leaders to unleash the imagination and develop new business models. Ikea, for example, championing innovation, has declared that by

Table 6.1 Adapted from: The Red Road (Čhaŋkú Lúta): linking diversity and inclusion initiatives to indigenous worldview (Counter-hegemonic democracy and social change) by Four Arrows

Common dominant worldview manifestations	Common indigenous worldview manifestations
Rigid hierarchy	Non-hierarchical
Fear-based thoughts and behaviors	Courage and fearless trust in the universe
Living without strong social purpose	Socially purposeful life
Focus on self and personal gain	Emphasis on community welfare
Rigid and discriminatory gender stereotypes	Respect for various gender roles and fluidity
Materialistic	Non-materialistic
Earth as an unloving 'it'	Earth and all systems as living and loving
More head than heart	Inseparability of head and heart
Competition to feel superior	Competition to develop positive potential
Lacking empathy	Empathetic
Anthropocentric	Animistic and biocentric
Words used to deceive self or others	Words as sacred, truthfulness as essential
Truth claims as absolute	Truth seen as multifaceted, accepting mystery
Rigid boundaries and fragmented systems	Flexible boundaries and interconnected systems
Unfamiliarity with alternative consciousness	Regular use of alternative consciousness
Disbelief in spiritual energies	Recognition of spiritual energies
Disregard for holistic interconnectedness	Emphasis on holistic interconnectedness
Minimal contact with others	High interpersonal engagement, touching
Emphasis on theory and rhetoric	Inseparability of knowledge and action

(continued)

Table 6.1 (continued)

Common dominant worldview manifestations	Common indigenous worldview manifestations
Time as linear	Time as cyclical
Dualistic thinking	Complementary duality
Fighting as highest expression of courage	Generosity as highest expression of courage

Table 6.2 Some values of our culture and their unwanted downsides

Some values of our culture	Downsides
Economic growth	Infinite growth on a finite planet can lead to resource depletion
Wealth	Materialistic goals create accumulation, increase the social gap, offer short-term satisfaction with no guarantees of wellbeing, at the neglect of spiritual, non-materialistic wellbeing
Comfort	The production/consumption trend contributes to the CO_2 increase, pollution, and depletion of natural resources
Autonomy, independence	Neglect of interconnectedness has a detrimental impact on decisions as stakeholders' voices are missing
Individual Achievement	Focus on ego needs at the neglect of larger purpose- greater good
Control	Anthropocentrism: The intellect as master of the universe, while disregarding that we are but one species in Nature
Competition	Neglect of collaboration, domination model with winners and losers; conflicts because of dissatisfaction with zero-sum solutions
Knowledge	Priority given to rational thinking, neglect of alternative ways of knowing, intuitive and indigenous wisdom
Speed	Superficiality, multitasking, lack of depth

2035 the company will be fully circular.[10] As of 2020, numerous stores have started to take back used furniture, to be resold or recycled, giving

[10] https://www.globalcitizen.org/en/content/ikea-buy-back-furniture-scheme-sustainability/.

Table 6.3 Some values of our culture and their complementary values

Some values of our culture	Complementary values
Economic growth	Imagination to innovate
Wealth	Spirituality
Comfort	Restore, reuse, recycle, upcycle
Autonomy, independence	Interconnectedness
Individual Achievement	Collective wisdom
Control	Flow, trust in the Universe
Competition	Collaboration
Knowledge	Wisdom
Speed	Pause and Ponder, mindfulness practices

the customers store credit. Patagonia advises customers not to buy a new jacket if the previous one can be repaired and connects the customers with repair facilities.

Other deeply held values of our culture can be explored in a similar way. For example, take personal wealth. Wealth is in general terms less related to satisfying a minimum standard of living, and more associated with the pleasure of accumulation, with social recognition, and with the adrenaline rush of consumption, etc. Questions exploring what the individual expects to achieve by feeling "wealthy" may uncover more profound insights and open up new states of wellbeing, less material, more spiritual.

The exploration of the values we tacitly adopted and their downsides constitute an important lever for global change. This is particularly so because the Western-Northern culture has been exported to all corners of the world, to the point that populations with a rich ancestral wisdom are questioning their values, with a new generation of young people in their midst captivated by more "cooler" ways to work, live, and be successful. This was observed by sociologist Helena Norberg-Hodge, who already in the 1970s studied the population of Ladakh, in Northern India, and witnessed over the years how they began to abandon their very sustainable culture, with a new generation replacing it with imported values and consumption habits (Norberg-Hodge, 2000). It represents a trend that has since multiplied across the globe. The next section will suggest how a much needed sustainability mindset can be developed.

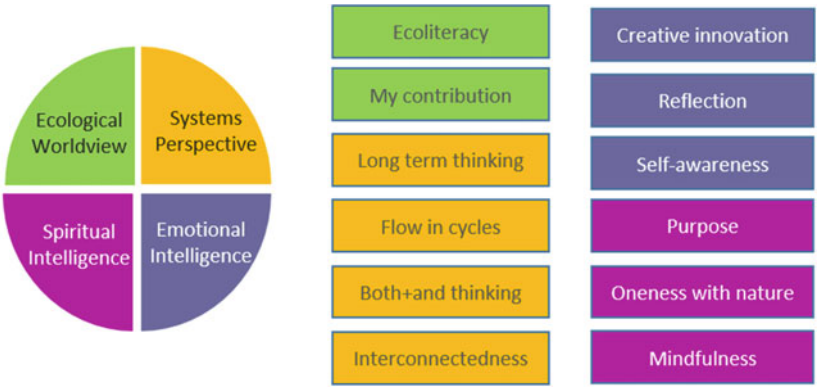

Fig. 6.3 The four content areas and the 12 sustainability mindset principles

A Guide to Developing a Sustainability Mindset

As a scholar of human behavior, transformative learning, and sustainability, the author has been exploring what restrains the fostering of change, what motivates us to do so, and what are possible approaches to developing a mindset shift (Rimanoczy, 2017, 2020). The Sustainability Mindset framework and its twelve Principles provide a scaffolding to guide the development of such a mindset, organized around four Content Areas: Ecological worldview, Systems Perspective, Emotional and Spiritual Intelligence (see Fig. 6.3).

Four Content Areas

Ecological Worldview

Understanding the state of the planet is an important starting point for a mindset shift, and it falls into the content area of *Ecological Worldview*. This goes beyond having information about the social and environmental challenges. What counts here, for a genuine *Ecoliteracy*, is to establish links and relationships between events, as well as connecting the head

with the heart. To achieve a mindset shift it is not enough to have an intellectual knowledge of data, we need to engage our emotions, allowing feelings of awe, sadness, anger, guilt, and others. Emotions are what set us in motion, they are what fuel our actions. Research has shown how when people understand how we are personally *contributing* to the problems, even unintentionally, they recognize this awareness can be one of the most powerful levers of action (Rimanoczy, 2010).

Systems Perspective

Another demand posed to leaders in the Anthropocene context is the urgency to start thinking with a *Systems perspective* (Ison, & Shelley, 2016; Sterling, 2003; Williams et al., 2017). Here it is of particular relevance for each person to learn to notice their thinking pattern when analyzing information and making decisions. Is the focus mainly on the short term, with less attention given to the *longer-term impacts*? Are we caught in linear thinking without realizing the *cyclical flows* that govern all Nature, of which we are a part? Do we have a preference for clear-cut black/white solutions, at the cost of excluding the voices of all stakeholders? Are we considering the *interconnectedness* of nested systems, when making decisions? To balance the *short*-and the *long-term* view, to incorporate *both + and thinking*, to explore the role of *cycles* and of *interconnected systems* before making decisions, are crucial systems thinking processes that make the difference between contributing to unsustainability and shaping a more sustainable planet.

Emotional Intelligence

As we discussed in the previous section, shifting a mindset implies reviewing our worldview manifestations, our values, and how they are expressed (or contradicted) by our behaviors (Dunlap, & Van Liere, 2008; Laszlo, 1978; Van Egmond, & De Vries, 2011). The anchors of our identity, which may be contributing to the problems we are collectively experiencing, can be identified with introspective work, facilitated by educators, coaches, or trained mentors. Through a variety

of exercises, leaders can expand their *self-awareness*, develop *reflective practices* and unlock their *creative innovation*, three key Sustainability Mindset Principles (Rimanoczy, 2020) in the content area of *Emotional Intelligence*.

Spiritual Intelligence

Finally, the fourth content area, *Spiritual Intelligence* brings together three Sustainability Mindset Principles that may sound unfamiliar to some readers: *Oneness with Nature, Mindfulness* and *Purpose*. An increasing number of studies have over the last decade pointed at the connection between a spiritual dimension and sustainability actions (Marques et al., 2010; Tsao, & Laszlo, 2019; Zsolnai, 2015). The experience of *oneness with Nature*, for example, develops in individuals an immediate connection with a larger whole, the understanding does not originate in an intellectual learning process, but as a result of an unexpected, intuitive experience of connection with the natural world. As a result of this experience, individuals have transformed how they see themselves and how they relate to the natural world, resulting in change of habits and new behaviors. Indigenous peoples tend to contain this wisdom in their roots, but our more urban civilization needs to have a special experience to come to this non-verbal comprehension (Grieves, 2009; Wills-Johnson, 2010).

Another experiential way to develop the Sustainability Mindset comes through *Mindfulness* practices. Empirical studies have shown that individuals engaging in contemplative practices develop social sensitivity and higher levels of compassion, which have a direct impact on their sustainability-related behaviors, as they show empathy toward the natural and social environment (Tsao & Laszlo, 2019; Wamsler & Brink, 2018). The power of mindfulness practices to achieve personal balance, health, and wellbeing has been appreciated by many corporations which have incorporated meditation rooms and instructors into their organizations. But from the perspective of a Sustainability Mindset, the power of *mindfulness* practices goes beyond emotional wellbeing, as it impacts decision making, expanding from the ego-centered foundation toward larger

scopes of caring (Rimanoczy, 2020), something core to sustainability behavior.

As for the principle of *Purpose*, it is based on the fact that defining our purpose provides an unconscious compass, and when it is grounded on values of our higher self, we actively shape a better world (Barrington-Leigh, 2016; O'Sullivan, 2004; Rimanoczy, 2020). This is in line with the theory of intentional change (Boyatzis & Akrivou, 2006), where setting an intention acts as a motivational factor, and increases the chances of achieving the goal. While many organizations write a corporate mission as a standard practice, here we are referring to an individual statement of purpose, which may or not be translated into the leader's professional context. However, seeking and finding the difference we want to make in the world sets the leader up onto a path of significance and personal fulfillment.

Conclusions

In this chapter I have explored the context in which leaders are currently operating a social and environmentally turbulent time that has resulted from human behaviors that have altered Earth's systems and have created with what seems like more challenges than successes. The purpose was to delve into the characteristics of the Anthropocene, since they are impacting how we conduct business now and will in the immediate future. I have listed some manifestations of our collective narrative, contrasted it with the indigenous worldview, so as to ponder a way of living on this planet that in the words of Four Arrows, seemed to work for 99% of our time. Some values of our culture have definitive upsides, and that is the reason that they have been spreading across the planet. However, many of our environmental and social challenges stem from the downsides of those values. This chapter proposes a closer look at these values, which are anchoring us in unsustainability, and suggests that when we start to scrutinize them, we may find that they do not serve us, and that we may have better alternatives.

The many initiatives that fortunately we are seeing in terms of sustainability-oriented actions are an indicator that we may have passed

a tipping point, have become ecoliterate, sufficiently aware of the dangerous situation, and have begun to act. However, if we pay attention, there may even be more opportunities to explore. Leaders can use this uniquely historic time to be champions of a planet that works for all, and to do so with creativity and imagination. This means going beyond the visible actions, and pondering how to enter the internal dimension, the thinking, and the being that are at the foundation of our mindset. The Sustainability Mindset Principles provide a guide to navigate this territory of our values, beliefs, purpose, and help us explore the three most important questions: Who am I, really? Why am I here? What difference can I, or am I meant to, make?

We may be living the breakdown of an anthropocentric narrative that, like science before Copernicus, made us believe we were the center of it all. We are far from addressing the challenges facing us, and we will make mistakes as we do so. But as Leonard Cohen noted,[11] it is through the crack that the light gets in, and this may be the time in human history when we collectively become more fully human, to self, to each other, and to the ecosystem that harbors us, our home. The good news is that it's nothing we have to learn: we have it already, waiting in our heart.

Questions for reflection and dialogue.

- What are the values you identify with, that may be contributing to our unsustainability?
- What are some behaviors that you do automatically, and may be contributing to our planetary unsustainability? Which ones could you change?
- What does Anthropocene mean for you? What are the upsides, and the downsides you see?
- Where do you see yourself: in the top-down movement creating change, in the bottom-up movement? Neither?

11

"Ring the bell that still can ring,
Forget your perfect offering.
There is a crack in everything
That's how the light gets in". The Anthem, by Leonard Cohen.

- Describe your personal worldview. How is it similar/different from what you were taught as you grew up?
- What does feeling wealthy mean for you?
- Recall a moment when you experienced some oneness with nature.

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7

Sustainability Mindset Through Ethical Leadership and CAMB Competencies

Radha R. Sharma and Rupali Pardasani

Introduction

A business world without moral codes may find it difficult to sustain from a regulatory as well as productivity point of view (Sen, 2001). The current scenario is marked by the changing economic conditions, globalization, advancing technology, intense competition, and accelerating complexity and the global pandemic with its cascading effects. All these changes in the environment have made management education all the more dynamic and at the same time, important for success of corporations and individuals (Bowonder & Rao, 2010). The unprecedented growth and development have brought along some maladies like abusive

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supervision, disregard for dignity and well-being, corporate frauds, financial irregularities, and dysfunctional behaviour in the organizations. The recurrence of such incidents is alarming as these episodes affect not only one or two entities but the entire society (Sharma & Pardasani, 2013).

Management education is a doorway to the business world, therefore, incorporating Principles of Responsible Management Education (PRME) (Sharma, 2017) and ethics can address the ethical crisis in the business world (Christensen et al., 2007). As the business schools are accused of breeding greed, arrogance, unhealthy competition, and unethical decision-making among students, the chapter focuses on ethical leadership and Cognitive, Affective, Moral and Behavioural (CAMB) competencies for promoting a sustainability mindset. This will facilitate developing ethically sensitive and responsible managers (Givens, 2008). However, there are no easy solutions and the entire academic community comprising academicians, faculty, scholars, practitioners, and other stakeholders like industry and society are exploring various methodologies for integrating humanistic values and ethics into management education. Accreditation by national and international bodies, strict monitoring, adherence to the academic norms, standardization of curriculum, and andragogy following PRME principles are some of the options being tried in management education. Besides, the role of management, faculty, and students is also important in promoting humanistic values and ethics for sustainability. This would be possible when management educators reflect on the prevalent attitudes and perceptions in the society (Higgs, 1988).

Ethical Leadership

Management scholars are becoming increasingly interested in the field of ethical leadership. The ethical scandals in business observed in the recent years (Colvin, 2003; Mehta, 2003; Revell, 2003) have questioned the efficacy of leaders in promoting ethical conduct. Management education also has been criticized for giving rise to such misconduct (Sims & Felton, 2006). Ethics is an issue which most employees look up to their leader for guidance (Kohlberg, 1969; Trevio, 1986); thus, the

leader is expected to provide guidance to the employees on moral issues. Most of the work in this field has been done from the philosophical perspective; it is only recently that this subject has come under the fold of management scholarship. The construct of ethical leadership has been defined as 'the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships and the promotion of such conduct to followers through two-way communication, reinforcement and decision-making' (Brown et al., 2005, p. 120). This definition highlights two major aspects of ethical leadership. Firstly, the ethical leader displays morality in the form of honesty, values and principles, and genuine concern for others. Secondly, they display openness and transparency in decision-making. The latter aspect makes ethical leadership different from other approaches to leadership (Brown & Treviño, 2006a). The concept of ethical leadership draws on Social Learning Theory (SLT) which suggests that people tend to emulate and model behaviours of attractive role models (SLT; Bandura, 1977, 1986). De Hoogh and Den Hartog (2008) brought forward a few more dimensions of ethical leadership namely—fairness, power-sharing, and role clarification. The dimension of fairness suggests that the leaders act with integrity and do not indulge in favouritism and politicking (De Hoogh & Den Hartog, 2008). By the virtue of power-sharing, they consider the followers are equal partners and allow them to play a larger role in decision-making (De Hoogh & Den Hartog, 2009), empower them (Resick et al., 2006), and allow them to truly and un-hesitantly express themselves (Brown et al., 2005). Finally, ethical leaders clearly communicate goals and expectations to the followers which creates no ambiguity in the minds of the followers and hence they know what is expected of them (De Hoogh & Den Hartog, 2009).

With moral values an ethical leader serves as a role model for others. An exploratory study by Treviño et al. (2003) suggests that concern for people is one of the major factors that characterizes ethical leadership. The genuine concern for the followers generates credibility in the followers which results in respect and trust for the ethical leader. This promotes dignity of people in the organization and facilitates the creation of an ethical environment for sustainable performance and success. The

ethical leader, by virtue of his moral authority, makes the followers abide by the codes of conduct of the institutions and is able to enforce reward for ethical behaviour and punishment for unethical behaviour (Treviño et al., 2003).

Ethical Leadership and Follower's Behaviour

Organizational Citizenship Behaviour (OCB) has been defined as the discretionary behaviour of an employee that is not explicitly rewarded by the organization. However, at a collective level, it promotes effective functioning of an organization (Organ, 1988). A review of research suggests that ethical leadership has an impact on the follower's prosocial behaviour (Brown & Treviño, 2006b; Kalshoven et al., 2011; Mayer et al., 2009; Piccolo et al., 2010; Walumbwa & Schaubroeck, 2009). This is supported with the help of two theories namely social learning theory (Bandura, 1986) and social exchange theory (Blau, 1964; Homans, 1961) which posit that the followers identify with the leader and try to emulate the ethical behaviour of the leader. On the contrary the counterproductive work behaviour describes the negative employee behaviour that is harmful to the organization and its members (Bennett & Robinson, 2000).

Ethical Leadership and Trust

There is considerable amount of research on the construct of trust in the field of organizational science from a variety of perspectives (Mayer & Davis, 1999). The rationale behind it is that it helps in developing a connection with organizational effectiveness and performance (Zhu et al., 2004). In the leadership literature, trust is considered an important variable (Bennis & Nanus, 1985) and trust in leader influences the follower's perception of effective leadership (Hogan et al., 1994). Trust can be defined as 'a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another' (Rousseau et al., 1998, p. 395). Social exchange

theory suggests that high-quality relationships help in building trust between the leaders and employees (Blau, 1964). Ethical leaders lead with courage and translate their moral intentions into actions despite the obstacles and challenges that come their way (Daft, 2005). Ethical leaders by their genuine concern and care for the group attract the trust of their followers towards them. Moreover, the ethical leader's fair attitude towards the group, the ability of the leader to share power with the followers, and clarifying their role expectations make the leader a credible and legitimate figure for the followers which enhances followers' trust in the leader.

A major factor that influences the followers to perform even beyond their call of duty is their trust in the leader. Robinson (1996) asserts that an employee's contribution to the organization, his/her performance and productivity are all tied with the employee's trust in his/her leader. However, follower's trust in the leader has not received adequate attention in empirical research as a potential mediator of the effects of ethical leadership on follower's behaviour. An ethical leader's conduct generates trust of the followers in the leader which in turn is likely to develop a feeling of personal obligation on the part of followers. Moreover, the literature suggests a link between employees' trust in the leader and their organizational citizenship behaviour (Dirks & Ferrin, 2002; Konovsky & Pugh, 1994). Therefore, employees' trust in their leaders is positively related to their organizational citizenship behaviours (Dirks & Ferrin, 2001, 2002). Also, the trusting employees are not likely to indulge in counterproductive work behaviours that might harm the organization or the group in any way. They may even be willing to control the other members of the group from indulging in any such behaviour (Hardin, 1996; Rusbult & Van Lange, 1996).

Competencies for Sustainability Mindset

In this globalized world businesses operate across geographies in various forms such as joint venture, multinational firm, a firm outsourcing operations/processes overseas, or having suppliers, distributors, and the like. Thus, people in leadership roles interact, negotiate, and transact business

with managers/business leaders internationally which makes it imperative for them to be familiar with responsible business practices, business ethics, and national values. Also, the brand image of the firm is dependent on its values and ethics and its commitment to triple bottom line both nationally and internationally. Thus, sustainability mindset has become a requirement for sustainable business.

The question arises how to develop a sustainability mindset? Sharma (2015a, 2015b, 2017) has developed a competency framework and a competency model based on PRME which focuses on competencies that will lead to a sustainability mindset in the present and future managers/leaders. The thought and action on issues related to social responsibility and sustainability have been reinforced by failings of businesses, rising incidents of corruption and corporate frauds, economic meltdown, ecological repercussions of global warming on various geographies, and system failings (Godemann et al., 2013, 2014).

Competencies for PRME with a view to developing sustainability mindset have been conceptualized as CAMB (Sharma, 2017) and have been classified into four broad clusters as described below:

1. **Cognitive competencies (C)** comprise knowledge of responsible management, corporate social responsibility and sustainability linked with domain knowledge.
2. **Affective competencies (A)** involve emotional/social/spiritual competencies such as empathy, relationship orientation, humaneness, compassion, generosity, service to community/society, not driven by job responsibility.
3. **Moral competencies (M)** consist of honesty, integrity, conscience, values, and virtues.
4. **Behavioural competencies (B)** comprise skills and behaviour for responsibility such as initiatives for social, economic, and environmental sustainability, ethics, transparency, standing up for what is right, etc.

A model for developing sustainability mindset is presented in Fig. 7.1.

These competencies can be developed by embedding these in curriculum and teaching, research, project work, and community-based

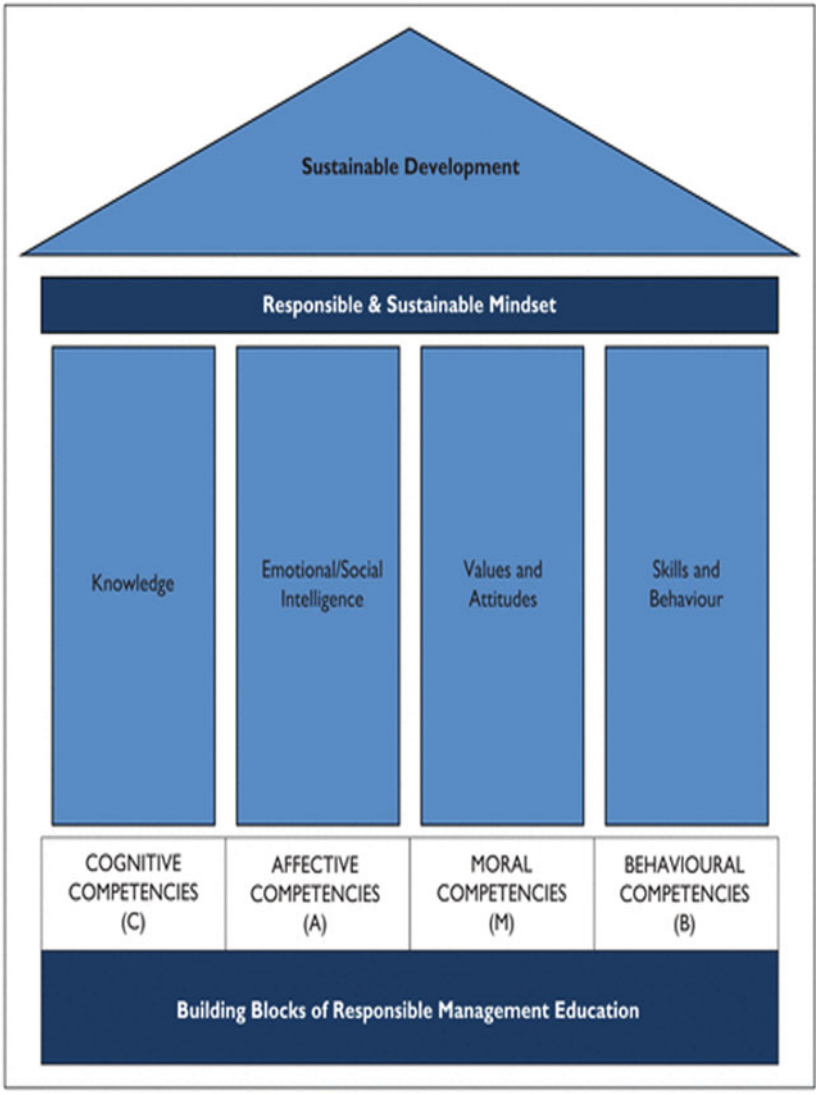

Fig. 7.1 CAMB Competency model for PRME to develop sustainability mindset (Developed by Sharma, Radha R. [2015a, 2015b, 2017]. *Source* Business Expert Press. Copyright 2017. 'The New Paradigm: A Competency Model for Management Education' by Radha R. Sharma published in Managing for Responsibility: A Sourcebook for an Alternative Paradigm. p. 8. Reprinted with permission)

activities. These can also be developed through dialogue, partnership with stakeholders, emotional intelligence training, role plays, case method, fieldwork, workshops, and the like. A common understanding and development of competencies for responsibility and sustainability will help create a conducive environment to promote a responsible and sustainable society.

Organizational Citizenship Behaviour of Management Faculty and Students' Ethical Conduct

As management students of today are the future business leaders, it is obligatory on the part of the faculty of management education institutions to groom them not only in functional skills but also in managerial ethics to prevent future ethical scandals in the business world However, imparting ethical education is not as simple as it may seem; a course on this subject may not be sufficient. Hence, the CAMB competencies described in Fig. 7.1 can be embedded in curriculum of different subjects. The study of ethics is the branch of philosophy concerned with evaluating human action (Littrell, 2011). There is the possibility of teachers transferring their personal attitudes to the students (Bampton & Cowton, 2002). The citizenship behaviour displayed by the faculty, to a very large extent, affects the learning outcomes of the students. Two theories that can explain the influence of faculty's behaviours on their students are: social learning theory and social exchange theory. Social Learning Theory posits that individuals emulate values and behaviours of their role models (Bandura, 1977, 1986). In management education institutions faculty function as the role models for students' ethical behaviours. Students learn the ethical conduct not only through personal experiences, but also through observing others (Bandura, 1977, 1986). The faculty helps in this kind of learning process by: (i) acting as a role model for the students to emulate; and (ii) by rolling out just and fair rewards and punishments. The faculty may also help the students by the social exchange process (Blau, 1964). Social exchange is anchored on the

premise of reciprocity (Gouldner, 1960), which posits that if a particular entity in the relationship does something beneficial for the other, it generates an obligation for the other entity to respond in good faith behaviour (Cropanzano & Mitchell, 2005). Blau (1964) distinguishes between the two types of social exchanges, i.e. transactional or socio-emotional. The former being based on economic exchanges and the latter being based on interpersonal treatments. The faculty members in the management educational institutions will affect the students through the latter approach.

Ethical Leadership and Ethical Community Building

Research yields that the leadership affects the behaviour of the academic community at the management education institutions. McCabe et al. (2006) posit that the ethical community-building approach is based on the premise of creating a culture that is marked by integrity and responsibility. It is considered an integral part of the academic programme. A culture of this kind has been considered by many to be as applicable and effective in management education as they are in the corporate settings (Treviño et al., 1998). The practice of teaching ethics should not be confined within the four walls of the classroom, but such learning should take place all the time—from the time of recruitment and selection of the candidates for the programme to the convocation ceremony and should continue throughout. The ethical leader at the top can percolate down ethical conduct in the management education institutions to the level of students by creating an ethical culture in the organization. Treviño (1986) postulated that the organization's culture reinforces the display of certain behaviours in the organization. Followed by this, Treviño in 1990 developed the construct of ethical culture which she defined as a representation of interplay of formal and informal mechanisms that enable the display of either ethical or unethical behaviours. Formal systems include factors such as policies, code of ethics, leadership, authority structures, reward systems, and training programmes. Interpersonal behaviour and ethical norms represent the informal systems. To sum up it is proposed

that the ethical leader at the top creates formal and informal systems that support ethical conduct and help individuals in the management educational institutions adopt ethical conduct.

Conclusions

What a famous French philosopher, Paul Valery once said; 'The trouble with our times is that the future is not what it used to be' is valid in the current business scenario. The changes in the environment have swept into the business organizations as well (Hallinger & Snidvongs, 2008) making the environment more complex than ever before. These changes are threatening the ability of business organizations to translate their intentions and strategy into action (Hallinger & Snidvongs, 2008). However, these changes cannot be ignored and need leaders to lead and grow the business organizations amid uncertainties. There is also a critical need for leaders who display big picture thinking and understand the complex relationship between social and business progress (Gentile, 2001). Management education can play a major role in highlighting the strategic need for change leaders who can manage the complexity and dynamics of business corporations for sustainability in the twenty-first century. Management education has done justice in imparting technical competence to the students but unfortunately it has failed in teaching them to be ethically competent in facing changing and challenging circumstances (Fiorini & Cohen, 2011).

Integrating CAMB competencies in business education curriculum is essential for developing a mindset for triple bottom line and sustainable development. The purpose of management education should not only be creating human capital for making profits but also a balance among profitability, responsibility, and accountability, thereby the protection of people, profit, and planet. The management education institutions need to be sensitive towards all the stakeholders and design appropriate curricula and adopt suitable methodologies so that ethical learning takes place not only in class but also from outside the class and through co-curricular activities. Also, if the culture of the management education institutions promotes ethical conduct, it will be difficult to deviate from

the set norms and standards and thus ethical context will proliferate. Ethical leadership with ethical systems and practices is the answer to promote ethical conduct among students for the present and the future.

The trickling down of effects of ethical leadership in the management educational institutions is important because this process entrusts the responsibility of behaving responsibly for all the stakeholders and not confining it to regulatory authorities. To conclude, it is only through the integration of CAMB competencies in management education curriculum and integration of ethical leadership and ethical practices that ethical conduct can be promoted among faculty and students of management education, which will lay the foundation of ethical business practices in the society at large.

Questions for reflection and discussion:

1. How can CAMB competencies be embedded in management education?
2. In the different courses offered by your institution, where can you find CAMB competencies? Are there any gaps and if yes, how can these gaps be bridged?
3. Highlight the importance of ethical leadership and how this could be developed through teaching-learning process.

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8

Beyond Theoretical Learning: A New Perspective in the Development of Future Leaders' Sustainability Mindset

Ananda Silva Singh, Eduardo De-Carli, Vivien Mariane Massaneiro Kaniak, and Darly Fernando Andrade

Introduction

In a context of profound climate change, disruptive changes in consumption habits, lifestyle, and people's desire to become more socially active, the need for leaders with a sustainable mindset is increasingly emerging. The complexity and globality of businesses conducted in the twenty-first century have led many leaders to start reflecting on the social and environmental costs that their decisions, policies, and practices cause and on their responsibility toward the results (Fabricatore & López, 2012; Kirby & Kirby, 2020).

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It is time, thus, to realize that companies play an important role in sustainable development as they participate in the foundation of critical infrastructure projects, conduct research to develop new products, and impact on development of communities in which they operate (Rosca et al., 2018). Moreover, corporations and their decision-makers can help their organizations contribute to the achievement of the 2030 Agenda's sustainable development goals (SDGs), thus contributing to a fairer and more sustainable society.

For these reasons, the need of educating present and future leaders that bear a new kind of mentality over the business has become essential. Furthermore, helping to develop managers to make decisions that lead to positive social and environmental impacts helps to create a new mindset called 'sustainability mindset' (Hermes & Rimanoczy, 2018; Rimanoczy, 2014).

The sustainability mindset comprises business leaders' motivations to address sustainability issues, their sense of compassion toward others, their sense of interconnectedness, their consideration for all stakeholders' needs and demands, their role as agents who help decrease environmental degradation, among others (Kassel & Rimanoczy, 2016). However, to assure that business leaders develop a sustainability mindset, it is important that students—who will later become such leaders—develop their sustainability-oriented values. To do so, pedagogical approaches such as experiential learning can yield students' sustainability mindset's development, since it favors students' reflections on their practical experiences (Kolb, 1984).

In this context, extension projects are helpful. Extension projects are

> activities that are integrated with the curricular matrix and the organization of research, constituting an interdisciplinary, political, educational, cultural,scientifical, technological process that promotes a transformative interaction between higher education institutions and other sectors of society, through knowledge generation and application, in permanent connection with teaching and research. (Brasil, 2019, p. 1)

From the definition of extension projects, it can be noted that they can contribute to engage students in activities held in other sectors, beyond

higher education institution (HEI)'s borders. This can also help students interact with other actors, transforming their view of the world and engaging themselves in practical experiences.

It is in this scenario that this research's main objective lies, since it seeks to analyze how can extension projects held with the community contribute to future business leaders' sustainability mindset. To do so, this chapter is structured in sections, apart from the present introduction: a literature review on sustainability mindset and the elements and dimensions that should be considered to assess it; methodology section, where the study's approach, nature, sources of data collection and analysis technique are presented, as well as the criteria used to select the cases here analyzed; results' presentation section; discussion section; and the final considerations of the study, where its conclusions are presented, as well as its limitations, insights generated, and recommendations of future studies.

Sustainability Mindset

The last decade has shown a concern from both academics and researchers to include teaching values in business education, in addition to the historically dominant technical skills (Sidiropoulos, 2014). Tavanti and Davis (2018) mention that currently, after a more reformative proposal to educate for sustainability, we live in a context in which it is necessary to educate students who can produce a transformation in terms of sustainability, in the organizations where they will act as leaders or collaborators.

However, to assure that sustainability-related values are embedded in business leaders, it is important that they are formed to think and act in such direction. In this scenario, higher education institutions (HEIs) play an important role in shaping such leaders and helping them develop the so-called 'sustainability mindset'.

The sustainability mindset is 'a way of thinking and being that results from a broad understanding of the ecosystems manifestation as well as in introspective focus on one's personal values and higher self and finds its expression in actions for the greater good of the whole' (Kassel &

Rimanoczy, 2016, p. 8). In this scenario, the same authors developed a sustainability mindset model that can help us assess the sustainability mindset, by analyzing four areas, each of them containing three dimensions (knowledge, values, and competency), as can be seen in Table 8.1.

Other authors also argue that the education of a leader should transcend the technical competencies and include the development of values (Tavanti & Davis, 2018). For Sidiropoulos (2014), positioning the sustainability mind as a value goes beyond the issue of the individual. It should also reach the perspective of the organization and the community as well. This can be achieved through education that prioritizes student's value systems, since many of these students will become leaders or influence their organizations some way, in the near future.

In addition, it is necessary that HEIs manage which sustainability education for leadership they are aiming to address since approaching only environmental issues does not exhaust the theme of sustainability. On the contrary, the term encompasses issues such as cultural and social identity, equity, ethics, respect, tensions between different opinions, in addition to the society–man–nature relationship that culminates in the use of the planet's resources. Thus, it is crucial that educational institutions make room for the construction, argumentation, and criticism of these ideas while preserving their autonomy in building knowledge (Sidiropoulos, 2014; Wals & Jickling, 2002).

Therefore, beyond developing values, it is also relevant that HEIs help students develop skills that give them tools to deal with the uncertainty and conflict of interests inherent to sustainability (Wals & Jickling, 2002). HEIs must teach students how to focus on our world as a whole, which implies viewing the short- and long-term problems, in a transdisciplinary way, which are consequences of the decisions that leaders take (Fabricatore & López, 2012; Wals & Jickling, 2002). By doing so, HEIs help achieve the SDG of the 2030 Agenda that regards 'quality education'.

One way to do that is to involve students in actions that make them reflect on their experience, during experiential learning (Kolb, 1984). That contributes to develop their sustainability mindset and can be done by means of academic projects with the community such as those held

Table 8.1 Sustainability mindset model elements

	Knowledge (thinking)	Values (being)	Competency (doing)
Systems perspective	It incorporates concepts related to system theory and suggests approaches to problems and solutions that are inclusive of different perspectives and needs of stakeholders	Regards a sense of interconnectedness' development. It draws attention to shared qualities and to the realization that we are all dependent on all other beings	Considers engagement with all relevant stakeholders and the need to account for externalities as well
Ecological worldview	It can be developed through ecoliteracy which includes a systems thinking approach in terms of relationships, connectedness, context, and a sense of place	Understanding the individual and the business impact on the biosphere is critical to developing strategic thinking and addressing social, economic, and environmental challenges	Protecting and proving restorative action to halt further degradation in areas that have not been—or have been little—affected by human activities
Emotional intelligence	It can be developed through self-awareness, that is, being able to recognize your moods, emotions, and drives. Journaling about situations is a way to develop such dimension	Understanding other's emotional make-up and reactions and responding accordingly (compassion). Motivation is another subcomponent of this dimension	Being proactive; being able to interact, understand, and negotiate teamwork and decision-making in a variety of social settings; being able to adjust to the emotional state of individuals

(continued)

Table 8.1 (continued)

	Knowledge (thinking)	Values (being)	Competency (doing)
Spiritual intelligence	Reflecting on one's purpose and mission in the world, making a social contribution providing meaning to our life	Recognizing or developing a sense of connection to the web of live, a sense of oneness with all that is	Focusing on mindfulness (pay attention to the moment) and reflective practices, (in order to be able to identify the impact of actions and decisions before they are made)

Source Kassel and Rimanoczy (2016)

in extension projects. Actions such as restorative practices, replanting forests, and other actions that help halt the degradation of the environment are examples of ways to help students reflect on their role as change agents that can contribute to preserve the environment.

One example of a program following such direction is presented by Rimanoczy (2014). A sustainability mindset program at a postgraduate level in two HEIs is described and the author points out that students have found new dimensions about themselves and the potential impact that they may have as professionals in the future, or immediate impacts on the organizations in which they work. The cited researcher believes that educators can expand this type of thinking and bring inspiration to the global citizenship responsibilities that impact the world around us. She suggests practices involving pausing and reflecting on the topic of sustainability, encouraging students to think of how they are contributing to solve the world's problems, to meditate, to engage in direct experiences with nature, as well as to promote self-knowledge.

Tavanti and Davis (2018) also point out that readings, immersions, and experiential learning projects contribute to develop students' sustainability mindset. There is also the need to develop student's systemic thinking and to help them see that events and people are 'interactive in nature' (Ackoff, 1974, p. 14). This can help develop management

students' sustainability mindset, since they will be focusing on their learning outcomes, on the skills they develop, on their moral values, and on their ability to engage with stakeholders (Rusinko, 2010). Thus, students will be able to effectively become change agents, problem solvers, and conscious leaders (Tollin & Vej, 2012). By doing so and having a formation oriented to developing sustainability-oriented values, students are more likely to become leaders with a sustainability mindset and who will contribute to address sustainability issues in a positive way, and consequently, helping shape a better world for present and future generations.

Methodology

The present research has a qualitative approach, since it dealt with interpretations of the social realities of the participants of the research to comprehend the phenomenon (Bauer & Gaskell, 2002) related to future business leaders' sustainability mindset development through academic projects held with the community. The nature of the research is descriptive, since the researchers did not interfere with the facts of the research, they only registered, analyzed, and interpreted them (Raupp & Beuren, 2003). The research strategy used was the multicase study, since it allows complex social phenomena understanding as well as analyzing it, in depth (Yin, 2015).

The case selection was non-random, intentional, and by adherence (Eisenhardt, 1989). The extension projects analyzed here were those of the Federal University of Minas Gerais (UFMG)—located in the southeast region of Brazil—since this university is the highest ranked higher education institution (HEI) by Folha de São Paulo's (a recognized newspaper) ranking system, Folha's Higher Education Ranking (RUF). To select the extension projects from UFMG that were going to be analyzed, the following criteria were used: (i) extension projects that were already concluded; (ii) extension projects linked to de Administration department; (iii) extension projects that impacted communities (external stakeholders); (iv) extension projects that contained the words 'sustainability' and/or 'sustainable' in the title or keywords.

From these criteria, five extension projects were selected for analysis. Data from those projects were collected from the HEI's website and they were further analyzed from the content analysis' technique perspective, recommended by Bardin (2016). The categories of analysis were defined à priori to data collection and consisted of the systems perspective and the ecological worldview perspective of Kassel and Rimanoczy's (2016) sustainability mindset model. The codes of analysis in each of these categories were the knowledge (thinking), values (being), and competency (doing) dimensions of the systems perspective and of the ecological worldview perspective, also based on Kassel and Rimanoczy's (2016) sustainability mindset model.

Cases' Presentation and Analysis

In this section, the cases selected for analysis are presented, their titles, when they were created and finalized, as well as their main objectives. The cases studied are analyzed, from the systems perspective and from the ecological worldview perspective of Kassel and Rimanoczy's (2016) sustainability mindset model. These categories were analyzed considering the knowledge (thinking), values (being), and competency (doing) dimensions.

Cases

Five (5) extension projects[1] developed at the Federal University of Minas Gerais (UFMG) were studied. Project 1, 'Integrated actions in medicinal and aromatic plants: market diagnosis, botanical survey and training in agroecological production in the North of Minas Gerais and Jequitinhonha Valley', started in January 2010 and was finalized in December 2014. It was developed with the purpose to assist the population of the region, through interaction with the university (UFMG). This interaction allowed the training of this population in sustainable

[1] All projects are registered and available in the university's extension project platform (https://sistemas.ufmg.br/siex/PrincipalVisitante.do), i.e., the 'Extension Information System'.

or agroecological management, use, and generation of income through the use of medicinal plants available in the location. In addition, a partnership between a company and farmers was developed.

Project 2, entitled 'Training in sustainable production and use of medicinal and aromatic plants of the Cerrado in communities of the Jequitinhonha Valley and Northern Minas Gerais: a network experience', started in March 2007 and was finalized in December 2010. It was created with the intention of empowering the communities of these regions on how to produce and use medicinal plants in a sustainable way. This project was accepted because many families from these communities use medicinal plants as a form of income or to reduce their household costs.

Project 3, entitled 'Continuing education of educators of Projovem Campo, knowledge of the land, knowledge of mines, knowledge of the North of Minas Gerais covering: region of Serra Geral, Alto Rio Pardo, of the Sertão de Minas and in the scope of the Regional Superintendences of Teaching of Montes Claros, Janaúba, Araçuaí and Januária', started in January 2010 and was concluded in December 2012. The project was created with the goal to train educators for practices aimed at sustainable rural development and to monitor the continued training of educators who work in public and rural schools.

Project 4, 'Planting Sustainability: Training of Urban Farmers', started in October 2013 and was completed in December 2014. It was developed to assist in the transformation of the social reality of the Village do Lago Neighborhood, in the city of Montes Claros, MG. The key factor of the project was to assist local residents in aspects such as empowerment and social emancipation, from the production of local food, through urban agriculture, in order to feed themselves and to generate income for the local community.

Project 5, 'Land Path: Beekeeping as a strategy to strengthen agrarian reform, MG', started in January 2011 and was finalized in December 2015. The project was created to contribute to the sustainable management of forest species to aid honey production. The key factor of the project was to develop mechanisms of sustainable practices of the species, as well as to train local citizens so that they would use their environmental resources in a sustainable way.

Table 8.2 shows a summary of the projects studied and information regarding their title, start and finish date, keyword used to select the project and the project's link.

From Table 8.2 it is possible to observe that the selected extensions projects vary in their nature, consisting of projects related to helping train farmers, to helping them be more aware of sustainable consumption and production, to training and monitoring educators of rural areas, to developing sustainable strategies to preserve species and the environment as a whole. Despite their varied natures, these projects are aimed at

Table 8.2 Extension projects analyzed in the research

	Project title	Start date	Finish date	Keyword	Project link
1	Integrated actions in medicinal and aromatic plants: market diagnosis, botanical survey, and training in agroecological production in the North of Minas Gerais and Jequitinhonha Valley	Jan 2010	Dec 2014	Sustainable	https://sistemas.ufmg.br/siex/AuditarProjeto.do?id=32356
2	Training in sustainable production and use of medicinal and aromatic plants of the Cerrado in communities of the Jequitinhonha Valley and Northern Minas Gerais: a network experience	Mar 2007	Dec 2010	Sustainable	https://sistemas.ufmg.br/siex/AuditarProjeto.do?id=11459

(continued)

Table 8.2 (continued)

	Project title	Start date	Finish date	Keyword	Project link
3	Continuing education of educators of Projovem Campo, knowledge of the land, knowledge of mines, knowledge of the North of Minas Gerais covering: region of Serra Geral, Alto Rio Pardo, of the Sertão de Minas and in the scope of the Regional Superintendents of Teaching of Montes Claros, Janaúba, Araçuaí, and Januária	Jan 2010	Dec 2012	Sustainability	https://sistemas.ufmg.br/siex/AuditarProjeto.do?id=12772
4	Planting Sustainability: Training of Urban Farmers	Oct 2013	Dec 2014	Sustainability	https://sistemas.ufmg.br/siex/AuditarProjeto.do?id=29277
5	Land Path: Beekeeping as a strategy to strengthen agrarian reform, MG'	Jan 2011	Dec 2015	Sustainability	https://sistemas.ufmg.br/siex/AuditarProjeto.do?id=36874

Source The authors (2020)

helping the communities in one way or another, helping them improve their social, economic, and/or environmental aspects.

Systems Perspective

The 'Knowledge' (Thinking) Dimension

The 'knowledge' (thinking) dimension suggests the use of approaches that meet the interests and demands of different stakeholders. In project 1, it can be noted that the interests of those involved in the project (university students) and farmers were shown to be met, since this culminated in the implementation of the extension project. However, there was a weakness regarding meeting the interests and perspectives of companies (another interested stakeholder), since, if these were properly met, it is believed that there would be greater adherence by companies to the project, given that only four of them were interested in developing a strict relationship with the farmers who benefited from the project and, out of these four, only one of these relationships was made possible.

In projects 2 and 4, a concern was observed in meeting the interests of the benefited communities: in the first, farmers were trained to produce and consume medicinal plants in a sustainable manner; in the second, urban farmers were trained to produce and maintain an urban garden. Also, in project 5, the aim was to meet the interests of families interested in increasing their agricultural area and in preserving forest species with potential for honey production by raising awareness in these families on the importance of agroecology.

In project 3, the interests of educators from rural and public schools were also relevant since they were the main motivation for the creation of the extension project.

The 'Values' (Being) Dimension

Regarding the 'values' (being) dimension, in projects 1, 2, and 4 the interconnection between the university and local farmers was evidenced since their joint action would help them pay attention to the farmers' communities' needs, which shows that those involved in the project and those benefited by it (farmers) realized that they do depend on each other to optimize their activities and knowledge. On the other hand, in project

1, there was no strong interconnection with other companies, due to their interests not being served by the project and/or by the proposed partnership with the farmers.

In project 5, the interconnection was observed mainly from the exchange of experiences between students involved in the extension project and urban farmers benefited from the project. Also, in project 3, interconnection was observed between those involved in the extension project and its stakeholders, that is, teachers from rural and public schools, whose continuing education process needed to be monitored, as well as their training. The identification of the dependence of actors can also be seen in this project, since the teachers of rural schools depended on the knowledge the project creators and executors shared with them in order to improve their performance as educators of the rural area.

The 'Competency' (Doing) Dimension

Regarding the 'competency' (doing) dimension, in projects 1, 2, and 4, a strong engagement relationship with the participants (university and farmers) was evidenced, since 10 municipalities were visited during project 1, 30 representatives were trained of communities in project 2, urban farmers from a community in a situation of economic and social vulnerability were trained in project 4, and 31 families were assisted and supported in project 5. Actions related to the accountability of externalities (characteristic of this dimension) were also observed. For example, in project 1, such actions consisted of the signing of consent terms between the only company that developed a partnership with farmers; in project 2, the creation of a catalog with medicinal plants and the development of a medicinal garden in each locality visited, and in project 5, the preparation of booklets for introducing beekeeping to the community.

In projects 1 and 2, there was also the strengthening of connoisseurs of medicinal plants at the end of the extension project, and in projects 4 and 5, the training of urban farmers and families that rely on beekeeping. In project 4, this allowed the beneficiaries to have greater empowerment and emancipation regarding food production, contributing to improving the nutrition of people in the community, in addition to providing them

with opportunities to generate income from the sale of these goods. In project 3, thematic workshops were held, with the participation of an audience of 250 people, in addition to the application of forms to benefited educators, to monitor their continuing education process. Thus, such results contributed to the accountability of the project's externalities, as well as to enhance the relationship developed between the executors and developers of the extension project and its beneficiaries.

Ecological Worldview

The 'Knowledge' (Thinking) Dimension

Regarding the ecological worldview perspective of Kassel and Rimanoczy's (2016) sustainability mindset model, in the 'knowledge' (thinking) dimension, it was possible to notice in the projects 1, 2, 4, and 5, the existence of systemic thinking, since those involved in the projects realized they had to improve the environment to which they belong. Thus, the 'sense of place' of those involved was also relevant in these projects. This happened because, in projects 1 and 2, those involved in the projects saw that, by getting to know medicinal plants better, that is, the environment of which they are part of, one can obtain benefits and, consequently, live better. In project 5, this was observed from the concern to conserve forest species with potential for honey production.

In project 3, the 'sense of place' was observed from the developers of the project's concern with the knowledge and training of other educators—in this case, those from public rural schools—, since the education of students in these schools will have impacts on society as a whole. Such awareness implies the existence of the systemic thinking of the developers of the project, as the project's executors are looking beyond their contexts, aiming at improving other localities of the society. Thus, these actions contributed to highlight the concern to improve the 'place' to which they belong, giving meaning to the relationship of those involved in the project with the environment in which they live.

The 'Values' (Being) Dimension

The 'values' (being) dimension could be observed in projects 1 and 5, since doing a market diagnosis of the communities that would benefit from the projects contributed for those involved in such projects to better know their own realities. In project 3, a diagnosis of each class of educators was held, which contributed to the project's executors to better know the reality of the project's beneficiaries. In projects 1, 2, 4, and 5, evidence of the need to train farmers (projects 1, 2, and 4) and raise families' awareness of the need to conserve forest species (project 5) showed the willingness to resolve challenges faced by the benefited communities (farmers and citizens who are not properly trained and not fully aware of their actions' impacts on the environment). This contributes to improve their chances of success in financial and environmental terms, in addition to highlight the possibilities of social improvements, by training and raising awareness of these individuals.

The 'Competency' (Doing) Dimension

The 'competency' (doing) dimension was observed in project 1 from the opportunity to develop a local partnership (farmer-company) for the extraction and production of essential oils of local exotic species. Thus, the spirit of protection of species and attention to the impacts of the human activities developed flourished. In project 2, by training community representatives, those involved in the extension project also contributed to making these representatives and individuals from the communities served more aware of the importance of producing and consuming medicinal plants (in the case of project 2) and food (in the case of project 4) in a sustainable manner, contributing to the protection of available resources in the environment. In project 5, the spirit of protecting the environment is evident in the project's objective, which was to contribute to the conservation of forest species with potential for use in the production of honey. However, in project 3, this dimension was not evidenced.

Table 8.3 presents a summarized version of the data analyzed,

Table 8.3 Summarized presentation of the dimensions evidenced in the extension projects analyzed

	Systems perspective			Ecological worldview		
	Knowledge (thinking)	Values (being)	Competency (doing)	Knowledge (thinking)	Values (being)	Competency (doing)
Project 1	•	◦	•	•	•	•
Project 2	•	•	•	•	•	•
Project 3	•	•	•	•	•	x
Project 4	•	•	•	•	•	•
Project 5	•	•	•	•	•	•

Source The authors (2020)
• Developed
◦ Partially developed
x Not developed

showing the dimensions that were evidenced in each project, regarding the systems perspective and the ecological worldview of Kassel and Rimanoczy's (2016) sustainability mindset model.

From Table 8.3 it is possible to observe that almost all dimensions (knowledge, values, and competency) were evidenced in the extension projects analyzed in this study. The only dimension that was partially evidenced was the 'values' dimension, and this happened only in project 1 because interconnection between companies and the farmers was not developed to its full potential, resulting in only one partnership development between these parties. The only dimension that was not evidenced at all in one of the projects (project 3) was the 'competency' dimension. However, this dimension was not evidenced due to the nature of the extension project, that consisted mainly in contributing to the formation of educators of rural schools, thus regarding improvement in the social aspect of sustainability and not focusing on environment preservation.

Discussion

Business leaders have responsibility toward the results of their practices (Fabricatore & López, 2012; Kirby & Kirby, 2020). For that to happen, higher education institutions must help form these leaders, doing their best to develop the so-called sustainability mindset in students. Such mindset, according to Hermes and Rimanoczy (2018) helps managers make decisions that consider the social and environmental impacts of their actions.

To develop a sustainability mindset, HEIs must assure that students' sustainability-oriented values are developed, transcending their technical competencies (Tavanti & Davis, 2018). In this scenario, extension projects prove themselves as relevant means to develop such values in students who engage in them, since they help all involved see external social actors' perspective, looking beyond their individual issues (Sidiropoulos, 2014).

Extension projects can be of different natures, aiming at achieving different goals, but despite that, all of them seek to help solve problems faced by the community, regarding social, economic, and/or environmental aspects. Even though a project might not aim at improving all these dimensions at the same time, they help all involved focus on one or more of these dimensions, thus consisting of relevant approaches to develop the sustainability mindset of those individuals involved in them.

It is expected, thus, that extension projects add value to sustainability learning, since by engaging in them, participants are able to reflect on their practical experience (Kolb, 1984) and realize the importance of addressing such issues in a practical way, as well as how they can, indeed, do their share in helping shape a better world.

Although originally, extension projects are linked to HEIs, its application can be extrapolated beyond the borders of the academic environment, permeating the business environment as well. Thus, corporate trainers and coaches can also apply such projects to their corporations' audience, helping them commit to the welfare of all stakeholders during their decision-making process, be ethical in their actions and leading them toward a transformative leadership (Caldwell et al., 2012).

To help the participants involved in extension projects reflect on their experience (Kolb, 1984), teachers and coaches can discuss a few questions, to help participants realize the importance of complementing their learning with practical experiences, as well as the impacts such experience can have in shaping their sustainability-oriented values.

- How did this practical experience help me develop my sense of place and my sense of interconnectedness with my surroundings?
- Has my view of my role in the world, as a change agent, changed, from this experience with the community?
- Has my motivation to account for environmental and social impacts of my actions—and not only for their economical ones—changed from this practical experience?
- How can I do my share in shaping the world and making it a better place?
- How can I use my theoretical knowledge to help address and solve social, economic, and environmental challenges faced by communities from my surroundings?
- Was it important to address sustainability-related issues through a practical experience such as the one developed through this extension project?

By having this discussion with the participants, after their practical experience in extension projects is finalized, teachers and coaches help them not only reflect on their experience (Kolb, 1984), but also be aware of their role as change agents in shaping a better world by helping preserve the environment and improve society's social and economic conditions. By doing so, teachers and coaches also contribute to achieve the 'quality education' SDG of the 2030 Agenda, since future business leaders that are being formed are more aware of their role in the world and are better prepared to deal with sustainability-related issues.

The evidence of this research showed that all dimensions (knowledge, being, and doing) of the systems perspective and of the ecological worldview aspects of the sustainability mindset model can be developed through extension projects. These projects held jointly with the community and the theoretical learning of sustainability consist of powerful tools

to help develop students' sustainability-oriented values, through a transformative interaction among themselves and external social actors (Brasil, 2019).

Thus, extension projects show themselves as relevant pedagogical approaches to develop students' sustainability mindset, since they help them be motivated to address sustainability issues, to develop their sense of compassion toward others, their sense of interconnectedness, their consideration for all stakeholders' needs and demands, their role as agents who help decrease environmental degradation, among others (Kassel & Rimanoczy, 2016).

From the cases analyzed it was possible to observe the need to consider all stakeholders' demands in order to engage them in the project, since this can help assure their participation and involvement. By doing so, the likelihood of success of the projects is increased, since we assure that relevant stakeholders are involved in it and are working toward enhancing the beneficiaries' life quality.

The importance of discussing and reflecting on their practical experience while involved in the extension project is as important as the students' planning and execution of the project itself. By reflecting on their experience, students can highlight the importance of solving actual problems faced by society regarding sustainability issues, the importance of developing partnerships and relating with other stakeholders to do so, the importance of our individual actions in making the world a better place and last, but not least, the importance of learning sustainability beyond a theoretical perspective.

Final Considerations

The objective of this research was to analyze how extension projects held with communities can contribute to develop future leaders' sustainability mindset. The results of this study showed that extension projects contribute to such development, since they help future business leaders develop the knowledge, values, and competency dimensions, most of the time. Projects that aim at improving the social aspects of a community may not always contribute to the development of the competency

dimension of the ecological worldview perspective due to its nature (not directly related to environmental preservation). However, extension projects showed relevancy to help future leaders know their communities and their own realities, engage in relationships with other social actors, consider their needs, be aware of their actions' impacts on the environment, among other aspects that help them develop their sustainability mindset.

This evidence shows that these projects, that contribute to students' practical learning, when combined with theoretical learning, can enhance future business leaders' formation regarding their ability to deal with sustainability-related issues.

Although this research's main objective was fulfilled, the research has some methodological limitations. The first limitation is the number of cases analyzed, that does not allow generalization of the results. Another limitation of this research lies in the fact that only two aspects of Kassel and Rimanoczy's (2016) sustainability model were analyzed, that is, the systems perspective and the ecological worldview. The other two aspects (emotional intelligence and spiritual intelligence) were not analyzed in this research because such data demanded contact with the participants involved in the projects analyzed and due to the pandemic scenario in which we are living currently, such contact was not possible.

Future studies can be held aiming at analyzing a larger number of extension projects, from other universities and regions of the world, in order to assess if the results found in this research are similar to those identified in other contexts. Also, future studies can assess the emotional intelligence and spiritual intelligence aspects of the sustainability mindset model, by analyzing primary data, collected from participants involved in extension projects. Furthermore, studies that discuss, in depth, the application of such projects to the corporate context, can be developed.

The main contribution of this research regards insights to corporations' trainers/coaches and HEIs' change agents who wish to train and develop students' and business leaders' sustainability mindset. Such insights consist of ways through which the knowledge, values, and competency dimension can be assessed during such projects, so that they can be developed and contribute to the participants' formation regarding their sustainability mindset. The results of this research also show how

extension projects contribute to the participants' practical learning, as well as impacts positively on the communities that benefit from such projects. Projects of such nature can help not only HEIs and corporations develop their participants' sustainability-oriented values, but also lead them toward a transformative leadership that is concerned for the ethical aspects of their decisions, for its impacts on the organization's stakeholders—through systemic thinking—and thus, contributing to achieve the 2030 Agenda's SGDs.

These results help HEIs' change agents see that extension projects not only benefit the communities with which students and others involved relate, but they can also add value to future business leaders' sustainability mindset development. Thus, it is important to prioritize such projects and allocate efforts and resources to continue developing them with external social actors. And by looking outside the HEI's contexts, teachers and students realize that learning sustainability goes way beyond theoretical learning.

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9

Developing the Sustainability Mindset and Leadership

Heather Ranson, Kimberly Sawers, and Rachel Welton

Introduction

Building knowledge, understanding, and awareness are important aspects of learning, and the literature argues that these will in turn influence student attitudes. Tavanti and Davis (2018) developed the sustainability mindset matrix to demonstrate the critical links between a student's

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competence, their knowledge of specific management skills, their ability to use systems thinking, engage with stakeholders, and operate as a global citizen. While there is plentiful literature to support teaching sustainability, little of it demonstrates the effectiveness of assignments in building a sustainability mindset. This chapter provides an illustration of how three business schools (Canada, UK, and USA) have effectively embedded assignments that encompass practical sustainability issues to act as catalyst in developing a sustainability mindset within students.

Each school described in this chapter is committed to embedding the Sustainable Development Goals (SDGs) into the curriculum. Fostering awareness, understanding, and concern are key learning outcomes to an active learning student assignment incorporated into the Gustavson School of Business Bachelor of Commerce programme, the Nottingham Business School, and Seattle Pacific University School of Business, Government, and Economics programmes. The assignments ask students to assess their personal and business impacts on the planet and report their findings in a one-page reflection on the results. Every year students are stunned by the size of their footprints. The assignments develop their awareness of the differences that living conditions, food, transportation choices, and attitudes towards shopping and waste have on their individual scores. The assignments also probe for ideas students can implement to reduce their footprints.

This chapter will demonstrate that while curriculum helps build awareness and understanding of how businesses can have a positive effect on ecological and social issues, student reflection assignments also play a part in building awareness and knowledge. The longer-term aim is that increased student awareness will drive behavioural changes into their everyday routines, which encourages a more responsible mindset so that when students enter into the workplace, they can be more influential in promoting sustainable actions throughout their careers. This is accomplished through a review of the relevant literature, descriptions of the three universities, and the assignments used, followed by a discussion and conclusion.

Conceptual Framework

Kassel et al. (2016) define a sustainable mindset as:

> a way of thinking and being that results from a broad understanding of the ecosystem's manifestations, from social sensitivity, as well as an introspective focus on one's personal values and higher self, and finds its expression in actions for the greater good of the whole. (p. 5)

Their model breaks the sustainable mindset into three dimensions, thinking, being, and doing. They recommend that business school classes aiming to build a sustainable mindset in students, do so with activities in all three of these dimensions. This is supported by other literature on teaching sustainability topics. For example, Figueiro, and Raufflet (2015) discuss how to integrate doing, which they call "action learning" into the curriculum through debates, games, service learning, and problem-based learning. Kolb et al. (2017) describe the Cologne Business School as one that creates a "House of Vision". They use the case method, as well as connections to local businesses to build thinking, being, and acting (doing) into their curriculum. Baumann-Pauly and Posner (2018) in discussing teaching human rights, advocate for immersive studies such as role-play (being) and fieldwork (doing) that force students to make decisions based on their values as well as the situation at hand.

In addition to the three dimensions, thinking, being, and doing, the Kassel et al. (2018) sustainable mindset model utilizes four content areas or quadrants to help delineate the sustainable mindset. The quadrants are systems perspective, emotional intelligence, spiritual intelligence, and ecological worldview. Systemic perspective focuses on the interdependence of systems (economic, social, and environmental), where *knowing* is developing system thinking, *being* is developing a sense of interconnectedness, and *doing* focuses on stakeholder engagement. Ecological worldview focuses on *environmental conditions, trends, and challenges*, where *knowing* represents understanding ecology, *being* focuses on appreciating the worth of the natural world, and *doing* focuses on repairing environmental damage that has already been done. Spiritual intelligence focuses on values, meaning, and purpose, where *knowing*

represents making connections with a larger good, *being* is the ability to see ourselves as part of that larger good, and *doing* is practising mindfulness and reflective practices. Finally, emotional intelligence is defined as individuals realizing their own contributions to environmental problems, where *knowing* is developing self-awareness, *being* is embracing compassion, and *doing* personal action.

There is much research to support the benefits of considering all four quadrants. Steffen et al. (2015) reminds us that the earth, especially when we consider the nine planetary boundaries, is an ecological system and any changes to one part of the system impact other areas, often profoundly. Further, anything other than an ecological worldview will mean the eventual end to a livable earth. Other authors have supported teaching sustainability using systems thinking (Porter & Cordoba, 2009, Starik & Rands, 1995; Waddock, 2008) . Shrivastava (2010) makes a case for students seeking spirituality and developing emotional intelligence as part of their business school experience, arguing that this will make them better managers in the workplace.

While there is support for considering all four quadrants, emotional intelligence is the primary focus of the assignments outlined later in this chapter. To more fully explore this quadrant, Kassel et al. (2018) define emotional intelligence as the understanding that "sustainability encompasses not only planet and prosperity but also people, and for many individuals, realizing their own personal contributions to the problems by scrutinizing their values and behaviours is the most completing motivation to act (p. 11)". In emotional intelligence, knowing is described as self and other awareness. Developing self-awareness can be accomplished through self-assessment (e.g. calculating a personal carbon footprint) or journaling about a situation (Bahmani, 2016; Wedgeworth et al., 2017). Being is described as values and compassion. Kassel et al. (2018) suggest that compassion can be developed through students evaluating their own environment or conducting participatory action research. The last dimension, doing (also labelled proactive glocal sensitivity), is described as where the understanding of personal contributions (knowing) and the pursuant emotional reactions (being) leads to action (doing). The Kassel et al. (2016, 2018) sustainable mindset model provides an effective framework to understand and review the sustainability assignments

from the three schools described in this chapter. It provides a strong action-oriented approach that facilitates student reflectivity.

The Kassel et al. (2018) sustainable mindset model also relies on students reflecting on the concepts they have learned. The importance of reflection to learning was introduced by David Kolb's Learning Cycle (1984) where he describes that students first have a concrete experience, then reflect to further understand the experience, then generate a new idea or modification of what they have conceptualized, and finally apply their new idea to the real world to see what happens. Watson et al. (2019) used Kolb's learning cycle in an engineering classroom to demonstrate the effectiveness of the cycle to increase sustainability knowledge. Other scholars, such as John Biggs (2012) have developed tools such as journaling and portfolios to support student reflection. Swaim et al. (2014) offer a table of pedagogical activities that support teaching sustainability and all eleven activities lend themselves to reflection. Mezirow (1991), applied reflective activities to adult learners and found that they had transformative experiences because of their experiences, but especially when they reflected on these experiences. The literature is in agreement that reflection is a valuable part of the learning cycle and developing a sustainable mindset.

An active learning tool focusing on raising awareness and engagement with carbon literacy is the Wackernagel and Rees Ecological Footprint tool (1996). This tool offers an easy-to-use web-based calculator that allows one to measure one's impact on the earth, that is, the total land area required to support a person, city institution, or even a country. The tool measures the natural resources that are consumed and the waste that is produced in a given area. Lambrechts and Van Liedekerke (2014) used the ecological footprint tool to measure the campus operations at KHLeuven, a university in Belgium and suggested that it could be used in the classroom to raise awareness among students of their overall impact on the planet. Galli et al. (2019) used the Ecological Footprint analysis tool to measure the footprint of six cities in Portugal. While this was not a student assignment, it could easily be turned into a practical, experiential real-world assessment tool for a university sustainability class. Thinking, doing, and being are inherent in the ecological footprint

tool. Reflecting on one's results from the tool is an additional way to build a sustainability mindset.

The assignments described in the chapter support development of a sustainability mindset by utilizing assessment, journaling, and reflection. Journaling and student reflections are techniques to initiate critical reflection, where students make connections between learning and experience at a deeper level (Brunstein, Sambiase, & Brunnquell, 2018; Brunstein, Sambiase, Kerr, Brunnquell, & Perera, 2018). Further, critical reflection can lead to critical action. The level of action may vary, however. One assessment tool identifies four levels of response: habitual action, understanding, reflective, and critical reflection (Kember et al., 2000). Habitual action refers to routine action that occurs with little awareness. Understanding refers to a cognitive process that does not necessarily translate into action. Reflective refers to more intense cognitive activity, new understandings, and meanings and may lead to an increased desire to change. The last level, critical reflection refers to a process that transforms perspectives, changes beliefs, and is more likely to motivate action.

The Universities

Three universities, with a common interest in delivering quality sustainability education to business students, offer a perspective on using assignments to develop a sustainable mindset.

Seattle Pacific University (SPU) in the USA, The University of Victoria (UVic) in Canada, and Nottingham Trent University (NTU) in central England are all signatories of the Principles of Responsible Management Education (PRME) and participate as Champions in that organization. The mission of the PRME Champions group is to contribute to thought and action leadership on responsible management education in the context of the United Nations sustainable development agenda.

The three schools differ in size (SPU has about 5000 students, UVic has about 20,000, and NTU has 27,000), and two are public institutions while one is a private, Christian school. However, all three are accredited

by AACSB and two have additional EFMD accreditation. SPU and UVic offer four-year degrees where the students come into the business school after their second year. NTU students begin their business education in year one and also complete four years of study.

Seattle Pacific University

Seattle Pacific University (SPU) is a faith-based, private, four-year comprehensive university.

The key mission of SBGE is to "…develop leaders who advance human flourishing…." SBGE puts its mission and values to work through the introduction of various aspects of responsible business principles into its curriculum and its membership in Principles of Responsible Management Education (PRME). It was the first Northwest college or university to adopt the Principles for Responsible Management Education (PRME) in 2007 and has been a PRME Champion from 2018. SBGE also places emphasis on social enterprise and on integrating the UN's Sustainable Development Goals across its curriculum. This is manifested in several classes (including one of the first-ever business school undergraduate courses in microfinance), an undergraduate business administration concentration in global development, an interdisciplinary Global Development major, a social venture business plan competition, and participation in related conferences and activities.

University of Victoria

The Gustavson School of Business at the University of Victoria offers a general undergraduate programme as well as an MBA in Sustainable Innovation, and several other graduate programmes.

Sustainability is a key pillar of the business school and has been since its early days. The undergraduate programme has a mandatory Business and Sustainability course that is taught in the third year of the programme. In addition, other core business courses also relate their content to sustainability.

The school has been a member of PRME since 2009 and was a Champion Group member from 2018 to 2020. The school supports the Centre for Social and Sustainable Innovation (CSSI), an intra-faculty research centre that concentrates on building the sustainability education, research, and governance of the school. A key phrase at Gustavson is "doing good by doing better". This is impressed upon the students throughout their degree but drives faculty engagement with sustainability as well.

Nottingham Business School

Nottingham Trent University (NTU) is a self-governing public university and, like all other public universities, which form the majority of the higher education sector in the UK, it adheres to the UK higher education regulatory environment. The school has been a signatory of PRME since 2015 and is in its second cycle of being a PRME Champion.

Nottingham Business School (NBS) is the largest school within Nottingham Trent University and is recognized internationally as one of the UK's most contemporary and ambitious Business Schools. The NBS philosophy emerges from the intersection of research, education, and collaborative business/community engagement. Reflected in the mission of delivering education and research that combines academic excellence with impact upon business and society, NBS sees itself as the Business School for Business Impact and Engagement.

NBS' strengths lie in its use of experiential and personalized approach to learning, encouraging students to operate as global citizens and as part of this deliberately embeds the values of global citizenship, sustainability, and responsibility in all its activities. Ethics, Responsibility, and Sustainability (ERS) are important areas to NBS and faculty embed the UN's Sustainable Development Goals in all qualifying undergraduate and postgraduate courses in order to "develop graduates that can lead and succeed in businesses with a strong sense of social responsibility and sustainability". ERS constitute a major focus for research at NBS, delivered mainly but not exclusively through the Responsible and Sustainable Business Lab.

The Assignments

The three universities that are case studies in this chapter have years of experience assessing student learning. As research-based institutions, they balance academic rigor with practical application. Their desire to use experiential learning activities has led them to develop assignments that involve students in data collection, analysis, and communication. Reflection has developed into an important part of building sustainable mindsets at these business schools. In each of the following assignments the focus is on a reflection of the assigned activity, and how that develops a sustainable mindset. The assignment instructions are included in Appendix A.

Seattle Pacific University: Individual Carbon Footprint Assessment and Journal Reflection

The School of Business, Government, and Economics requires Business Administration majors to participate in a signature experience. Students can choose from the following experiences: (1) study abroad, (2) participate in the Social Venture Plan Competition, or (3) take three one-credit spirituality in business classes. Each of the spirituality in business classes has a different theme and is taught by a variety of faculty. One such course is Faith, Sustainable Development Goals, and Business. The learning objectives for this course are to explore Christian themes (e.g. stewardship, creation, care) and how they align with sustainability, gain an understanding of the United Nation's (UN's) Sustainable Development Goals (SDGs), and examine how students individually can contribute to furthering the achievement of the SDGs.

During the course, students have an opportunity to reflect on their own faith traditions and values (being), learn about the SDGs through video presentations and from portions of NTU's Carbon Literacy Training (knowing), investigate personal and business efforts towards the achievement of the SDGs (knowing and doing) and then put what they have learned into action (doing). A goal of the class is to help students take action by practising or trying out new behaviours. The specific

assignment outlined below seeks to meet that goal and fits well within the sustainable mindset model developed by Kassel et al. (2018). Of all the content areas, the course assignment best fits in the emotional intelligence content area.

The course assignment translates the emotional intelligence content area and three dimensions of the sustainable mindset into an Individual Carbon Footprint Assessment and Journal Reflection. After the students complete the class, they are asked to assess their own carbon footprint, which raises the student's awareness of their own contribution to the issue of climate change (thinking). Based on the results of their personal assessments, students are then asked to choose and commit to two or three action items to reduce their own carbon footprint for a three-week period. While students are making a commitment to act (doing) based on a self-assessment (thinking) they may not at this point have integrated this knowledge into their own personal values (being). To help students make these connections they are asked to keep a journal during the three-week action period to record their efforts, feelings, and attitudes. Journaling helps students develop commitments to their own values and choices (Bahmani, 2016), connect knowledge content with their own lives (Angelo & Cross, 1993), and gain a sense of their own emotional reactions to the situation (Kassel et al., 2018). As Mezirow states: "The most significant learning involves critical premise reflection of premises about oneself" (1991). Mezirow is firm that "discourse" is necessary as part of reflection. It is not enough to think about one's emotions or reactions, one must speak or write about them to understand them. Journaling is the mechanism designed to help students be accountable for practising new behaviours and getting in touch with how they feel about the process and their role in the process (being). The three-week period gives students time to practise new behaviours as well as reflect on how they think and feel about the new behaviours. Finally, at the end of the three-week period, students write a reflection summarizing their journey. This final part of the assignment is meant to help students summarize their entire experience and hopefully, based on their experience, commit to further action (doing).

Nottingham Business School: Certificate in Sustainable Tourism

The Certificate in Sustainable Tourism (CiST) is an initiative of Nottingham Business School on the BA (hons) International Business course and was launched in September 2013 as part of an academic module called International Tourism: sustainability, development, and impact. The year-long module is a 20-credit point course and aims to provide an insight into the global patterns of tourism development and the impacts (economic, environmental, and social) that can result at a destination level. The teaching and learning on the module are quite intense and steers an academic route through the syllabus which informs the student (knowing).

As these students have not studied tourism previously, they need to acquire a solid knowledge of key academic modules fairly quickly. A formal lecture each week often draws in guest speakers or academic experts to deliver a state-of-the-art oversight of the discourse in a particular field. In addition, students have a weekly one-hour seminar with a group of approximately 18 students and a specialist tutor. The seminar provides an opportunity for students to consider and apply their knowledge gained during the lectures. Students conduct directed preparation reading and research around a particular case study that illustrates the theme of the main subject. The International Tourism: sustainability, development, and impact module ran for a couple of years without the CiST, but the students were passionate and very engaged in the subject feeding back that they wanted to spend more time exploring their personal positions on these issues. As time was limited within the seminars it was difficult to channel this enthusiasm around the subject and this thirst for exploration by the students led to the seeds for the module leader to develop the Certificate in Sustainable Tourism. Relating back to the sustainability mindset model, the students' *thinking* would be prioritization in the ecological worldview and systems perspective, with less directed concentration on the emotional intelligence and spiritual intelligence dimensions.

The Certificate in Sustainable Tourism was developed to address the fast-paced nature of the teaching and learning in this course and to

enable students to have more time for their personal reflections and consideration of future actions. The certificate provides an opportunity for students to consolidate their knowledge (thinking); then consider their role in the tourism system and how their values resonate or dampen with the concepts. The Certificate also promotes reflection, which is demonstrated by their previous behaviours and anticipatory future tourism choices. The CiST provides an opportunity for students to apply their academic learning in a range of practical settings (doing) using their personal experiences to enhance their understanding and practice of tourism business and management. To design the "knowing, thinking and doing" into the programme, the module leader worked with a member of the Green Academy (a Sustainable Development Education Advisor) at NTU to develop an online certification that students could opt to take in addition to the core tourism module. The CiST is a noncredit bearing module but is endorsed by NTU and appears in the student's Higher Education Achievement Record (HEAR). This mandatory, self-study certification seeks to deepen the students' knowledge of the practical application of sustainability principles to the tourism industry. In the seven years since its start circa 1000 students have gained the additional certification.

The Certificate in Sustainable Tourism is delivered via the University's Virtual Learning Environment. Learning material is structured into four sessions, comprised of rich multimedia content, text, and discussion-based research activity. After completing the four sessions, students complete a multiple-choice exam and short reflective narrative to demonstrate the knowledge they gained and assess their own responsible tourism practice, and intended future practice, in light of what they have learned.

Gustavson School of Business: Ecological Footprint Exercise

Calculating one's ecological footprint is an easy way to understand one's impact on the earth. Wackernagel and Rees coined the term Ecological Footprint in 1992 and in 1996 wrote the book that popularized the

footprint idea: *Our Ecological Footprint: Reducing Human Impact on the Earth*. The Global Footprint Network houses a digital tool that asks a series of questions which when answered, measures the subject's ecological footprint. The result is measured in "earths", that is, the quantity of nature it takes to support the subject's lifestyle (Global Footprint Network, 2020).

Since 2010 the Business and Sustainability faculty at the Gustavson School of Business have used the ecological footprint calculator to generate personal reflection among students and discussion in the classroom. Students report that the exercise is eye-opening, startling, and profound. Some are amazed at their score and many dread entering the final number on the footprint calculator as they know their score is likely to be high. For context, this activity is done in the Business and Sustainability course, which is a compulsory part of the Bachelor of Commerce and Master of Business Administration courses. The activity is usually done in the first third of the course after a discussion of big picture topics such as climate change, planetary boundaries, and global risks. Those topics can be very far from a business students' personal experience, and the ecological footprint helps them understand their personal part in the bigger picture.

The process for this assignment begins before class with the reading by Wackernagel and Rees (1996): *Our Ecological Footprint*, Chapter 1: Ecological Footprints for Beginners. Then they are directed to the Global Footprint Network site to calculate their footprint scores. With that homework done, students come to class and professors share slides on the science behind the footprint calculator (available from the Global Footprint Network site), and run a large group discussion on individual footprint scores, and what contributed to the student scores. Students are more than willing to share and are very curious to compare scores with their peers. Students discuss the size of their footprints, the actions they could take to change their footprints, and what support or motivation they will need to make the changes. Students need to record each other's score, because the final part of this activity is the assignment to write a one-page reflection on the topic. This one-on-one comparison is very important. There is always a wide variation in the class of how students live (from dumpster divers to around-the-world travellers) and

that directly affects the size of their footprint. Most students think that the rest of the class is just like them, and these one-on-one discussions help them see that everyone is different. Faculty then debrief with the class on some of the easy things students can do to reduce their footprints. Ideas include taking the bus or riding a bike to school, eating less meat, and bringing their own water bottles and coffee cups to school. Some of the commitments they make are much bigger than these. For example, some students commit to talking to their rental agencies about upgrading windows or moving from oil heaters to electric (electricity in our area is provided by renewable hydroelectricity) and convincing their families to fly less.

This reflective assignment forces students to **think** about what they want to **be** and plan what they need to **do** to achieve that goal. Feedback is used to help students set themselves up for a successful change in behaviour.

Discussion

At the centre of the sustainability mindset model is "innovative and collaborative action" (Kassel et al., 2018). It calls for not only acquiring content knowledge, but also engaging with material on a personal, emotional, and spiritual level thus integrating knowledge and awareness into being which in turn motivates action. Active and experiential learning have similar goals in that knowledge and understanding are developed through more active engagement with material. Each of the assignments described in this chapter requires students to engage with content by assessing their own behaviour (carbon footprint or tourist behaviour), reflect on that behaviour (journaling and/or reflection), and take action to change behaviour (set goals and/or practice behaviour). Each of the assignments fits within the emotional intelligence quadrant of Kassel et al.' s (2018) sustainable mindset model, but each also touches on other aspects of the model as well. For example, each assignment is part of a larger course or module that presents content on environmental science, which falls under the ecological worldview quadrant.

The assignment at SPU is in a course that has students examine their own values and beliefs systems and reflect on how those beliefs influence their understanding of sustainability, which falls under the spiritual intelligence quadrant. Further, even though the model creates distinct quadrants there is some overlap between the quadrants. For example, developing ecoliteracy in general (ecological worldview) and becoming more self-aware of your own impact on environment (emotional intelligence) are closely related. Individuals need to become more ecoliterate before they can develop a better understanding of their own environmental impact. Similarly, developing an understanding of your own moods and emotions (emotional intelligence) and getting in touch with your own purpose and values (spiritual intelligence) may also feel related. What we feel and what we believe may be very interrelated and, at times, indistinguishable. The point here is that assignments may very well address multiple quadrants of the sustainability mindset model and not always fit neatly into just one quadrant.

Student comments indicated the student's level of connection with the material and their own experiences. Student comments from the SPU Individual Carbon Footprint Assessment and Journal Reflection indicate that they felt the exercise was well worthwhile, that they learned a lot about themselves and how they personally contributed to a carbon footprint, that there were actions that they could take and they liked having to practise the actions. Further, students reported that the exercise impacted how they felt, impacted emotions, and changed how they thought as well as how they wanted to act in the future. Finally, it gave them an idea of how they personally can make changes that have positive outcomes. See below several excerpts from student reflections.[1]

> *I really enjoyed the process of forming these new habits and documenting my journey. I feel that I have established some great habits into my routine – all things that are actually super easy, just require intentionality.*

[1] Excerpts from student reflections are anonymous and the students gave the instructor permission to share.

Since taking this course and making adjustments in my life the past 3 weeks, this has definitely been a change of routine but overall, I feel good about my choices. I feel I am making a difference in my life on a personal and emotional level, but also making a difference for our environment. I have been feeling good about all the necessary changes that it is being a routine I plan on doing for the rest of my life.

I believe this assignment was both challenging and rewarding. Nonetheless, there remains many lurking variables and obstacles to be considered and noted. I definitely should have thought through quite a bit more when considering what goals to choose. I learned quite a bit about myself and the way I operate through the course of this assignment. I was also able to gain insight into really how much it is going to take to reduce my own carbon footprints.

One concept I've been learning about in my social psychology class that relates to this action plan is the foot in the door theory. This theory basically states that if you pursue one small action towards a certain cause – there is a more likely chance that you will be willing to pursue bigger actions in the future that support that cause. This was the approach I took towards finding small action steps such as turning off the lights and electronic appliances when not in usage.

Similarly, student comments from the NBS Certificate in Sustainable Tourism indicate that, in practice, students taking the certificate display a greater awareness and understanding of the practical application of sustainability principles and practice of sustainability within the tourism industry. They appear to have the ability to draw upon relevant examples of projects and initiatives, which display best practices in balancing the three pillars of sustainability. Their knowledge of systems thinking, and critical evaluation skills of sustainable tourism projects, have been greatly improved and anecdotally employers recognize these as students transfer into the workplace. Findings suggest that students taking the Certificate in Sustainable Tourism appreciate the opportunity for the

"value added" learning opportunity and that engagement in the certificate helps to develop a reflexive approach to learning. Last year, 2019/20 138 students completed out of 168 students on the module.

Some extracts[2] from the student assignments demonstrating their reflective practice and future anticipatory behaviours based on their tourism knowledge:

I tend to buy souvenirs in every country I visit even if they come from animals e.g. Kangaroo skin items or Koala. Realising how unethical this is, I pledge to stay away from this, encourage others to do so too and increase other people's knowledge on animal cruelty.

I think from now on I will definitely try to focus on getting my product and services from local sources, and if possible, sources that claims to be sustainable and environment friendly. I already have a distaste in western style enclave hotels that cuts tourists from the local experience. So I'm sure I will from now on only go (at least 90% of the time) to local hotels, because I think they offer a truer experience, that they will benefit a lot more to the local population and also because there is a greater chance that their ecological footprint could be lesser than the big chains hotels.

I consider myself already to be quite a responsible tourist, but of course one can always improve. From this point onwards my mission is to become more of 'temporary local' than a tourist. This encompasses adhering to local dress codes, asking permission before taking photos and before I travel to educate myself about the culture possibly learning a couple words or phrases of the local language.

In Peru I purchased a lot of products with plastic packaging and they didn't have recycling bins so I would have to throw them in regular bin. I will carry with me a reusable water bottle so that I avoid buying plastic water bottles.

[2] Excerpts from student reflections are anonymous and the students gave the instructor permission to share.

This will ensure sustainable initiatives to be more effective if I incorporate the actions on a more day-to-day basis.

Students at the Gustavson School of Business used to complete the Ecological Footprint Reflection activity on their own. In recent years, an additional component, where students compare their scores to that of a classmate was added. This classroom discussion and analysis (doing and thinking) enriched the activity immensely. The reflection part of the assignment forces them to reflect on their own personal values and while their minds consider alternate ways of being and doing. Students complete the assignment with greater awareness of their own values and how their actions impact the planet. They also demonstrate through their personal commitments, a way to act (doing) with less impact going forward. Reflections in the final week of the course demonstrate how the assignment supported student growth:

In week one I quickly gained insight into my personal impact on the planet. Learning that as per the Global Footprint Network, humans use as much ecological resources as if we lived on 1.75 Earths, disappointingly, my results after taking the online test suggest I am living well beyond those means, scoring 3.6 Earths. As a result, I set out a personal goal to eat less meat, which I think has been going fairly well, simply by reducing the volume of meat eaten and encouraging that at home within my family.

The Personal Carbon Footprint exercise was very eye opening and the Life Cycle analysis really helped me understand why. I always knew there was a pull on our natural resources, but these really came to light through these summaries.

This exercise put the sustainability into a personal context for me, not just something that organizations work on. Although we only have one car and it's electric, I was driving to the office (25 mins) every single day pre-COVID. In addition, my meat consumption was drastically increasing my carbon footprint. COVID has helped eliminate travel and I've consciously worked to reduce my meat consumption to twice per week.

The quotes we collected from students at all three universities indicate that the assignments in their courses led to new understanding and different behaviour. This aligns with Merizow's (1991) transformative theory of learning where critical reflection leads to a transformation of thinking and new beliefs replacing old understanding.

Conclusion

This chapter provides an illustration of assignments that act as catalysts in developing a sustainability mindset in students, with an emphasis on *doing*. The assignments help students build an understanding of their personal contributions *knowing*, how they personally feel about those contributions *being*, which leads to action *doing* using reflective learning activities. The student comments from each university show that reflective learning can be transformational and provide a relevant platform to change and inform the learner's knowledge, attitudes, values, and future actions. Further, these learning activities fit well with the goals of developing a sustainability mindset. While the assignments in this chapter focused on the emotional intelligence quadrant of the sustainability mindset model, reflective learning activities could also be utilized in the other quadrants as well. For example, reflective learning techniques would be excellent tools to help students explore their own sense of purpose, values, and meaning *spiritual intelligence* as well as creating action plans for environmental restorative action *ecological worldview*. We end the chapter with a list of questions for educators that might spark some creative ideas that fit within their own context.

Questions for Reflection and Discussion

How might reflective learning be incorporated in your sessions to help participants personally interact with the material on an emotional level? Which of these might promote participants to reflect on how they feel about the topic covered?

What kind of activities will help one explore personal beliefs, values, and purpose? How would you help them explore their sense of connectedness to others and to the environment?
How might you help participants explore their "oneness with all that is"? Help them explore the connections in their daily lives?
How might you incorporate mindfulness and reflective practices in your assignments? How might taking time to ponder also be incorporated in assignments that help develop a systems thinking approach?

Appendix A: Assignments

Seattle Pacific University

Individual Carbon Footprint Assessment and Journal Reflection

Step 1: Calculate your own carbon footprint using one of the tools below.

- http://carbonfootprint.com/calculator.aspx
- https://footprint.wwf.org.uk/#/
- http://resurgence.org/resources/carbon-calculator.html

Step 2: Pick 2–3 actions that you will personally undertake to reduce your carbon footprint.
Step 3: Keep a journal.
Over a three-week period record your efforts to implement your action items above. What are you going to do and how? How is it going? How does it feel? Is it becoming routine over time? Are you experiencing any resistance from those you live with or are they joining in. What is your overall attitude to the process? There must be at least three entries per week.
Step 4: Reflection.
At the end of the three-week period write a reflection that summarizes your journey. Include in your reflection an assessment of what might

have been different if we were not in our current "stay-at-home" environment. Would your carbon footprint have been different? If so, how? Would you have picked different action items? Would it have been easier or harder to implement your action items? What will you do when we are no longer in this environment?
Turn-In.

- Results of carbon footprint calculation
- Action items chosen
- Journal entries
- Reflection.

Nottingham Business School

Assessment

1. Create a list, containing **4 specific examples** of you demonstrating **responsible tourist behaviour** and **4 specific examples** of you demonstrating **irresponsible tourist behaviour**, from your travel experience so far.
2. Please make a **250 word statement** of the **changes you might now make** to your **tourist behaviour** from this point onwards, in order to contribute to a greater extent, towards the goals of sustainability.

Gustavson School of Business

Personal Footprint Calculation

Objectives:

- To document your current consumption and compare it to that of others;

- To analyze the results of the documentation to understand why your consumption numbers are what they are; and
- To reflect on changes that are possible.

You will use an *Ecological Footprint Calculator* to assess your own, personal footprint, and then reflect on one or more aspects related to your ecological footprint calculation in a memo. Go to either of these two websites—http://myfootprint.org/ or http://footprintnetwork.org/—and follow their instructions to calculate your own personal ecological footprint. Both calculators have benefits and disadvantages, so choose your preferred one (or compare both). Reflect on the result of your personal footprint calculation, and articulate your thoughts and reactions in a memo of 500 words or less (no more than 1 page).

You may want to address one or more aspects related to your ecological footprint calculation. This might include personal reflections on what you discovered as a result of this assignment, considerations about how footprints might be affected by your product choices, how living in different countries or regions may affect your footprint, or how the footprint calculation itself might be improved. In addition to your personal reflections, you might also include your thoughts of what the implications might be for business generally (e.g. do you note opportunities for new or different products or for other innovations?).

The topic is complex and can be approached from many different perspectives, so feel free to examine it from a perspective that is meaningful *to you*. Regardless of what perspective you chose, your considerations and reflections on the topic should be *thoughtful* and *well articulated*.

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10

Connective Leadership and Sustainable Development

Aixa A. Ritz

Introduction

When negative effects of the Industrial Revolution on the environment and living species on earth became evident in the mid-nineteenth century, scientists and scholars warned about global warming and climate change. Carbon emissions and the use of fossil fuels have continued to increase in the decades since world governments were warned of their negative effects. Global warming has caused thousands of people in different areas of the world to migrate because of environmental crises such as drought and increase of nonarable land, millions more will be forced to migrate unless global warming decreases (Rich, 2019). The precarious state of the environment and impact of climate change has had on it, widespread global consumerism, and increase of industrial

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production have created international crises, among them global added migration owed to lack of food and political unrest.

In response to environmental and human crises caused by climate change, the UN 2030 Agenda for Sustainable Development was developed to address—with its 17 Sustainable Development Goals (SDGs)—people, planet, prosperity, peace, and justice. This Agenda is a universal blueprint for all governments to address poverty and hunger, destruction of the environment with focus on climate change, quality of life for all, just and inclusive societies, and to achieve these goals in global alliance (sustainabledevelopment.un.org). This agenda was conceptualized in 2012 and adopted in 2015 by Heads of State and Governments at a special UN summit. The importance of addressing climate change, hunger, and poverty made the development of Agenda 2030 essential and necessary for the survival of our planet. Swilling (2020) terms the development of SDGs a recognition of the crisis our planet and environment presently face and the beginning of a sustainability era. Swilling states that transition to a sustainability era must be grounded on social justice and accomplish an end to poverty, it must be "…a process of increasingly radical incremental changes that accumulate over time in the actually emergent transformed world envisaged by the SDGs and sustainability" (p. 6).

Warren Bennis (1992) stated that to survive in the twenty-first-century organizations needed leaders, not managers, who could lead in an ever-changing global environment; global events since he made this statement have proven this statement true. The six forces Bennis saw at work and as challenges in 1992 still at work today, perhaps stronger. These forces—global interdependence, demographics and values, environment, mergers and acquisitions, regulation and deregulation, and technology—are as challenging in the 2000s as they were in 1992. Thus, theoretical approaches that assume stability in the environment and that classical theories of leadership advance, cannot be followed in present times when organizations operate in a highly interdependent and ever-changing global context. Today's leaders are required to adapt to unforeseen and unplanned situations such as pandemics and unpredictable political, economic, environmental, and social global conditions.

On his list of challenges that the world will face in the twenty-first century, Sternberg (2017) positioned global warming as item one. This list also includes the need to know how to prevent the spreading of viruses that may cause global pandemics, and the global shortage of drinkable water, all global challenges that public and private leaders are facing presently. Sternberg alludes to a shortage of transformational leadership, leaders who behave ethically, who plan short as well as long term, and who prioritize common over individual good. Ethical leadership is defined by Sternberg as a decision-making process that takes into consideration not just corporate profits, shareholders, and consumers but rather what the right thing to do is, leaders who lead as well as follow.

Environmental devastation, climate change, human rights violations, hunger and poverty, mass migration due to political unrest and declining economies, epidemics, and social inequalities are some challenges leaders face in our time. As Bennis (2015) states, global interdependence is an unavoidable force, crises are no longer local; they are globally interconnected, COVID-19 is an example of how one local crisis became global within months. There is a need for leaders to make decisions in a shorter than ever period of time, decisions that have impacts beyond organizational contexts and countries' borders. Interconnectedness and diversity are global forces that impact us all. As Sternberg (2017) and Swilling (2020) state, the new sustainability age requires new ethical and transformational leadership, one that considers long-term planning and prioritization of common good over profits; leadership that considers all stakeholders of the enterprise, not just shareholders. Lipman-Blumen (2017) adds to world challenges today a failure of leadership, ethical and adaptable leaders are required to navigate today's challenges. I argue that connective leadership provides us with a framework to achieve ethical and transformative leadership needed for sustainability (Lipman-Blumen, 1996, 2000).

Connective Leadership

Jean Lipman-Blumen introduced connective leadership in 1996 with her publication of *Connective Edge*, a call to global leaders for a different type of leadership practice in a new connective era, an era where interdependence and diversity were inevitable forces (Lipman-Blumen, 1996). World's interdependence and diversity have only increased since. In 2000 she reintroduced *Connective Leadership for leadership practice in a changing world*. Like Sternberg (2017) and Swilling (2020), Lipman-Blumen (1996, 2000) also calls for ethical leadership in a new era, Lipman-Blumen's (1996, 2000) connective era and Swilling's (2020) age of sustainability describe the context in which leaders today face great existential challenges. Governments' and businesses' actions that have created globalization, technology, interconnectedness, diversity, and consumerism are greatly impacting our planet and life on it. Authoritarian leadership cannot provide solutions for challenges created by technology and globalization and the interconnectedness that results from these two forces; a situational leadership model can better prepare leaders by providing them with a range of leadership choices to deal with unforeseen challenges. The connective leadership model is grounded on empirical data, qualitative and quantitative in nature. Qualitative data were collected from interviews of for- and not-for-profit organizations and political leaders. The research included important historical figures from biographical, historical, and autobiographical sources. Quantitative data were sourced by two survey instruments, the *L-BL Achieving Styles Inventory* (ASI) and the *L-BL Organizational Achieving Styles Inventory* (OASI) (Lipman-Blumen, 1996), data have been collected since 1984 and continue to be collected to-date; for example, graduate students from leadership classes I taught for twenty years all took the ASI to identify leadership styles they favored and to introduce them to other connective leadership styles available to them.

The connective leadership model consists of three sets of leadership approaches with three styles in each set. These nine *achieving styles* (see Fig. 10.1) are available to every person and can be learned, an individual can learn connective leadership when using these achieving styles in an

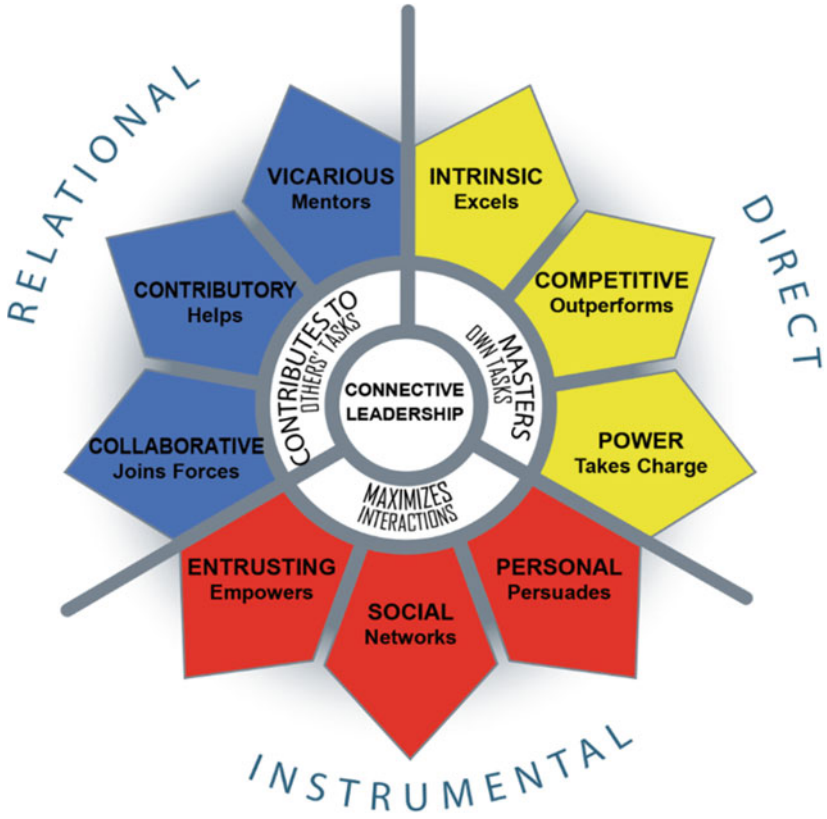

Fig. 10.1 Connective leadership achieving styles (*Note* Figure of the three connective leadership sets and their respective achieving styles was produced by Lipman-Blumen and reprinted in *Connective leadership in an interdependent and diverse world. Roeper Review*, *39*(3), 170–170 in 2017. Copyright 2021 by Copyright Clearance Center's RightsLink)

ethical manner and when pursuing principled causes (Lipman-Blumen, 1996, 2000) such as sustainability and developing a sustainability mindset.

The three sets of connective leadership approaches are: *direct, instrumental, and relationa*l.

Individuals who favor styles in the ***direct*** set demonstrate their individualism with actions they take to accomplish goals, these styles are

intrinsic, competitive, and power. Persons who favor ***intrinsic*** style to achieve goals are guided by an internal measure of excellence, their own past performance is what needs to be perfected. Differing from the intrinsic style, the person who is guided by the ***competitive*** style measures his/her performance by that of others and a desire to exceed others' performance, nothing but being first will satisfy him/her. Persons who favor ***power*** style take charge of activities related to goal accomplishment, they organize all actions and although they delegate activities, they maintain control of completion of overall goal (Lipman-Blumen, 1996, 2000).

Persons who favor styles in the ***instrumental*** set, value their personal assets and strengths as well as those of others around them, they embrace theirs' and others' talents to achieve goals. Leadership styles in the instrumental set are *personal, social, and entrusting.* Individuals who choose ***personal*** style for goal accomplishments attract others with their charm, past accomplishments, and, when applicable, their family standing. These individuals also keep control of the goal accomplishment process. Those who favor ***social*** style have built a rich network of individuals with different knowledge and experience to call upon when needed to accomplish goals. Individuals who favor the social style also maintain control of all facets of goal accomplishment. The ***entrusting*** style is favored by those who believe team members can achieve goal and thus entrust accomplishment of it to them. Team members are grateful for the leader's trust and commit completely to the achievement of goal (Lipman-Blumen, 1996, 2000).

Leaders who utilize ***relational*** set styles to accomplish goals do so by working with others, the relational set styles are *collaborative, contributory, and vicarious*. The ***collaborative*** style is chosen by those who like to work in a team setting, she/he assembles a team and participates in goal achievement activities. Those who use ***contributory*** style enjoy contributing, without directly participating, in the goal achievement process. They contribute means for goal accomplishment. The ***vicarious*** style is utilized by those who mentor individuals involved in accomplishing a goal without contributing or participating in the completion process. They have no control of how the goal is accomplished nor of the goal itself (Lipman-Blumen, 1996, 2000).

Following are examples of connective leadership styles in action, some may apply to more than one style:

Intrinsic

Chris Downey was a successful architect with a firm in San Francisco when doctors discovered a tumor in his brain. Although successfully removed the tumor left him totally blind. Leslie Stahl's, of 60 Minutes, interview stated that practicing his profession must have been thought as a challenging undertaking. Downey never thought of it that way and he used a creative thinking process to continue his career as an architect. His blindness, he stated, "…took my disability and turned it upside down. All of a sudden, it defined unique, unusual value that virtually nobody else had to offer." His blindness allows him to better design buildings for those without sight, "I'm absolutely convinced I'm a better architect today than I was sighted." Although advised by a social worker to find an alternative career Chris Downey pushed himself to overcome hardship and continue his successful career as an architect (Downey, 2020). An example of *intrinsic* style and to the benefit of the common good.

Competitive

Picabo Street, a USA 1994 Olympic downhill skier and silver medalist demonstrated her true *competitive* style with her statement "To uncover your true potential you must first find your own limits and then have to have the courage to blow past them" (Street & White, 2002).

From Bill Shankly, Scottish soccer player, "If you are first you are first. If you are second, you are nothing."

Power

To those familiar with New York's Governor Andrew Cuomo, his daily briefings during the darkest weeks of the COVID pandemic, in New York City, were calming and reassuring. Most of New York State's population felt he was in control when little assurance came from the federal

government. As The New Yorker's Nick Paumgarten stated, "…the almost liturgical demonstrations of what seemed like good sense, was itself calming, …Cuomo, by leaning on data, brandishing logic, speaking in paragraphs, and expressing something like human feeling, had stepped into the void left by the federal government's cynical and capricious response. In the land of the incoherent, the silver-tongued man is king." (Paumgarten, 2020). Governor Andrew Cuomo exercised *power* style to successfully manage limited medical resources and lack of reliable information in the most difficult time of New York's COVID pandemic, its beginning.

Personal

President Bill Clinton, 42nd president of the USA, has been one of the most charismatic world leaders and one of the USA's most successful presidents. As per Encyclopedia Britannica, "On the strength of his middle-of-the-road approach, his apparent sympathy for the concerns of ordinary Americans (his statement "I feel your pain" became a well-known phrase), and his personal warmth, he eventually won the Democratic presidential nomination in 1992." Clinton's charisma greatly contributed to his success as president, he utilized the *personal* style to the highest degree to accomplish policies by working with representatives of the opposite political party.

Social

When the world pandemic broke Drs. Sahin and Tureci, co-founders of BioNTech, started to develop a vaccine based on mRNA technology. In February 2020 BioNTech had 20 different kinds of mRNA that did generate immune responses in mice and monkeys. Knowing that their small tech company did not have financial means to manufacture the vaccine, Dr. Sahin contacted his friend at Pfizer, Dr. Kathrin Jansen to let her know they were making a vaccine to fight COVID and asked her if she thought Pfizer would join forces to manufacture the vaccine. Dr. Jansen's response was very positive and both companies combined their

efforts (Sahin et al., 2020). A long professional friendship, and great use of *social* style, created one of the fastest biotech advances in history.

Entrusting

Albert Bourla, Pfizer's CEO (see under *contributory*), demonstrated how he trusted his staff to work with BioNTech and succeed in the development of a vaccine in record time.

Collaborative

Noubar Afeyan, Armenian by birth, lived in Lebanon and migrated to Canada and later to the USA. He is co-founder and chairman of biotech firm Moderna. Afeyan holds more than 100 invention patents, and in an interview for CNN Fareed Zacharia's GPS he stated that Moderna was able to produce the COVID-19 vaccine in less than a year thanks to modern technology, but more than anything else to the unprecedented coordination effort of the scientific community, government, industrial players, and local officials (Afeyan, 2020). A great example of *collaborative* effort.

The teamwork of BioNTech and Pfizer also falls under this style.

Contributory

Albert Bourla, Pfizer's CEO, knew the company had a lot of experience and capacity to manufacture vaccines so when approached by Dr. Jansen with a request to work with BioNTech to manufacture their COVID vaccine he thought "…if not us, then who?" he states that it became more like an obsession. He instructed staff that return on investment was not a consideration, he was ready to contribute US$2 billion and he also knew that if not successful Pfizer would have to write it off, a painful consideration (Bourla, 2020). This is a great use of the *contributory* style and a great example of working for the common good.

Vicarious

Parents and sports teams' fans are great examples of this style. Ken Knights' statement about the New England Patriots football team illustrates the *vicarious* style well, "*If you only support the team when things are going well, that makes you a fan of winning, not a fan of the team. There is a huge difference*" (Knights, 2008). True sport team fans support their team whether they are winners or losers.

The knowledge of connective leadership styles provides leaders with nine styles to choose from depending on what situation they face, and the given examples demonstrate how different situations call for different leadership styles. The age of sustainability demands different styles of leadership for different situations, it also calls for leaders to develop a leadership practice with a sustainability mindset.

Sustainability Mindset

Public and corporate leaders need a sustainability mindset to lead in the sustainability age, an understanding of the world as a diverse and interconnected system where static leadership theories cannot guide the way they lead. Sustainability mindset encompasses knowledge and understanding of the natural environment, awareness of human interconnectivity, knowing one's personal values, and acting on this knowledge for the common good (Kassel et al., 2018). To lead in a transformative and connective way, a leader needs knowledge of the impact his/her actions have on the environment and communities in which they lead; understanding the interconnectedness of all living things and that new conditions require new ideas for innovative and problem-solving planning; allowing personal values and beliefs to guide his/her actions. The latter is a missing component in most management education programs and practice of leadership. I learned from personal experience working in various multinational business organizations (2 of them Fortune 100) and from teaching in a business management program for twenty years that if leaders reflect on their personal values and beliefs prior to making business decisions, the restoration of our planet stands a good chance.

Reflection on personal values and beliefs has guided many leaders to more sustainable business practices and to make sustainability one of their organizations' core values. Esty and Bell state that more international business leaders are incorporating environmental, sustainability, and energy saving practices into their business operations. They cite Unilever Paul Polman' *Sustainable Living Plan* as an example of how at the core of its business strategies, Unilever positions home and society's sustainability and calls for its 170,000 global employees to incorporate sustainability into their work. This has resulted in increased consumers' brand recognition and long-term financial gains on bottom line. Mondelez International (formerly Kraft Foods), General Electric, and Coca Cola are other examples of multinationals benefiting from incorporating sustainability practices into their operations (2018).

Disorienting dilemmas often drive our questioning of how we create meaning. When new perceived experiences become incongruent with the way we make sense of our world, we are compelled to either ignore a new experience or question the way we interpret it. When our way of creating meaning of new experiences is questioned, reflected upon, expanded, and action taken based on a new experience, we have then achieved transformative learning. In her research study of sixteen business leaders Rimanoczy (2012) determined that in her study's subjects a life changing event and/or looking inwards had made them assess personal values that led them to change business operations and/or develop social sensitivity. Witnessing poverty personally, sickness of self or a loved one, loss or divorce, an accident that leaves us in pain, are all disorienting dilemmas that compel us to assess our beliefs and values; for leaders this is no different and thus actions are taken because of reflection on a disorienting dilemma can lead to developing a sustainability mindset and transformative leadership.

The impact of serious accidents and consequent reflection on values and beliefs is illustrated in interviews with multinational organizations' leaders. In his New York Times column *Corner Office,* Geller shares how a few years ago the practice of mindfulness was a forbidden discussion subject during his interviews with C.E.Os but it is something they now are proud to practice and acknowledge. Aetna's chief executive Mark Bertolini, after a near death ski accident, used meditation to manage

his pain and ready himself to go back to work. After his return to Aetna, he introduced mindfulness practice and states that this changed the organization's culture. His employees now go to him and ask, "how can we be better?" Co-founder and chief executive of Salesforce, Marc Benioff, when asked if meditation guides his leadership, replied "Having a beginner's mind informs my management style, I'm trying to listen deeply, and the beginner's mind is informing me to step back, so that I can create what wants to be, not what was. I know that the future does not equal the past. I know that I have to be here in the moment." Mark Hoplamazian, chief executive of Hyatt Hotels, asserts that to practice empathy one must be present, and mindfulness allows one to do this. He stated that "Mindfulness became the central element of our wellness investment."…at Hyatt Hotels. Geller notes that these organizations are not alone and other companies such as Google, Ford, and McKinsey offer meditation programs in their workplaces (2018).

Spirituality, a component of a sustainability mindset, is a subject not commonly taught in business programs and, as illustrated in this chapter, is essential to achieve a new mindset that facilitates practice of connective and transformative leadership and thus the integration of the Sustainable Development Goals in organizations' operations.

Conclusion

Weiner (2003) states that transformative leadership is "…an exercise of power and authority that begins with questions of justice, democracy, and the dialectic between individual accountability and social responsibility." (p. 89), I propose that the 17 UN SDGs provide a noble agenda for leaders to follow and achieve most of SDGs intended benefits to humankind and our planet.

The first ten SDGs deal with justice and democracy and allow for multinational business organizations to contribute to their achievement,

1. **No Poverty**: when organizations operate in a sustainable manner, they can contribute to the achievement of this goal by working with local communities where they conduct business.

2. **End Hunger**: business organizations can contribute to local and global organizations that fight hunger in global communities.
3. **Good Health and Well-Being**: by aiding to accomplish SDGs 1 and 2, 3 is partially realized. Support to local communities with well-being health fairs will assist with the fulfillment of SDG 3.
4. **Quality Education**: businesses can contribute to the achievement of this goal by providing current education materials and training to local educational institutions in the communities they conduct their business.
5. **Gender Equality**: empowering women and girls within their own organizations and assisting with accomplishing this goal in communities that businesses operate in.
6. **Clean Water and Sanitation**: ensure that business' operations do not cause/contribute contamination of local communities' drinking water sources or in any way pollute local ecosystems.
7. **Affordable and Clean Energy**: while it is not under a business purview to ensure affordable and clean energy, it is under a business organization's control to utilize clean energy for common good's benefit.
8. **Decent Work and Economic Growth**: good working conditions should be part of an organization's core values. Economic growth should not be only considered from an organization's profits perspective but also from local communities' well-being perspective.
9. **Industry, Innovation, and Infrastructure**: these three not only benefit local communities in which business organizations conduct their business but also benefit organizations' profits.
10. **Reduced Inequalities**: an organization that incorporates SDGs 1 through 9 to its operations contributes to the achievement of SDG 10.

    SDGs 11 through 15 challenge business leaders to deal with the tension created by social responsibility and individual accountability.
11. **Sustainable Cities and Communities**: a business organization that incorporates sustainable practices into its operations set an example for local communities to follow.

12. **Responsible Consumption and Production**: sustainable consumption of local natural resources for production benefits both the business organization and the local community.
13. **Climate Action**: energy consumption and production methods that will not negatively impact the environment will contribute to the mitigation of climate change.
14. **Life Below Water** and **15 Life on Land**: both call for conservation and sustainable use of oceans, seas, marine resources, protection, restoration, and sustainable use of ecosystems. To prevent and reverse land degradation, it counts how businesses dispose of their unused sources of production.
    SDGs 16 and 17 call for collaborative efforts from government and businesses and incorporate the spiritual component, both deal with power and justice.
15. **Peace, Justice, and Strong Institutions**: promotion of the rule of law and reduction of violence, corruption, trafficking, abuse, and exploitation. Businesses that work with local governmental institutions can assist in accomplishing this goal.
16. **Partnerships for the Goals**: leaders can promote partnerships between business sectors (production and consumption), between developed and developing countries, and reducing the existing gap between rich and poor populations.

The noble Agenda 2030 (17 SDGs) provides world leaders, in public and private sectors, with a blueprint for transformative leadership. Connective leadership, with its nine leadership styles, is a path toward a sustainability mindset and these two practices can be learned. When the combined practices of sustainability mindset and connective leadership are utilized to facilitate incorporation of the17 SDGs to organizational operations, transformative leadership becomes a reality.

Our planet and life on our planet can only survive under transformative leadership. We need its practice now.

Questions for Reflection and Discussion

1. What does *spirituality* mean to you?
2. Do you believe that to be *spiritual* you need to be religious?
3. What makes *transformative* leadership different from other forms of leadership practice?
4. Can a connective leader be *transformative*? why and how?
5. How do the 17 SDGs provide a framework for business leaders to practice transformative leadership and implement sustainable practices?

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Part III

Transcendental Leadership Practice

11

Sustainable Compassionate Education Leadership in a Global Society

Michael Lees

Introduction

Transformation means change. Transformation involves a willingness to embrace changes, shifting paradigms, and an experiential process that authentically leads to shifting attitudes, perspectives, and beliefs (Kitchenham, 2008; Poutiatine, 2009). Permitting one's self to allow transformation and change to occur is a task easier said than done in the realm of human experience. This chapter is being written during the Covid-19 pandemic of 2020 CE. Fear, anxiety, and distortions permeate societies around the world and cognitive dissonance rules the day while simultaneously making for sleepless nights. Transformations are occurring throughout every strata of the human experience as it relates to personal, social, and environmental constructs contained within Earth's natural environments and human civilizations. Opening up to the

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changes taking place leads to the human experience as being potentially transformative in nature. Essentially, this means paradigmatically altering how we experience the world in relationship to self, other, and nature. Opportunities present themselves to embrace new paradigms when shifts are made with a mindset that attends to compassion, sustainability, and resilience in the face of adversity. It is the practice of compassion, in all of its myriad forms, that opens the space for authentic positive transformations to occur.

Working with change is something that does not come easy to most human beings. Change means shifting, letting go, surrendering, and becoming unattached. This means being open. Open tends to signify vulnerability in the life experience of a human being. More often than not this kind of vulnerability is thought to be a weakness by most social constructs found throughout the world. That vulnerability suggests weakness exists as a human-constructed fallacy. It is a fallacy that has plagued human beings for centuries. Paradigmatic changes are changes that fundamentally alter a person's knowledge and experience of the world on personal, social, and environmental levels. The experiential processes of these kinds of changes create cognitive dissonance. Cognitive dissonance means the mind has a difficult time recognizing, grasping, and relating to self and the world as it has been habitually known. Cognitive dissonance occurs when the mind is directly oppositional to what change is actually doing to how an individual is observing and experiencing the world. The end result of cognitive dissonance tends to make human beings jump sky high, fight, or run away and hide. Embracing paradigmatic change opportunities when they arise, especially in difficult times marked by fear, stress, and duress, has the ability to open up a whole new world ripe for authentic change. But, only if said difficult times can be met with genuine compassionate resolve.

In this chapter I will use Jack Mezirow's (1991) transformative learning theory as a lens for the development of compassion in the face of adversity. Transformative learning creates the opportunity to develop knowledge and compassion on a personal level. Yoking transformative learning together with a sustainability mindset provides the ground for developing a systems-based ecoliterate worldview. An ecological worldview fosters an individual's spiritual, social, and emotional intelligence

in terms of leadership growth. Without tying the transformative learning potentialities to self, other, and world, authentic transformative leadership opportunities will fall short of witnessing a beneficial ecosocial change from occurring. In potentiality, ecosocial change can then address such United Nations Sustainable Development goals that include helping adequately educate children, empower women and girls equal rights, support marginalized and disadvantaged populations, climate change, and standing up for human rights (United Nations, 2021). The life examples of the Dalai Lama and Thich Nhat Hahn will inform how authentic compassionate ecosocial change can occur.

Transformative Learning

If embracing change is given its due attention and merit, the transformative value can be very beneficial. This means embracing that which scares you in any given moment. Embracing that which distorts the once known and comfortable sense of security that we all experience in a world can be powerfully transformative. It provides the necessary ground to work with change as it occurs in every microsecond of our lived experience. This type of embrace becomes the practice toward fostering a sustainability mindset that can work with cognitive dissonance and world change. Mezirow's (1991) transformative learning affords a lens that addresses meaning-making relative to individual experiences of the world on a personal level.

Mezirow (1991) asserted that the foundations of transformative learning (TL) examine meaning-making relative to an individual's perception of truth by stimulating the contentive and affective dimensions of phenomenological experiences. This means learning how to read the world in terms of our objective and subjective responses to our environments. Mezirow found that attention to an individual's relative ultimate views, pertaining to the nature of personal experience, involves a process of engaging in how one sees the world through conceptually designated constructs. Mezirow maintained that perception of the world either falls short of, or aligns with, social convention and self- and other-meaning-making perspectives. In this context, human ways of knowing

have the power to determine individual senses of self-worth, successes, and failures.

Individual experiences of self-worth, success, and failure contain the ability to change the way a person perceives themselves in relationship to the social constructs found within cultures. Mezirow (1991) asserted that change creates opportunities that shift an individual's perspectives, thoughts, and actions ultimately leading to the establishment of new meaning-making schemes. Mezirow defined schemes as relying upon an individual's habitual responses to individually and socially constructed beliefs through symbolic representations of experience. Schemes exist as the standard go-to for any human being whose mind is experiencing change and cognitive dissonance. The mind needs to grab and find some sort of solid ground for which to root down a sense of security in the midst of uncertainty. The symbolic representations affect an individual's consciousness, critical thought processes, emotional dispositions, and expectations relative to the satisfaction of wants and needs (Mezirow, 1991). People will construct their responses to self, other, and the world based on direct experience in learning how to continuously develop their own view and voice in the world.

Transformative learning involves an active and engaged form of learning toward the development of the whole person as it relates to individual experiences with life constructs. Transformative learning occurs through disconcerting dilemmas that through reflection and discourse delves into meaning-making perspectives and schemes. Mezirow argued that the TL process facilitates strong emotive dilemmas and distortions that support an engaged response on the part of an individual's cognitive function in the manufacture of transformative and memory-embedded experiences. TL takes place when individual meaning schemes experience a shift from old forms of knowing to new forms of knowing that result in the creation of a different meaning perspective and meaning scheme. A paradigm shift.

A large amount of sensory information saturates human experience in any aspect of a human's phenomenological experiences with life be they peaceful or adverse. The feeling of needing to come up for air, sorting experiences out, and working with internally and externally created pressures in life can be overwhelming. Mezirow (1991) showed

that TL effects epistemic, sociolinguistic, and psychological dilemma and distortion orientations. The effects include:

- ***Epistemic distortions*** exist in how individuals relate to self, other, and the world based on prior forms of knowing;
- ***Sociolinguistic distortions*** appear in how individuals engage in activities, relationships, and social paradigms based on prior cultural forms of knowing;
- ***Psychological dilemma and distortions*** present the opportunity for individuals to engage in healing of past pain, suffering, and right/wrong activity in relationship to how they conduct themselves in the present experience of worldly life.

All of these are representative of situations that potentially create cognitive dissonance and the opportunity to change while a person is working with constant distortion-oriented dilemmas. This is exemplified in the face of a challenge like that of Covid-19 as everyone is trying to maintain a modicum of everyday life as the world as it has been known is turned upside down. This is a daunting task. I contend that attention to Mezirow's transformative learning dilemma and distortion orientations play a vital role in individual abilities to understand themselves in relationship to the construction of meaning-making relative to personal, social, and global life experiences. Transformative learning affords the ability to focus on an individual's relative and immediate awareness of subjective responses to the intricacies found in responding to personal, social, and ecological life experiences. However, achieving a holistic individual aim that supports interconnectivity and the development of individual transformative leadership will fall short if:

1. attention is only given to the individual as suggested by Mezirow's TL theory; and
2. a sustainability mindset and the practice of compassion do not accompany such personal paradigmatic shifts.

In the next section I will look at aligning transformative learning with a sustainability mindset.

Transformative Learning and a Sustainability Mindset

Transformative learning requires a willingness to meet and engage in processes of learning that integrate objective and subjective responses to the phenomenon. Clifford and Montgomery (2014) stated a degree of readiness and a willingness on the part of a teacher/leader needs to be maintained in order to facilitate effective transformative modalities. This requires critical inquiry and reflection. The inquiry and reflection require that an individual be willing to examine their knowledge, test their knowledge, and adapt a willingness to either sustain or change their knowledge based on observable and tested outcomes. A daunting process? Yes. A learning process? Yes. Without the individual capacity to critically examine personal convictions and notions of truth no form of growth is achievable. Providing the space and the ground for people to engage in this form of learning becomes the responsibility of the teacher/leader.

I define a teacher/leader as an individual who has done their homework, research, and engaged in practices that challenge themselves to grow. From a place of critical reflection, and a willingness to test and adapt knowledge, a teacher/leader develops resiliency, grit, and a mindset that supports sustainability. In turn, they will be able to impart what they have learned to the students/people who have placed them in a teacher/leader role. Developing a sustainability mindset involves critical thinking, fluidity, and flexibility toward achieving a form of consciousness that acknowledges change as being the fundamental driving force of life. Kassel et al. (2016) defined mindset as, "the lens through which individuals view the world and their role/place in it, including the underlying assumptions, beliefs, and values that inform that lens" (p. 3). A teacher/leader that engages in teaching and leading by example provides the space for individuals to challenge their assumptions, beliefs, and values. It is in the unique air, or space, that manifests itself in teachable moments, that a teacher/leader has the ability to create the opportunity for transformative learning experiences to occur. If everyone is lucky, and a paradigmatic shift does take place, sustainability can be achieved in a healthy and holistic learning experience that can last a lifetime.

While achieving grander paradigmatic shifts is every teacher/leader's dream for their students/peoples, reality will more often than not, allow for smaller incremental shifts to take place. Any degree of transformation in this context supports the foundation for resiliency and sustainability to develop in the mindset of students/peoples. A sustainability mindset includes:

1. ***Ecological worldview***—Knowledge in the form of ecoliteracy, awareness for worldly space, and competency;
2. ***Systems Perspective***—Knowledge in systems theory, interconnectivity, and engagement;
3. ***Emotional Intelligence***—Knowledge in awareness for self and others, compassion, and engaged personal, local, and global activity;
4. ***Spiritual Intelligence***—Knowledge concerning driven purpose and meaning-making, cognizant of interdependence, and contemplative/reflective practices for engaging phenomenon (Kassel et al., 2016).

With these principles in mind, Kassel et al. (2016) defined a sustainability mindset as being, "a way of thinking and being that results from a broad understanding of the ecosystem's manifestations as well as an introspective focus on one's personal values and higher self and finds its expression in action for the greater good" (p. 8). Yoking the theoretical foundations of a sustainability mindset, with Mezirow's transformative learning process, integrates objective and subjective learning modalities together, thus laying the ground for potential Ah-Ha! moments to take place on the part of students/peoples.

Paradigmatic learning moments do not take place in a vacuum. Transformative learning housed in a sustainability mindset affords the opportunity to work with the dynamics of creativity and provide the ground for paradigmatic learning moments to manifest. Creativity, as a part of how the human mind actively engages the world, works with critical thinking, problem-solving, and the use of an active imagination. One of the most powerful ways that teaching and teachable moments can take place in the world is done by teachers/leaders who live, teach, and continue to learn themselves. A teacher/leader in turn now leads

by example. Failure on the part of a teacher/leader to model best practices will fall short of being able to provide a space for positive or authentic growth to take place. Crucial to the manifestation of authentic teaching/learning pedagogies is compassion.

In the next section, I will look at two teachers/leaders who emulate leadership through example, maintain a sustainability mindset in all of life's situations, and facilitate transformative learning opportunities for their students/peoples through compassionate action. In practice, these two teachers/leaders have long emulated the aforementioned United Nations Sustainable Development Goals of helping adequately educate children, empower women and girls equal rights, support marginalized and disadvantaged populations, climate change, and standing up for human rights.

Transformative Leadership and Compassion: Leading Through Example

Everyone learns in different ways. Teachers/leaders need to work with self-compassionate responses in actively engaging adversity or dissonance in their own lives. The self-compassionate practice can then translate into an altruistic disposition that provides the ability to create a space for others to ethically challenge their distortions and assumptions. Without the presence of self- and other-compassion critical thinking practices will only result in more adversity versus finding an equitable and ethical resolve to worldly problems. Engaging in adversity and dissonance is not easy, but adversity and dissonance do exist as a place where we tend to have the opportunity to learn the most. I do not write this lightly at all. It is not easy. Therefore, transformative leadership as practice, is exemplified in teachers/leaders that not only know how to navigate dissonant waters, but can connect navigation with arriving at a safe destination. The destination is here described as life. Life is how one grows, learns, and continues to tell one's tale in a world full of mystery, hardship, sorrow, and joy.

The Dalai Lama (2010) and Thich Nhat Hanh (1997b) are no strangers to working with difficulty and adverse environments while

maintaining the ability to emerge with benevolent, compassionate, and altruistic dispositions. The Dalai Lama is the prime lineage carrier of the Buddhist tradition that propels the cultural identity of the Tibetan people (Lama, 2010). The belief of the Tibetan people is that the Dalai Lama is the reincarnation of Avalokitesvara, a Buddha of Compassion (Lama, 2010). At the age of 18, the 14th Dalai Lama, originally known as Tenzin Gyatso, was enthroned as the secular and political leader of Tibet (Lama, 2010). This enthronement occurred for the Dalai Lama at the same time that the invading Chinese armies of Mao Se Tung began a genocidal campaign to take over Tibet, which still ensues to this day (Lama, 2010). After the enthronement ceremony, the Dalai Lama was only able to lead in Tibet for a short number of years before being forced into exile in 1959 upon threat of death (Lama, 2010). The Dalai Lama continues to live in exile, teach, and inspire followers while having never returned to Tibet for the same reason he had to flee.

While the forces of France battled with Communist leadership in Vietnam, a young Thich Nhat Hahn devoted himself to the teachings of Buddhism and lent to the creation of a Buddhist School of Youth for Social Service in the face of war and injustice (Buddhist Film Society Inc., 1997a). As the forces of France pulled out of Vietnam and the United States then stepped into fighting, Thich Nhat Hanh and the monastic community he was a part of, maintained a compassionate response by working constantly to generate nonviolent social action in the face of devastating adversity and human atrocities in Vietnam (Buddhist Film Society Inc., 1997a). Like the Dalai Lama (2010), Thich Nhat Hanh also found himself forced into exile in 1966 and has not been able to return to Vietnam (Buddhist Film Society, Inc., 1997a). Thich Nhat Hahn also continues to live in exile, teach, and inspire while hoping to return to Vietnam in his now dying days.

The Dalai Lama and Thich Nhat Hanh are renowned and respected leaders within their communities and on a global scale. Each of these leaders, through their direct experience with adversity in their youth, embraced the transformations of their own lives in ways that allowed for the foundation and development of transformative leadership practices to emerge with a naturally charismatic and compassionate outcome. They continue to serve as role models, teachers, and spiritual friends to

millions of people. A spirit of reciprocity and altruism is exuded by these two leaders who seek to cultivate the ability for people to lead themselves. Their teaching in example and instruction support the establishment of transformative learning and a sustainability mindset. As leaders they are there to serve others and establish an interdependent community that exudes the desired qualities for a shared vision and mission to live life in a good way. Ethics, a willingness to understand transformation and change, and compassion serve as their pedagogy and are central to the Dalai Lama's and Thich Nhat Hanh's leadership styles.

The Dalai Lama (2010) and Thich Nhat Hanh (1997b) practice and emulate the qualities of a Buddha. A Buddha serves as an example of the highest degree of aspiration in human potentiality as it pertains to self-and-other-awareness accompanied by the ability to transmit authentic altruism. The practice of compassion, in order to create universal altruism, finds ground in contemplative meditation and mindfulness practices within the Buddhist tradition. Through the use of these mindfulness practices an individual garners the ability to look into his or her innermost qualities, both negative and positive, in order to begin to understand life's interdependent relationship between self, other, and world. The result is a congruous emergence and flow of ethical behavior where right and wrong are examined through compassion, critical thinking, trial, error, and practical application. Mindfulness and compassion provide the fuel for engaging in distortions, dissonance, and adversity with genuine loving-kindness.

Thich Nhat Hanh (1997b) described the ability to work with distortions, dissonance, and adversity as, "touching peace" and reminds followers that in order to know this peace one has to be willing to say to another, "if you love me please remind me to be mindful." The Dalai Lama (2010) echoes this sentiment when he sustained that the cultivation of loving-kindness, caring, and nurturing serve as the foundation upon which an individual can promote genuine human values. The Dalai Lama (2010) described this practice of loving-kindness as the very essence of universal human responsibility in our world. The Dalai Lama and Thich Nhat Hanh both feel that without mindfulness practice, virtue, ethics, and morality will be lacking within the heart and mind connection in a human being's intrinsic and extrinsic responses to

the world (Buddhist Film Society Inc., 1997b; Lama, 2010). Working with meditation and the practice of altruism requires an ability to be able to take a step back, see the holistic objective view of the world, and a strong willingness to work with adaptation, change, and reflexive agility (Buddhist Film Society Inc., 1997b; Lama, 2010). Reflexive agility requires the ability to think, and do quickly, that which is right for any situations that may arise in life.

Thinking and acting quickly, soundly, and in a good way is challenging for any leader who is pressed in times of adversity or working with dynamics of change. Alignment with Mezirow's learning interactions concerning meaning perspective; communication processes; a line of action; self-concept; and external situations and circumstances are engaged when reflexive agility is warranted and established. Reflexive agility is developed through resiliency and grit. In an effort to adequately address resiliency and grit as it concerns building a sustainability mindset, it is important to address leadership agility.

Leadership agility cuts through dilemmas and distortions by opening the experiential field of a human being to reading the world from an ecoliterate perspective; understanding the dynamic systems at play creating strife, adversity, and discord; is grounded in emotional intelligence through the application of compassion-in-action; and is sustained through spiritual intelligence developed through meditation and mindfulness practices. The ingredients for building a sustainability mindset are built into how people like the Dalai Lama and Thich Nhat Hahn engage dissonance. Essential to Buddhist practice is the teaching of breathing in that which is negative, transforming that negative arising in the mind into a positive, and then breathing that negative out as positive and beneficial. This is reciprocity and the cultivation of altruism. Responding from this place in challenging circumstances with compassion and genuine loving-kindness requires a reflexive ability to adapt and change with situations as they arise. This is where the development and application of agility become critical in the practice and pedagogy of a teacher/leader.

Agility is a survival mechanism that, if grounded in mindfulness, becomes a powerful tool for actively engaging and promoting transformative learning opportunities. Thus, leadership agility seeks to address

a leader's ability to work with the changing forces surrounding uncertain environmental circumstances with a broad-based awareness and grounded intentionality (Joiner, 2009). Joiner (2009) described creative agility as a leader's capacity to transform problems, engage circumstances, work with adversity, and generate innovative and practical solutions to problems. Role modeling in leadership agility is a central concern for a leader who seeks to establish follower emulation as a result. By engaging in collaboration, participation, and constructive approaches, the ability to generate a leadership culture emerges with interdependent relationships presenting as a driving force, catalyst for change, and motivation for whole-community responses. Agility is a form of reflexivity that provides leaders with the opportunity to invest in powerful forms of authentic ecosocial change.

Thich Nhat Hanh (1997b) stated that social change begins with mindfulness and the practice of interbeing. The Dalai Lama (2010) offered that the creation of a secular democracy could address the adversity found in the modern world by grounding collective human experience in nonviolence, peace, liberty, and equality. The practices of interbeing and secular democracy present an agile, adaptable, and reflexive approach to dealing with change and adversity to bring about states of equilibrium and support the fostering of the United Nations Sustainability Development Goals (Buddhist Film Society Inc., 1997b; Lama, 2010; United Nations, 2021). Thich Nhat Hanh and the Dalai Lama consistently strive to emulate and model these ideals in order to practice a form of engaged Buddhism that deals directly with the present moment (Buddhist Film Society Inc., 1997b; Lama, 2010). This attention to transforming dissonance and distortions into beneficial opportunities serves as an example of transformative leadership in action, supports the ability of these two leaders to respond with agility, reflexivity, and in turn, creates the capacity for followers to want to strive to do the same. In the next section I will look at how these two leaders have lent to influencing how I work with transformation, change, and compassion toward my own development of a sustainability mindset as a college educator.

Conclusion

As an educator in higher education, I feel a deep responsibility exists on my part to present students with a learning style that addresses a "multiversity" learning experience in which each student nurtures creative, experiential, and transformative capacities that translate into all of us teaching one another in the present moment (Marginson, 2010). I believe the essence of any transformative moment will include the teacher/leader and students/peoples moving through transformations together. The Dalai Lama (2010) and Thich Nhat Hahn (1997b) both teach that mindfulness practiced with compassion can go a long way to the creation of catalytic adaptive and transformative teaching and learning strategies. I call this practice change-strategies. Change-strategies open the experience of individuals up to knowing and doing genuine loving-kindness through directly engaging dissonance, distortions, and adversity. Compassion and altruism as activity then gain the ability to thrive with heart- and mind-felt sustainability in the direct transformation of self, other, and world. Movement in this direction establishes the potential for authentic transformation to take place on personal, local, and global levels. A lot of work? Yes. Easy? No. But, if there is one thing many of my elders have taught me, it is that if you want to see something good come of life, life is going to take a lot of work and effort on your part. In Buddhism this is often called developing the lion's roar. This means that I do have a lot of work to do in seeking to be an effective teacher/leader that seeks to offer my students and the world something genuine and authentic in experience. I maintain transformative learning, a sustainability mindset, and the use of compassionate approaches to teaching/leading play a central role in what it takes to be an educator in the world today.

We live in a world rife with a pandemic, warfare, and partisan politics that are waging deliberate race, gender, partner-choice, and economic class divisions, and warfare on a global scale. Meanwhile, the often forgotten about Earth and all the rest of Earth's inhabitants, is drastically changing and dying as a result of unsustainable human life practices. This is evidenced by the United Nations call for attention to Sustainable Development Goals as necessary for the very survival of everything living

and breathing. These current trends accompanied by the adversity they bring cause cognitive dissonance and ecosocial distortions in the lived experience of individuals daily. These times call for the teachers/leaders in education to step into their own experiences with distortions and dissonance while simultaneously seeking to foster individual student/people's motivations as future teachers/leaders in their own right. Although I have not faced the same degree of adversity like that of the Dalai Lama and Thich Nhat Han, my own life experiences do support the motivations driving my educational intentions and aims in much the same manner. I share a deep respect for the Dalai Lama and Thich Nhat Hanh and seek to emulate many of these leaders' qualities in my own educational practices by engaging students in ecoliterate, transformative, ethical, compassionate, and experiential contexts.

Teachers/leaders need to know, understand, and come from a place of directly engaging in adversity if transformative leadership is to emerge. Moments exist within adversity to harness negative distortions and dilemmas. Then a person has the ability to take those negative distortions and dilemmas and transform them into positive situational actions necessary for benevolent adaptation and change. All of this is then directed toward betterment and the greater good. Without developed reflexive leadership agility, beneficial and benevolent transformative outcomes will be missed. Beneficial and benevolent outcomes contain the potential to foster grit and resiliency in the form of a sustainability mindset.

Authentic transformative learning takes place and provides the ground for developing a sustainability mindset through grit and resiliency. The sustainability mindset provides a worldview and practice that is grounded in an individual's objective and subjective contextualization of lived experiences. This in turn supports opportunities for individuals to directly engage in paradigmatic change. A unique aspect of paradigmatic change is that it tends to happen when an individual least expects it to occur. Embracing paradigmatic change requires grit, resiliency, and most of all compassion that includes the integration of self, other, and world. It is here, on earth, where we stand as human beings. We stand in a relative space, place, and time on an amazing planet. A planet within a galaxy and a galaxy within a cosmos.

Herein, this cosmos is ripe with potentiality, change, beginnings, and ends. We will experience ups, downs, lefts, and rights as we learn about ourselves, others, and the world. Our ability to embrace authentic paradigmatic and systemic change will be challenged and arise most often in difficult times. Difficult times are a ripe space for deep learning opportunities. Difficulty is where an individual, or a collective people's need to shift directions and do something new or stay the course, with what does and does not work. To know whether to shift or change requires a sound mind, body, and heart. This is only done by learning through the direct experience of authentic teachers/leaders who have been through life themselves. They are the ones that can share in what they have learned from a place of pragmatic logic, reason, social, emotional, spiritual intelligence, and compassion. To engage in teacher/leader's teachings, spend time in their classroom, and apply what you have learned to your own life, provides the ability to transform and change yourself. The other unique dynamic of living on this wonderful terrestrial sphere is that you, too, will eventually become a teacher and leader. The important question to ask becomes what kind of teacher and leader do you want to be?
Questions for reflection and discussion:

1. What does the word *transformation* mean to you?
2. How easy or hard is it for people to work with transformation and change? Why or why not?
3. Transformative learning as pedagogy works with a lot of personal, cultural, and life difficulties. What kind of learning environment is conducive to creating a safe space for engaging in distortions and dilemmas?
4. A sustainability mindset works with critical thinking and flexibility as means to work with change. How does helping students foster a sustainability mindset create the opportunity to embrace difficulty and change?
5. How do the life examples of the Dalai Lama and Thich Nhat Han represent working with Transformative Learning, the development of a sustainability mindset, and transformative leadership?
6. What role does compassion play in addressing the United Nations Sustainable Development Goals addressed in this chapter?

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12

Common Good Mindset: The Public Dimensions of Sustainability

Marco Tavanti and Elizabeth A. Wilp

Introduction

The common good is a well-known concept in philosophy, economics, and political science. It has been explored throughout the centuries by many moral philosophers, public economists, and political theorists such as Aristotle, Thomas Aquinas, Niccolò Machiavelli, Adam Smith, Karl Marx, John Maynard Keynes, and Jean-Jacques Rousseau, among many others (Etzioni, 2014; Raskin, 2019). Yet, only few studies have explored the core messages and implications of the common good in relation to the interpersonal, public, and universal dimensions of sustainability. For centuries, political philosophers have been arguing over the

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different interpretations of rights and duties in social relations of justice and responsibilities (Waheed, 2018). Today, the debate surrounding important disagreements on what constitutes "communal" and "distributive" emerge from our understanding for the common good and have important consequences for sustainability governance and public service leadership (Carter, 2007; Crosby & Bryson, 2005), developments of leadership mindsets (Rimanoczy, 2017), and management education for sustainability (Tavanti & Davis, 2018).

The promotion of the common good plays a central role in sustainable development and a common agenda for a sustainable future. We witness its importance during climate change emergencies, current and recurring pandemics, growing economic inequities, and increasing partisan divides, but we often overlook its centrality to our well-being, prosperity- and engagement. We are surrounded by examples of the common good starting from the air we breathe to public safety and public parks in our communities. We live in a globalized world with goods, values, and experiences shared across continents and nations, yet our mindsets remain local and seldom consider a world beyond borders based on our common humanity. Business education for social responsibility and values-based leadership trainings are increasing but the core principles of the common good are rarely emphasized. We understand the importance of communal dimensions of the common good as expressed in the rights and responsibilities of being a citizen of a country (*conception of social life*). We also understand the importance of distributive responsibilities to address the needs of those people and situations who are more in need (*conception of social justice*). But we need to further advance our collective understanding of the individual, organizational, and systemic rights and responsibilities for the commons in the environment (*conception of environmental justice)* for the betterment of the common good of humanity within the limits of the environment (*concept of sustainable development*).

The term common good has a variety of meanings and interpretations beginning with "public goods" in political economics referring to goods being open to all (*low excludability*) and goods enjoyed without detriment to others (*low rivalry*). The common good is also interpreted in relation to "common-pool resources" as in the case of oceanic fisheries and grazing pastures with the potential zero-sum competition with

depletion (*substractability*) (Ostrom, 2010). Yet, common goods are also identified as *pre-conditional*, meaning essential for human flourishing and they are *normative,* meaning no one ought to be excluded (Daly et al., 1994). The common good mindsets are inherently related to sustainability mindsets where the values of being, the knowledge of thinking, and the competencies of doing merge into "*actions for the greater good of the whole*" (Kassel, & Rimanoczy, 2018). Such practices, to be aligned for the greater and common good will need to occur not only in philanthropic, solidarity, and compassionate actions but they also need to be articulated through appropriate policies governing the common good and business solutions with higher purpose and shared values with integrated social-environmental impact for all stakeholders including future generations (Felber, 2019; Kramer & Porter, 2011).

In 2015 we saw positive advancements for a global, human, and environmental common good agenda with the Paris Climate Agreement and the Agenda 2030 and the Sustainable Development Goals (SDGs). In the same year, Pope Francis published *Laudato Si* contributing to our understanding of the common good and our integrated and interrelated environmental relations. The collective consciousness of our common future appears to be directed toward a more sustainable, inclusive, and resilient development for people, planet, prosperity, peace, and policy for the common good. Unfortunately, the recent resurgence in nationalistic and partisan ideologies appears to hinder these promising directions for a global common good agenda. These challenges require a new type of leadership mindset that goes beyond profit without purpose and individual rights without collective responsibilities. We need to recenter our values and actions for common good leadership mindsets that combine both global citizenship values and interdisciplinary competencies for economic prosperity, environmental health, and social well-being.

To reflect on the meaning and implications for the common good for an integrated mindset, we will explore both secular and religious thinkers including Aristotle, Jacques Maritain, Elinor Ostrom, and Pope Francis. Their intellectual contributions on the common good will be the foundation for constructing an integrated model for a common good mindset relevant to leadership development and sustainability education. The fragility of our planet due to growing inequities, escalating

climate change, and resurgent pandemics makes the need for a common good mindset more urgent than ever before. Heroic individuals, partisan proposals, and unilateral national actions are inadequate responses to tackle our current and future global planetary problems. Everyone, every sector, and every institution has a role to play and embracing a common good mindset is crucial for our collective, systemic, and universal engagement. Aristotle, Maritain, Ostrom, and Pope Francis offer important reflections to help us think more deeply about the common good for people, planet, and prosperity including appropriate principles, practices, and policies for a common and sustainable future.

Common Good in Aristotle's *Eudaimonia*

Aristotle substantially contributed to our understanding of the common good by placing it in relation to the notions of prosperity, well-being, and flourishing. He defined the common good around the term *eudaimonia* (or *eudaemonia*) which specifically indicates the condition of human flourishing and well-being for the entire *polis* (Sison & Fontrodona, 2012). Aristotle used the terms "*agathon koinon*" which can be translated as the "common good" as well as the term "*sumpheron koinon*" which can be translated as "common interest or advantage" to explain the concrete good of someone or something linked but distinguished from Plato's abstract idea of Good. Aristotle (1999) also recognized an internal but public category of happiness in identifying goods that are pursued in themselves (*eudaimonic*), and external happiness in goods pursued because they are useful or instrumental for other goods (*hedonic*) (Arjoon et al., 2018). Eudaimonia focuses on a virtuous and purposeful living in accord with what is intrinsically worthwhile to human beings—meaningful relationships, good health, and community fellowship. For Aristotle, seeking the common good through virtuous living is the necessary condition for achieving *eudaimonia*. Prosperity is the goal, not profit making. Aristotle (1999) stated, "The life of money-making is one undertaken under compulsion, and wealth is evidently not the good we are seeking; for it is merely useful and for the sake of something else." (p. 5). For Aristotle, the common good is the human-collective good that

ethical-virtuous people strive for as ethos is about character and living a virtuous and happy and fulfilled life (Hollenbach, 2002; Keys, 2006).

In Aristotle's thinking the common good is superior and goes beyond the individual good. Although many studies have emphasized the individualistic and utilitarian interpretation of happiness (Fisher, 2010; Waterman, 1993; Weimann et al., 2015) for Aristotle, the good life, well-being, real happiness, and prosperity represented in the notion of *eudaimonia* is achieved through relationships with others. Therefore, the common good is realized when everyone in the community flourishes and cannot be reduced to the good achieved by a single person apart from the community (Etzioni, 2014). As Jesuit theologian David Hollenbach (2002) said "the common good can be described as the good of being a community at all– the good realized in the mutual relationships in and through which human beings achieve their well-being" (p. 82). The achievement of true happiness as well-being is a consequence of the pursuit of the common good through virtuous and just actions.

Aristotle recognized eudaimonia as an ultimate realization of a conscious leadership and citizenship. Eudaimonia is a high point that cannot be achieved without practicing *phronesis*, the wisdom-intelligence of practicing virtues, and *arete*, the virtues as principles for a value leadership for the common good. These are the three levels for understanding (principles), discerning (practicing), and realizing (consciousness) the common good as prosperity and sustainability (Sfeir-Younis & Tavanti, 2020). Practice, principles, and prosperity in Aristotle's *Nicomachean Ethics* are inter-dependent to *ergon*, the function, task, and work of being human (Ameriks & Clarke, 2000). Rationality is a power that can be used for (public-common) good or (private-personal) evil. Aristotle assumed that evil (*kakos*, *phaulos*) people are driven by desires for domination and luxury, and although they may use rationality in their single-minded pursuits, their desire for more and more (*pleonexia)* leaves them unhappy, deeply divided, dissatisfied, and full of self-loathing (Korsgaard, 1986). In this distinction of a vicious life versus a virtuous life, Aristotle asserts the notion of the common good as a discernment factor between a self-oriented self-satisfaction "happiness" in a hedonistic tradition and a common good fulfillment in a eudaemonic tradition. Although our perception of "happiness" and "well-being" has

been distorted by our individualist wealth cultures and psychological-hedonistic lenses, it is important to recuperate Aristotle's notion of the common good as a collective, public, and purposeful life (Deci & Ryan, 2008). In this perspective, our popular understanding of happiness (*hedonia*) is secondary to seeking the well-being for all (*eudaemonia*). The limited translations of the *eudaimonia* as (true) "happiness," (rational) "flourishing" or "thriving," and (collective) "well-being" may have unfortunately encouraged this limited point of view (Deci & Ryan, 2008). Instead, Aristotle is quite clear: a human life devoted solely to pleasure or wealth is not only not contributing to the common good of humanity and the polis (not-*eudaemon)*, but it is considered to be a wasted life (Kraut, 1989).

Common Good in Jacques Maritain's *Integral Humanism*

French Catholic philosopher Jacques Maritain (1882–1973), deepened Aristotle and Thomas Aquinas's reflection on the common good with a notion of an "integral," "personal," "human," and "spiritual" understanding of good. His thinking on the common good influenced *The Universal Declaration of Human Rights* (1948), the Canadian *Charter of Rights and Freedoms*, and the preamble to the Constitution of the Fourth French Republic (1946). His philosophical contributions asserted the primacy of the person beyond a mere collection and more than a part of society as human beings are an ontological "whole" within society (Kalumba, 1993). With these central themes, Maritain offered a perspective of the common good that clearly overcomes the narrowed ideological interpretations of "bourgeois individualism," "communistic anti-individualism," and "totalitarian or dictatorial anti-communism and anti-individualism." He argued in favor of an integral humanism where he considered human beings as both material and spiritual beings called to actively participate in the common good of society. He recognized the contribution for the common good as essential to making human beings complete and whole beyond Charles Taylor's "exclusive humanism" (Klassen, 2011).

Maritain embraced Aristotle's distinction of personal and common good as derived from Thomas Aquinas' social philosophy centered on the dignity of the human person in relation to the fulfillment of the common good. His thinking opposes the absolutization of governments (*states*) or economies (*capitals*) that do not recognize the fundamental dignity and common purpose of the person (*human-democratic-economy*). Human dignity is centered but not reduced to a collectivistic (statist or communist) or individualistic (elitist or capitalist) ideology. Instead, it is a reflection of a call (vocation as meaning) to act accordingly to the principles (praxis) and toward a vision which includes but goes beyond individuality and materiality. While some may see Maritain's theological interpretations of humanism for the common good as limiting, it clearly opens the door to a transcendental and ontologically different benchmark for what constitutes "common" and "good" above secular humanism and beyond fascist, communist, and individualist solutions.

In his book, *The Person and the Common Good* (1994), Maritain asserts that the person is bound to serve the community in the responsibility derived of abundance or in the call for justice derived from indigence. The people in abundance must direct themselves toward the common good of society through redistribution and giving back while the people in need must transcend the social order to seek the level of human dignity derived from its image to the transcendent Whole. Both extreme situations, extreme wealth and extreme poverty, have the responsibility to act toward the common good either by giving back what is due for justice or taking in what is due for empowerment and inherent human dignity. Both the common (social) responsibility and the individual (human) dignity are connected in the call for virtuous realization at the personal level, in the collective responsibility at the societal level, and in the transcendental realization (consciousness) at the universal level.

> The person as person insists on serving the community and the common good freely. It insists on this while tending toward its own fullness, while transcending itself and the community in its movement toward the transcendent Whole. The person as an individual is necessarily bound, by

> constraint if need be, to serve the community and the common good since it is excelled by them as part by the whole. (Maritain, 1994, p. 450)

This dialectic, according to Maritain, profoundly challenges ideologies correlated to individualism (absolutization of person outside the common and the whole), communism regimes, or statist totalitarianism like fascism that preclude individuality (All within the state, nothing outside the state, nothing against the state). He also challenges the notion of capitalism unlinked to democracy, redistribution, and the common good. While acknowledging the power of profit seeking as indispensable human incentive, "the principle of fecundity of money is definitely superseded now by the principle of profit-sharing in a contractual association" (Maritain, 1958, p. 115). Instead, he advocates for a human-centered approach to politics, religion, and economy with an integrated vision centered around natural law and "economic humanism" (Cooper, 1988).

Common Good and Elinor Ostrom's *Governing the Commons*

Political economist Elinor Ostrom (1933–2012) offered a commonsense approach to the promotion of the common good through institutional governance solutions to the social dilemma of common-pool resources (CPR) (Christie et al., 2019). In her groundbreaking publication *Governing the Commons* (1990) she challenged commonly held assumptions about the unsustainable management of CPRs and offered alternative solutions to Garrett Hardin's widely accepted theory of the "*Tragedy of the Commons*" (Hardin, 1968). Hardin used the parable of a pasture open to all and owned by no one which becomes trapped in the tragedy of overuse and degradation which can only be solved by state or private rules (Ostrom, 2010). Ostrom and her team determined that Hardin's theory was oversimplified (Dietz, 2003) and showed the importance of challenging status quo assumptions and dominant mindsets to seek viable alternatives for the common good.

> What I attempt to do with these simple games presented here for discussion is to generate different ways of thinking about the mechanisms that individuals may use to extricate themselves from common dilemmas—ways different from what one finds in much of the policy literature. To challenge mindset, one needs only simple mechanisms that illustrate alternatives to those that normally are presented as the dominant solutions. (Ostrom, 1990, p. 32)

She was awarded the Nobel Prize in Economic Sciences in 2009 for her innovative analysis of economic governance of the commons through local commons without any regulation by central authorities or privatization. Ostrom did not see the common good just as philosophical concept but as a possible politico-economic outcome of a community-driven governance approach to CPRs. Rather than depending on a monolithic governance structure, Ostrom's work shows the importance of different institutions (*public, private, community*) working together at various levels (polycentric) for governing the commons which build on people's capacity for collective action, building trust and providing incentives for cooperation (Meinzen-Dick, 2012). Ostrom demonstrated that governing the commons cannot be accomplished with one size fits all policies approach (Ostrom, 2010). Instead, she promoted a mindset of the common good based on a polycentric governance model of the commons beyond market or state solutions. With her team they identified eight main conditions for establishing and maintaining sustainable governance of the commons:

1A. *User Boundaries*: Clear and locally understood boundaries between legitimate users and nonusers are present.
1B. *Resource Boundaries*: Clear boundaries that separate a specific common-pool resource from a larger social-ecological system are present.
2A. *Congruence with Local Conditions*: Appropriation and provision rules are congruent with local social and environmental conditions.
2B. *Appropriation and Provision*: Appropriation rules are congruent with provision rules; the distribution of costs is proportional to the distribution of benefits.

3. *Collective Choice Arrangements*: Most individuals affected by a resource regime are authorized to participate in making and modifying its rules.

4A. *Monitoring Users*: Individuals who are accountable to or are the users monitor the appropriation and provision levels of the users.

4B. *Monitoring the Resource*: Individuals who are accountable to or are the users monitor the condition of the resource.

5. *Graduated Sanctions*: Sanctions for rule violations start very low but become stronger if a user repeatedly violates a rule.

6. *Conflict Resolution Mechanisms*: Rapid, low cost, local arenas exist for resolving conflicts among users or with officials.

7. *Minimal Recognition of Rights*: The rights of local users to make their own rules are recognized by the government.

8. *Nested Enterprises*: When a common-pool resource is closely connected to a larger social-ecological system, governance activities are organized in multiple nested layers (Ostrom, 2010, p. 13).

These design principles or "best practices" for the sustainable management of CPRs have been tested, modified, and adapted by numerous studies (Christie et al., 2019; Johnson-DeBaufre et al., 2015). Ostrom's merit has been to scientifically demonstrate that alternative, collective, community, and indigenous models have been effective in many parts of the world in governing the commons for thousands of years. Her work should be included in macroeconomic classes in business and management programs because it demonstrates an approach to use beyond responsible management, conscious capitalism, and shared values approaches. Ostrom's systematization of collective ownership solutions to CPR management gives a scientific validation to the many social and participatory economy policies and social enterprises particularly impactful in Europe and Latin America (Nyssens & Petrella, 2015).

Pope Francis, the Common Good and *Integral Ecology*

Through his words and examples, Pope Francis has been a strong advocate of the common good as a mindset and core principle to remedy today's global challenges. Building on the previous Catholic Social Teaching (CST) reflections on the common good, he characterizes it in relation to the care for our common home through a spiritual-integrated and human-stewardship approach to ecology. In the 2015 Encyclical *Laudato Si*, Pope Francis expanded on Maritain's *integral humanism* work and introduced the idea of *integral ecology* to include dimensions of the mind and heart, science and art, faith and the whole spiritual life of culture (Kelly, 2016). The conscious awareness of our interdependence with the whole creation is necessary to our conversion in mind and heart for the promotion of our common good and our common future. Pope Francis explained how *integral ecology* is interrelated and inseparable to the principles of the common good (pp. 156–158) extended to future generations (pp. 159–162) and applied to climate and other common goods and global concerns which require a greater environmental, social economic, and political responsibility (p. 25).

> An integral ecology is inseparable from the notion of the common good, a central and unifying principle of social ethics. The common good is "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment" (Paul VI, 1965, p. 26). Underlying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights ordered to his or her integral development. It has also to do with the overall welfare of society and the development of a variety of intermediate groups, applying the principle of subsidiarity. Outstanding among those groups is the family, as the basic cell of society. Finally, the common good calls for social peace, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice; whenever this is violated, violence always ensues. Society as a whole, and the state in particular, are obliged to defend and promote the common good. (Pope Francis, 2015, pp. 156–157)

In *Fratelli Tutti* Pope Francis (2020) expands on the doctrine of the common good by placing it at the core of every human, political, economic, institutional, and international relations. The respect and promotion of human rights are the essential elements for advancing the common good and the preliminary conditions for a country's social and economic development. "When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good" (p. 22). The meaning of human dignity is in this regard, a renewed mindset as awareness of our common humanity and dedicated, compassionate, and generous actions (as in the Good Samaritan story) which provides the conditions for healing and restoring human (collective) dignity to "a stranger on the road" (Chapter 3). This notion of "good" is shared across all humanity and should be recognized beyond national borders and a country's citizenship rights and resource rights.

> Nowadays, a firm belief in the common destination of the earth's goods requires that this principle also be applied to nations, their territories and their resources. Seen from the standpoint not only of the legitimacy of private property and the rights of its citizens, but also of the first principle of the common destination of goods, we can then say that each country also belongs to the foreigner, inasmuch as a territory's goods must not be denied to a needy person coming from elsewhere. As the Bishops of the United States have taught, there are fundamental rights that "precede any society because they flow from the dignity granted to each person as created by God". (Pope Francis, 2020, p. 124)

Pope Francis' interpretations for the common good are not just moral exhortations. Like other CST reflections, they have concrete implications and practical applications to many fields including business leadership. Sison and Fontrodona (2012) analyzed CST and business practices and identified the common good of the firm as work that "allows human beings not only to produce goods and services (*the objective dimension*) as well as work that develops technical or artistic skills and intellectual and moral virtues (*the subjective dimension*)" (p. 230). CST has also been recognized in relation to Ostrom's design principles which reflect some

of the core principles including solidarity, subsidiary, and sustainability (Christie et al., 2019). CST is also a body of literature that contributes to the understanding of the common good as a core dimension for the promotion of social justice (Still & Rompré, 2018), and connected to the Maritain's integral humanism (Sweet, 2019). With Pope Francis, the notion of the common good becomes essential in the "integral ecology" paradigm for caring for others (solidarity), caring in the workplace and governance relations (subsidiarity), and in the care for the environment and our common home (sustainability). Pope Francis also recognizes the common good to be essential for defeating the coronavirus that "is showing us that each person's true good is a common good" and that "a virus that does not recognize barriers, borders or cultural or political distinctions must be faced with a love without barriers, borders or distinctions" (O'Connell, 2020, September 9).

Pope Francis's teaching on the common good is more than a scholarly expansion of the CST tradition. It is a challenge to all universal people (*katholikos*) to actively participate in the work for the common good through regenerative relationships on the community, national and international levels (*Fratelli Tutti*), and even in harmony with the environment (*Laudato Si*). The global and planetary challenges of our times demand that we adopt a mindset for universal solutions benefiting the rights of all human beings, the care of all creation, and the promotion of peaceful relations based on human dignity, human rights, and the common good. Today, no leader, no sector, and no state can ensure the common good if it remains isolated and does not promote collaborations and solidarity (Pope Francis, 2020, pp. 127, 138, 153). This appeal for human solidarity is born of consciousness that we are interrelated in our "human ecology" and "call to greater good" in our responsibility "for the fragility of others as we strive to build a common future" (p. 115).

Common Good as Mindset Integrated Model

Aristotle's concept of eudaimonia, Maritain's integral humanism, Ostrom's approach to governing the commons, and Pope Francis' integral ecology reflect dimensions of the common good integral to the

Jesuit educational model. Jesuit education is teaching that transforms both *mindsets* through value-leadership discernment and *skillsets* directed toward a career that transforms the world for sustainability and the common good (Tavanti & Davis, 2018). Kevin Quinn summarizes the goals of Jesuit education:

> Well-done education at a Jesuit university transforms a student and prepares him or her for work that promotes the common good, while allowing that student to discern his or her vocation in life and, in the long run, to flourish as a human being. This is the transforming power of education on a Jesuit campus rightly understood: personal transformation that leads to societal transformation through the ongoing dialectic of personal freedom and social responsibility. (Quinn, 2016)

This five-hundred-year-old tradition in higher education has been innovative in its approaches for educating the whole person in its integrated social-interpersonal, political-professional, and spiritual-universal dimensions. The Jesuit spiritual exercise tradition, including the recent management exercises adaptations (Stackman & Connor, 2016) are instrumental for developing mindfulness and discerning our identities as men and women for others willing and able to fashion a more humane and just world. Similar to other value-based, global citizenship, and sustainability leadership educational programs, the Jesuit model offers a platform for understanding the interconnected levels of a common good for mindset developments, public engagement, and ethical integrity discernment (Tavanti, 2012). Here, the expanded and integrated (Jesuit) model for common good mindset development includes three levels: *cura personalis, cura apostolica,* and *cura universalis*. A hallmark of Jesuit education, *cura personalis* means "caring for the whole person" as Superior General Wladimir Ledóchowski, S.J. first stated in the 1930s as one of several tools for fostering students' intellectual, moral, and spiritual development. Although rooted in Ignatian tradition, it became popular in the 1990s due to the American individualist interpretations that reduced its meaning to individual care and separated from the communal good, interpersonal responsibilities, and institutional implications (Bninski & Boyle, 2020). *Cura apostolica* has been identified as complementary to

cura personalis, as it represents the same intimate knowledge and compassion but extended beyond a single person or interpersonal relations into a collective, organizational, institutional, professional, and social responsibility. If *cura personalis* is about principles and virtues as values in action, *cura apostolica* is about the practice and mission as ethical discernment and applications of values and virtues into the challenges and complexities of our world. These two levels of "care" are not opposite but interrelated as the Jesuit apostolic work of building institutions was never about bricks and mortar but flesh and blood, and moral leadership for a better world.

> *Cura apostolica* is the complement to *cura personalis*, but it is not an institutional counterweight that tempers our warm and fuzzy inclinations to provide personal care (that is, the Ignatian version of good cop, bad cop). Rather, through *cura apostolica*, the same intimate knowledge and compassion found in *cura personalis* is extended, beyond any single person, to encompass our shared personhood and mission. (Russell, 2019, August 15)

Cura personalis and *cura apostolica* are powerful paradigms for educating men and women for others but may be inadequate without an extended perspective for *cura universalis* propelling our leadership call into new dimensions. An integrated mindset for the common good needs to be more than caring for the whole person or for caring about the work and its mission. It needs to realize its call to love the entire universe *ad maiorem Dei gloriam inque hominum salute*—for the sake of God's love (unconditional) and the well-being (safety and prosperity) of humanity. The Jesuit realization of its mission for the global common good builds on the CST paradigms that pushed its diverse educational institutions toward a critical role within the Church in favor of social justice and the global common good (Banchoff, 2016). These three levels of care represent contexts of action (contempt-action) and a renewed perspective for Ignatian pedagogy for sustainability education (Leighter & Smythe, 2019) and conscious sustainability leadership (Sfeir-Younis & Tavanti, 2020) (Fig. 12.1).

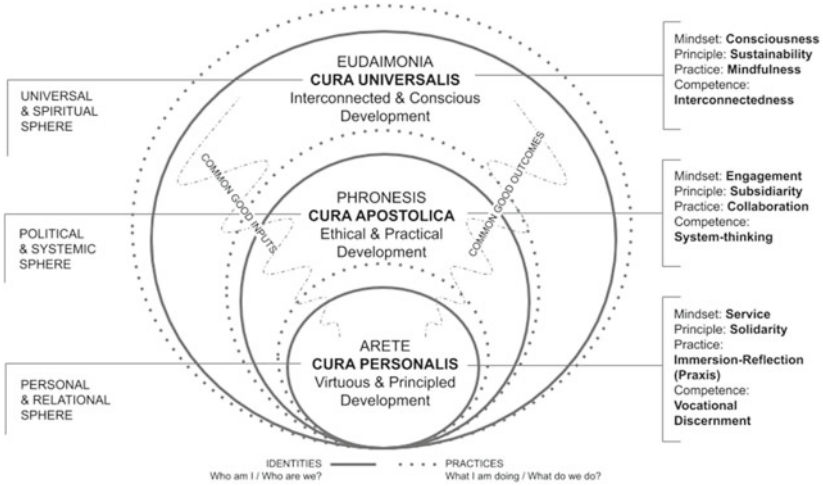

Fig. 12.1 The common good integrated mindset model

Developing a common good mindset is a process that links various stages of personal, public, and universal levels of development. It encompasses a dynamic relation between our identities (becoming-being) and behaviors (practicing-doing) encompassing our personal, political, and universal dimensions. Although the departing point is not necessarily the inner personal-relational circle, the complete identity is about integrating all these dimensions into a coherent and integrated individual as an active member of our diverse societies, public communities, and universal world contexts.

First, the *cura personalis* is what Aristotle refers to as *arete*, the context for virtuous development and value leadership. It is here that our minds and hearts are shaped with good human values and interpersonal relations values promoting dignity, inclusion, diversity, justice, and freedom. It is this stage that our minds develop around principles of solidarity for compassion and humility, excellence and moral virtue. This first and most-inner sphere is characterized by a vocational discernment through immersion and action—what Jesuit educators call *praxis* (Gadotti, 1996; Tavanti et al., 2016). This stage is both about action and reflection linking personal growth (expansive self-understandings) to

civic responsibility for sustainability (Leighter & Smythe, 2019). This is when the Ignatian Pedagogy Paradigm (IPP) is instrumental to developing a mindset and virtuous habits which integrate experience with reflection, and action with contexts and evaluation (Connor, 2014). To be relevant to the common good and for achieving social well-being, economic prosperity, and environmental health, this personal and relational sphere is primarily centered on the development of leadership as service and vocation—what Latin American indigenous communities call *cargo* (Chojnacki, 2010; Tavanti, 2003). The virtuous developments of this sphere are primarily characterized by reflection as discernment and action as international relations (*contempl-action*) and by the identities and practices developed around the principles of solidarity and synchronicity as alignment of deeper values with vocation. It is a call to care through the discovery of relations and responsibilities to serve and act as stewards for the collective well-being (Trevenna et al., 2019).

Second, the *cura apostolica* stage is similar to what Aristotle refers to as *phronesis*, the practical wisdom and ethical discernments where principles are translated into action and ethical decision-making. It is here that we develop our civic mindedness and our career with purpose. This is a critical stage for a common good mindset development as we can choose to dedicate our talents for *hedonistic* (vicious practice) or *eudemonic* purposes (virtuous habits). It is at this stage that we discover our vocation not only to be good but also to do good through our work as a vocation to serve the common good. This is a political and system sphere where we learn collaborative and systems-thinking strategies for organizational, systemic, and sustainable solutions. It is here that we learn about powers, social organizational and institutional responsibilities exemplified through proper relations based on subsidiarity, engagement, and capacity development. Besides collaborating across sectors and stakeholders, this stage of mindset development for the common good benefits from a clear foundation on community engagement, civic mindedness, and public service leadership (Couto, 2010; Pigg et al., 2015). In the field of education and leadership development for public and socially engaged agents, it is important to include public and political specific competencies such as collective impact analysis, political analysis, policy

analysis, cross-sector analysis, systems thinking, institutional development, and organizational capacity development (Tavanti & Vendramini, 2014).

Third, the *cura universalis* is about developing a mindset for conscious sustainability leadership. It is similar to what Aristotle refers to as *eudaimonia* or true happiness, well-being, prosperity, and "blessedness" (Sfeir-Younis & Tavanti, 2020, p. 98). It is here where we appreciate what Lakota Native American people call *Mitakuye Oyasin* meaning "all my relations," "we are all related," or "all is related" in the universe and we are part of this interconnectedness. Indigenous knowledge offers us a deeper meaning for sustainability as interconnected and interdependence for the enduring well-being (flourishing) of communities and societies (Mazzocchi, 2020). This perspective is about a mindset for the common (natural) asset trustees or co-trustees as we borrow the resources from future generations, and we should follow the logic of common property rights (Ostrom, 1990). It is in this sphere that we develop our interconnected consciousness beyond economic systems, social relations, and natural worlds. This level of leadership development is ontologically different as it strives to go to a higher level of purpose and consciousness (Sfeir-Younis & Tavanti, 2020; Tsao & Laszlo, 2019). Here spiritual intelligence is about a higher level of consciousness beyond but not excluded from rational, emotional, social, cultural, executive, and moral intelligence. This spiritual intelligence dimension reflects a dimension of sustainability mindset models where we realize that we are part of a whole and where our identities and practices are meshed with the oneness with all that is (Kassel & Rimanoczy, 2018). It is a spiritual inquiry as an extension of a pragmatic inquiry model for sustainable development leadership beyond personal, organizational, markets, society, and environment (Kelley & Nahser, 2014). This third sphere is about the development of a conscious awareness of being connected to a web of life and universal energy that gives meaning to our interpersonal (subjective-familiar) and interorganizational (community-systemic) relations. Buddhist traditions have been instrumental in linking mindfulness with reflective and right practice as in the Buddha's Eightfold Path. Similarly, Jesuit wisdom of mindful meditation is enmeshed in the spiritual exercise tradition with the awareness of finding the spiritual dimension

(God) in all things. This level of awareness becomes essential for leading authentic and selfless public service actions and decision-making for the common good for our current and future generations.

Conclusion

Three important implications emerge from this review of common good mindsets. *First, we must prioritize an integrated management education.* A truly common good, oriented management, and leadership education should no longer be limited to skill trainings for the status quo. Instead, it should recenter on the education of the whole person questioning economic solutions that do not address or contribute to the major problems in the world. *Second, we must promote capacity building to promote inclusion and cooperation.* Competencies taught and developed in management education should no longer be limited to competition without cooperation, accumulation of profit without higher purpose, disruptive innovation without consideration of ethics, and business practices without consideration of social and environmental impacts. Educating the upcoming generation of common good leaders needs to further develop emotional, intercultural, social, and political intelligence along with cognitive and executive competencies. *Third, we must educate and develop mindsets for our global common good.* Common good leaders are concerned with long-term solutions and systemic changes that prioritize alleviating the burdens and creating opportunities for the most marginalized sectors without taking away the possibilities of future generations to fulfill their own needs. Responsible management education should no longer be about containing the damages exploited by self-centered hedonistic leaders and unequal economic systems. Instead, it must become a driving force for educating mindsets and skillsets for our common prosperity, global health, and societal well-being.

All sectors can and should contribute to the understanding, promotion, and achievements of the common good. A career in good government, authentic political life, community and civic engagement, and competent public service leadership are some inspiring examples. But it is management education that needs to be urgently focused on

common good curricula and values for sustainability leadership. Apart from Principles of Responsible Management Education (PRME), there are few and fragmented developments in business and leadership education (Tavanti & Wilp, 2015). The Jesuit business schools have an advantage in their mission alignments with sustainability values and social justice, but they too are at risk of not effectively contributing to common good mindset development without integrating some paradigm shifts in business education (Garanzini, 2020). The third sector and nonprofit management education also has an advantage for the sector's purpose for social impact and community benefits, but it too faces a challenge in effectively and systematically integrating new leadership models and experiential learning methods (Freund, 2017; Tavanti & Wilp, 2018). Indeed, education plays a vital role in developing an integrated personal, professional, and universal mindset and skillset for the common good. But the main challenge rests on recognizing the urgency and dimensions of common good education across sectors and in the many global challenges including climate change, human rights and human dignity, racial and gender equity, recurring pandemics, growing inequalities, and sustainable development solutions. Adequate education responses to these challenges will need to integrate leadership mindsets to "care" for the common good and deepening value practices for solidarity-interpersonal relations, community-public relations, and spiritual-universal relations. These broad-spectrum elements will need to be actualized, adapted, and translated into programs for personal-leadership growth, public-leadership training, and spiritual-ecological education. Values and mindset do matter for the common good and our sustainable common future in our common home.

Questions for Reflection and Discussion:

1. What examples do you have in your personal or professional life that reflect the values of the common good mindset?
2. What are some elements in your education that reflect the dimensions of the common good mindset?

3. Which leaders or leadership characteristics do you consider aligned with the values and principles of the common good mindset?
4. What are some ways your organization or community can better implement common good practices?
5. How can our world leaders or government institutions better integrate and promote the common good paradigms?
6. Can you name some companies or organizations that embody characteristics of the common good mindset explained in this study?

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Aixa A. Ritz and Isabel Rimanoczy

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