ROUTLEDGE

DEVELOPING A SUSTAINABILITY MINDSET

in Management Education

Edited by **Kerul Kassel** and **Isabel Rimanoczy**

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DEVELOPING A SUSTAINABILITY MINDSET IN MANAGEMENT EDUCATION

With an expanding awareness of the challenges of sustainability, featured more in the daily news than in higher education textbooks, scholars and faculty have been called to connect their syllabi to the 'real world'. This book doesn't just offer the 'why'; it offers the 'how' through presenting the definition and model of the 'sustainability mindset' to help educators frame curricula to facilitate broad and deep systemic learning among current and future leaders.

A sustainability mindset is intended to help individuals analyze complex management challenges and generate truly innovative solutions. The sustainability mindset breaks away from traditional management disciplinary silos by integrating management ethics, entrepreneurship, environmental studies, systems thinking, self-awareness and spirituality within the dimensional contexts of thinking (knowledge), being (values) and doing (competency).

This book is aimed at professors, faculty members, instructors, teaching assistants, researchers and doctoral students in higher learning management education programs. Chapter contributors are all teaching professionals from programs around the world, who have been doing research and creating curricula, assessments, tools, and more for the students in their classes, and the book will be globally applicable.

Kerul Kassel is faculty at Fielding Graduate University, author of *The Thinking Executive's Guide to Sustainability* (Business Expert Press, 2014) and has been awarded year-on-year fellowships at Fielding's Institute for Social Innovation. Her work has appeared in peer-reviewed journals and conferences around the world.

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'*Developing a Sustainability Mindset in Management Education* is relevant to students, educators, administrators, and leaders worldwide. It is a thoughtful, insightful, and purposeful book that breaks away from the traditional academic silos to allow educators to teach using systems thinking, self-awareness, and spirituality. The various authors present a re-conceptualization of education philosophies and objectives, new ways of developing a sustainability mindset in management students, and an opportunity to bring students into alignment with the United Nations' 2030 Sustainable Development Goals.'

Margaret A. Goralski, PhD, Coordinator Capstone Business Experiences & Assistant Professor of Strategy, Quinnipiac University, Connecticut, USA

'Over the last decade, business management has been involved in an active debate over several global problems facing humanity. At the center of the debate is the search for engaging leaders in the private sector to support the United Nations' Sustainable Development Goals and the United Nations' Principles for Responsible Management Education. Key to success in this direction is opening the mindset of business leaders to a holistic global view. *Developing a Sustainability Mindset in Management Education*, edited by two visionary researchers, focuses on the essential factor of developing this *weltanschauung* or world vision mindset, and offers both theoretical and practical methods. A remarkable collection of articles by like-minded and engaged researchers from around the world to help prepare leaders for dealing with common problems.'

Mehdi Majidi, Ph.D., University Professor and international consultant, Sustainable Socioeconomic Development

'The book calls for a holistic approach to management education that simultaneously addresses the "heads, hands and hearts" of future business leaders and the organizations they will create and/or work for. It also provides evidence and inspirational stories on how the possibility of developing the specific logos, pathos and ethos of sustainable mindset for the new role of business in society, sustainable development and responsible leadership could be turned into reality, both inside and outside the classroom.'

Milenko Gudić, Co-chair PRME Working Group on Poverty, a Challenge for Management Education; Founding Director, Refoment Consulting and Coaching, Belgrade Serbia

'Developing "The Sustainability Mindset", what an important idea! We, as a species, are in urgent need of learning for sustainability in order to become native again on this planet. Holistic educational approaches like the ones promoted by this book – learning to know, to do and to be – have enormous potential to foster such learning.'

Oliver Laasch, Ph.D., Founder of the Center for Responsible Management Education; Assistant Professor in Strategy, Nottingham University Business School

'If business education intends to foster global prosperity, then we must be more purposeful about developing the values, attitudes, and beliefs of our students. This book is about doing that. It informs and inspires by drawing on the ideas and experiences of pioneering professors from more than a dozen countries.'

Dan LeClair, Chief Operating Officer, AACSB

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Kerul Kassel and Isabel Rimanoczy

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FOREWORD

Many people believe that there is a crisis today in management education. Born of the failures of management and leadership over the last few decades, as witnessed in the Global Financial Crisis of 2007–2008, which few foresaw and even fewer knew how to resolve, and the growing crisis of climate change, accompanied by a range of potential sustainability disasters and systemic inequality threatening social stability, among numerous other risks. The crisis in management and consequently in management education is also underpinned by charges of ethical, human rights, labor rights, and other violations of human dignity, evident in the numerous company crises and scandals that have taken place since the turn of the century.

At the same time, management education generally seems stuck in silos of disciplines and functional responsibilities with little capacity to integrate across these areas, despite pressing needs for a more holistic approach that takes into account the social and ecological problems facing the world. What Kassel and Rimanoczy have done with *Developing a Sustainability Mindset in Management Education* is to present a new vision for management education. That vision is grounded in three fundamental concepts – being, thinking, and doing – that frame the sustainability mindset and provide a framework for the chapters in this book. These three dimensions collectively constitute the sustainability mindset when integrated with four emerging content areas: a systems perspective, spiritual intelligence, an ecological worldview, and emotional intelligence. And, as the chapters in this book demonstrate, there are places around the world where experiments in management education demonstrate the feasibility of introducing such topics into the curriculum.

Still, such topics are too infrequently found in management education. But they will likely prove 'business central' in an uncertain, ecologically and socially challenged, digitally connected future unlike anything humans have dealt with in the past. In fact, the sustainability mindset is a systems-based approach to managing that fundamentally understands the deep interconnections of humans, thriving

ecological systems that support the human project, and healthy societies within those ecosystems.

The premise of this forward-looking book is that the old functional and analytical approaches to management education, while important, are no longer sufficient for future leaders and managers to cope with the world they will actually face. Approaches need to be based in developing greater self- and other-awareness, as well as ecological sensitivity, and systems or holistic thinking, which the authors illustrate in grounded ways. The key insight is that simply understanding the disciplines and functional areas of management is not enough, because what the authors term 'being,' or awareness of assumptions and values that underpin knowledge, will be vital to coping successfully in the future. Emphasis only on costs and benefits and wealth maximization by companies, disregard for the effects of managerial decisions on stakeholders or nature, and even a narrow focus just on the company are ways of thinking – and being – in the world that no longer provide an adequate basis for decision making.

Future leaders need to understand not just what their businesses need to do internally and competitively to be successful, but equally importantly, how they fit into and affect their social and environmental contexts. That understanding combines the first two elements of the framework for this book – being and thinking (or the cognitive understanding needed to lead and manage well) – and links to the third element of doing. All management decisions integrally have ethical content that cannot be teased apart from the impacts of those decisions, for both good and ill. Through the types of programs described here, students can learn that many, if not most, business decisions have ecological, human, and sometimes societal consequences that need at the least to be mitigated and at best to be worked through so that any impacts are impermanent.

The sustainability mindset described throughout the book is a very different mindset from the traditional linear thinking taught in business schools. It is, in effect, a circular way of thinking that implies the very connectedness to the world around us that is needed and is fostered by the sustainability mindset. It implies that both self-awareness and reflectiveness are fundamental demands on tomorrow's leaders and managers. It implies a need for not just cognitive but also emotional maturity in our leaders and managers of the future. When combined with understanding of the sustainability implications of decisions, such self-awareness (being) means that the knowledge gained (thinking) can potentially result in actions (doing) that much better aligns businesses with the ecological and societal realities of the world.

The implications of this mindset shift for management education, as outlined in this book, are stunning. From linear, narrowly analytical, and functional thinking and learning, the curriculum needs to be much more expansive, encompassing individual (including spiritual), collective, societal, and ecological dimensions. Management students need to learn to think about regenerativity, interconnectedness, and interdependence, and about how their own behaviors and practices affect others and the world around them in ways not typically considered in management education programs. With these ideas as a backdrop, *Developing a Sustainability*

Mindset in Management Education provides a roadmap for the kinds of management education programs, curricula, and new ways of being, thinking, and doing that are much needed in our world.

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INTRODUCTION

About a decade ago, a number of ethical corporate scandals combined with environmental negative impacts of business practices led academics to question what we were teaching in our business schools. At a conference organized by the Fowler Center at Case Western Reserve University, in which "business as an agent of world benefit" was explored, exemplary leaders shared stories about innovative ways in which their organizations were trying to have a better impact on society or the environment. Why were there not more such leaders? What did we have to do differently in our management education? These questions prompted the creation of the Principles of Responsible Management Education (PRME) initiative. The same questions led Rimanoczy to study business leaders championing sustainability initiatives and Kassel to study how the value orientations of Fortune 1000 CEOs might relate to an organization's sustainability practices. The purpose of our studies was to identify what these leaders knew, what motivated them, and perhaps find ways to intentionally develop a new generation of sustainability-minded leaders.

A few years later, Rimanoczy's qualitative exploratory study provided data and elements that could be included into management and organizational change courses: the elements pertained to the domain of 'thinking' (knowledge) and 'being' (values), and were at the foundation of sustainability actions. She labeled this the 'sustainability mindset', a term that suggested a shift in how we traditionally interpreted information, how we analyzed options and made decisions. The elements of the sustainability mindset were converted into learning goals, and a course was designed to pilot how to develop them. The course was run at the graduate level as an elective, semester-long, three-credit program.

The transformational impact observed in the attitudes of the students, collected informally via feedback, postings and expressions of their paradigm shift, motivated Rimanoczy to invite colleagues from around the world to form a learning

community on the so-called sustainability mindset, to share their own similar practices or approaches to develop a paradigm shift towards sustainability, or to adopt or adapt the components of the existing course that best suited their own context. In 2014, LEAP! was created, with the mission captured in the acronym: to Leverage resources, Expand awareness, Accelerate change and Partner.

This network has since become the PRME Working Group on the Sustainability Mindset, with more than 75 members from 67 institutions in 26 countries. The Working Group members meet virtually and face to face, participate in workshops, develop syllabi, write collaborative papers and visit each other's classes. During the first international meeting, attended by members from Indonesia, the Philippines, India, France, the UK, and the US, the question emerged: what exactly is the sustainability mindset? While there was a shared intuitive understanding that it was about ways of thinking and ways of being, it became apparent that we needed to review the existing literature in more depth with regard to the sustainability competencies, skills and attitudes in order to establish the different theoretical underpinnings, and develop a model that could be shared.

In 2016 the conceptual framework was presented at the Academy of Management International Conference in Anaheim, California, authored by three LEAP members: Kassel, Rimanoczy and Mitchell, winning the Management Education and Development Division's Junior Faculty Best Paper Award, for the most significant contribution to management education by a Junior Faculty authorship team.

This book is another step in the journey of the international Working Group, whose vision is to achieve the Sustainable Development Goals proclaimed by the United Nations Global Compact and adopted by the 193 member countries in 2015, by developing a sustainability mindset. With a growing number of members, broader cultural diversity and the multiplying sustainability practices being applied in higher education classrooms around the world, we thought it was time to share with a larger audience some of the experiences, practices and conceptual approaches related to the sustainability mindset and the impact that is being created.

As editors, we envision this edited work as a contribution to educators around the world, particularly in regard to developing a mindset that acts as a sustainability lens through which to analyze challenges, information and solutions. This book features conceptual frameworks, tools, exercises and practices for faculty members to use in their courses and programs to develop such a mindset.

This book is largely aimed at professors, faculty members, instructors, teaching assistants, researchers, doctoral students in higher-learning management education programs and practitioners. Our chapter contributors are scholars and academics with doctoral degrees from around the world who have been doing research and creating curricula, assessments, tools and more for the students in their classes, which makes the contents globally applicable. A substantial portion of the methods, tools and assessments described in these chapters will also have applicability for management practitioners wishing to help their clients or their organizational cultures to develop a sustainability mindset.

How this book is organized

The chapters in this book present theories, pedagogical approaches, exercises and activities that showcase different ways to develop a sustainability mindset, as well as examples of the impact of the mindset in action.

The chapters are grounded in literature relevant to their topics. They are rigorous in their construction and presentation, and they have been selected to be of practical value to educators who are passionate about developing an enhanced sustainability mindset in their students and in their schools. Our authors teach in management education programs around the world.

Part I offers several theoretical approaches that support a model for a sustainability mindset, with authors writing from the USA, Australia, Brazil, China, India, and Ecuador. Part II continues with examples from faculty who teach in programs in Brazil, Indonesia, Nigeria, The Netherlands, Zambia and Indonesia, and who are integrating curricular changes to their courses to support the development of a sustainability mindset in their students. Some of these changes emphasize in particular one or two dimensions of the tripartite model (knowing, being, doing), and others have intentionally redesigned their courses to balance all three. The chapter authors in Part III discuss how their programs integrate learning goals aimed at a sustainability mindset, not only for students, but for entire programs – and beyond. It is heartening to know that such holistic programs, melding head with heart and hands, have been developing and gaining traction in the USA, Mexico, Ghana, Morocco and farther afield.

We have organized the book to deliver inspiration and hope, as well as nuts and bolts (actual exercises, assignments, and projects) to faculty who may feel they are struggling alone to assimilate a more well-rounded and holistic approach to management education that embodies the triple bottom line systemically. A number of our authors have been in that position, searching for a means acceptable to their colleagues, supervisors, programs and administration to bring a longer timeframe, greater social equity, deeper environmental justice and spiritually grounded ethical considerations into not only management education but also management practices.

In Part I, the theoretical discussions begin with the foundational chapter on a sustainability mindset model by Kerul Kassel, Isabel Rimanoczy and Shelley Mitchell, intended to help educators frame curricula to facilitate broad and deep systemic learning. The model's purpose is to support current and future leaders in learning to analyze complex management challenges and generate truly innovative solutions. The authors suggest that the model breaks away from traditional management disciplinary silos by integrating management ethics, entrepreneurship, environmental studies, systems thinking, self-awareness and spirituality within the dimensional contexts of being (values), thinking (knowledge) and doing (competency). The chapter explores the model's dimensions and their content areas, reflecting on how educators are facilitating this mindset in the context of management education and leadership development.

Isabel Rimanoczy and Karthyeni Sridaran build on the notion of the *being dimension*, drawing comparisons from their research studies of US, Australian and Malaysian business leaders in which each's independent findings came to similar conclusions. The spiritual domain, their data implies, is a fundamental tacit dimension on which an inner mind-shift can accelerate external transformations for firms to address the ultimate need for human well-being in the world. Their chapter additionally describes tools and initiatives that build not only knowledge and skills but more importantly the values, will and vision to transform students into responsible corporate citizens of the future.

In bringing theory to bear on the relationship between values and management education for sustainability, Marta Sambiase, Janette Brunstein and Silva De Domenico utilize Schwartz and Bilsky's (1990) Theory of Basic Values, along with broader literature on values in business, and the United National Millennium Declaration to introduce elements they assert can contribute to sustainability mindset. They suggest ways to foster students' reflective practices that help them recognize and question the values underlying their responses to a given situation, creating disorienting dilemmas in the classroom that prompt them to consider how they feel and act in relation to a problem, why they select particular problem-solving strategies, and evaluating the premises and assumptions around the problem.

Employing motivational theory to assess decision making in Hong Kong's small and medium public enterprises (SMEs), Angus Yip suggests a way for management faculty to use such theory in case study development for management educators. The selected motivational theories apply at both individual and organizational levels, such that they can be adapted for general frameworks to cultivate students' sustainability mindset so as to bridge the mindset-behavior gap in the business context. After outlining the theory, particularly as it applies to stakeholder relations, the second segment of this chapter outlines a process for faculty to use to assist students in exploring motivational theory in management practice and its real-world impacts.

Next, Radha Sharma delves into the dimension of values, ethics and virtues and provides a paradigm for sustainable organizations and society leveraging traditional Western and Indian wisdom, exploring the concept of Eudaimonia, meaning human flourishing brought about by right actions. Imparting concern for others and a sense of responsibility towards various stakeholders, including the environment, are important in a globally connected, multicultural world, where socio-economic and technological developments have shifted values, and in which spiritual teachings and religious values have taken a back seat. Exercises to make explicit the ethical considerations of management policy conclude this chapter.

A Cosmodern Education paradigm, in which interiority and a triple literacy of emotional, spiritual, ecological feeling/thinking/acting, aimed at identifying core patterns and issues (that are overlooked or unexplored in almost all educational programs and models), forms the evolution of pedagogy, as theorized by Javier Collado-Ruano, at Universidad Nacional de Educación in Ecuador. By combining many interior and exterior dimensions and types of intelligence, students (and society) can be more interconnected with each other and with the biosphere's

needs, for a more resilient future that is in harmony with the coevolution of natural processes of nature, enacting the United Nations Sustainable Development Goals. Rather than simply transmitting knowledge and values, Cosmodern Education is a constructive, creative and transformative act.

Faculty who have been concerned about the values and siloed orientation of conventional management education, and have largely worked on their own, describe their efforts and suggestions in Part II to meld a systemic view of business, blending in social and environmental concerns and impacts in the courses they facilitate.

Expecting a 100% return at the end of the term on their school's $30 investment in the students' enterprise efforts, Henrietta Onwuegbuzie and Ijeoma Ugwuanyi describe the success of their social enterprise incubator project within an MBA entrepreneurship course at Lagos Business School in Nigeria. Their purpose is to have students experience, combining their own head, heart, and hands, how a social impact is compatible with business profitability, a divergence from the traditional dichotomy between profit-seeking businesses and socially sensitive ones. The authors also describe their additional curricular additions aimed at developing sustainability mindset in their students: the exercise of observing and analyzing businesses, which allows learning from reflective observation, use of case studies on entrepreneurs who intentionally seek to impact society through their businesses, and listening to such entrepreneurs share their journeys in person.

Standing for the concept of business as a force for good, Amelia Naim Indrajaya has incorporated several curricular innovations at Institut Pengembangan Manajemen Indonesia in Jakarta. A variety of student projects melded into a course titled "Outstanding Value: The Knowing, Being and Doing" offers students opportunities to explore their values and life purpose through examples, as well as brainstorming and experimenting with ways that enterprise can contribute to positive social and environmental impact, using the United Nations Sustainable Development Goals as a lens. The learning journey is designed to span from the micro to the macro, beginning with individual development, moving to team development, then focusing on total system development, and concluding with redefining the role of business.

Intercultural collaboration is the means through which Alex Nuer explores development of sustainability mindset in students from differing cultures. This chapter explores sustainability mindset elements in the context of research in which undergraduate students from The Netherlands and Zambia jointly conduct action research within dairy agriculture value chains in Zambia. The chapter highlights learning outcomes, new knowledge gained, and insights shared by students, based on cross-cultural perspectives in complex environments that have divergent values and thinking. Using capacity building in the area of joint development of field studies as boots-on-the-ground work, the chapter describes how it helped faculty and students to test, in a practical and applied manner, how their knowledge and experiences shape their worldview, appreciating both their own culture and gaining an appreciation for multicultural diversity.

Through his course on "Mindful Leadership" in the Department of Management at Southern Connecticut State University, Charlie Yang analyzes his students'

meditation journals and their reflection essays on aesthetic appreciation, discusses the pedagogical implications of mindfulness and its practices for developing management students' practical wisdom. He proposes that mindfulness and its practices are not merely useful tools for stress reduction but also effective meaning-making practices that can be more actively adopted to cultivate management students' self-awareness, their sense of purpose and values, and social-emotional skills for the sake of more responsible management education.

The institutional innovations explored in Part III begin with what the authors term a transformative learning pedagogical approach, informed by participatory action research. At the USINOS Business School in Brazil, Soraia Schutel, Janaína Pimenta Lemos Becker and Janaina Franciscatto Audino have analyzed competencies developed by management students, finding that the students' worldviews were expanded as they acquired new values. Their social competencies, such as empathy, cooperation and critical thinking, increased significantly. Beyond the pedagogical impact on students, though, they emphasize the importance of an institutional culture that embraced innovation in its educational processes, and how this impacted their stakeholder relationships.

At the Universidad de Monterrey in Mexico, the "Drivers of Change" program was instituted by a hybrid of Catholic congregations and businesspeople from the region, with the purpose of providing comprehensive business management preparation to students under the premise that the realization of the individual is only possible through service to others. Mario Vázquez Maguirre and Consuelo Garcia de la Torre describe the eight-semester transversal program, in which students learn about both for-profit and non-governmental organizational management, speaking with practitioners who have both succeeded and failed, understanding theoretical concepts through service learning projects that are founded on the goal of community development.

Consciousness-Based Education (CBE) is a learning model that informs the Maharishi University of Management in Iowa, United States. Dennis and Colin Heaton describe how being, knowing and doing are handled in distinctive ways through this transdisciplinary learning model, in ways that contribute to the Systems Perspective, Spiritual Intelligence and Ecological Worldview content areas of the sustainability mindset. The CBE model highlights its own tripartite structure with the knower, the known and the process of knowing as a path toward holistically connecting different forms and types of knowledge, and to enhance a sense of oneness and interconnectedness that can be adapted to leadership and management practices in diverse organizations.

The institutional co-creation for sustainability by partnering with government, non-governmental organizations and business as the "fourth mission" of education is foundational to the new Regentropfen College of Applied Science in Kansoe, in Ghana's Upper East Region. Helen Akolgo-Azupogo, of Regentropfen College, with Roland Bardy and Arthur Rubens of Florida Gulf Coast University, describe how the region's stakeholders are engaged to provide the region with increased opportunities to improve their overall social and economic well-being.

Regentropfen's Center for Cross-Cultural Ethics and Sustainable Development, a sub-entity of the college, together with its Business and Career Development Center, are integral to the institutional design of managing a delicate balance of teaching, research and community outreach.

Envisioning business students as consumers of education shifts the frame of reference in Mary Grace Neville's research. In asking how to best prepare those students for a technologically, multicultural, geo-politically complex, and systemically challenged management world, she urges critical and ethical thinking skills and a robust set of relevant disciplines. These are central to a liberal arts approach, one which she urges, through the framework of a Capacity Map, as a format for business education. Her aim is the empowerment of business educators to better steward the future by shifting from an educational paradigm that prioritizes "individualistic training to a futuristic developmental mindset" so as to best navigate the rapidly shifting and increasingly challenging world of business and beyond.

All in all, through the colorful lenses of their particular cultures and contexts, a voice seems to emerge. One calling for a new approach to education: holistic, engaged, connecting information with values and purpose, and with one goal: the urgent betterment of our planetary experience.

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We also appreciate the support from Jonas Haertle, Nikolai Ivanov and Florencia Librizzi at PRME, as well as our colleague Milenko Gudic, who mentored us in our initial stages.

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Kerul Kassel and Isabel Rimanoczy

PART I

Theoretical foundations for sustainability mindset in management education

1

A SUSTAINABILITY MINDSET MODEL FOR MANAGEMENT EDUCATION

Kerul Kassel, Isabel Rimanoczy and Shelley F. Mitchell

Introduction

The connections between climate-related events and social and economic impact have been increasingly featured in the media, and also addressed by corporations and educators. For too long, we have taken for granted the services rendered by the biosphere and the variety of negative social impacts incurred through management practices. There is also an expanded public awareness that it is impossible to engineer infinite growth and profit without attending to planetary and civilizational constraints. The disciplines of management and management education, traditionally anchored in the economist model of maximizing shareholder value and validating selfish behaviors (Hühn, 2013; Moosmayer, 2013), which are aware of their contribution to the problems, are in the process of revising educational approaches and content.

Management literature has long sought to provide an objective, empirical perspective. Yet the practice of management, and in particular management for sustainability, is within the realm of social science, complex (Lissack, 1999) and messy (Sayer, 2000). It presents paradoxes, ambiguities, uncertainty, lack of data and a welter of complex interconnected variables. Integrating the topic of sustainability into management education thus involves incorporating psychological, social, organizational, ecological, policy and other dimensions, from the micro to the macro levels.

In this foundational chapter we explore the current shortcomings in management education to develop a new generation of globally responsible leaders; we suggest what may be missing for a sustainability mindset; and we provide recommendations that can help educators in developing such aspects among current and future leaders. We first review related literature, then propose a definition and model. We explore the four content areas of systems perspectives, ecological worldview, spiritual intelligence and emotional intelligence, and their respective

developmental goals of the proposed mindset, and finish by reflecting on how educators are facilitating this mindset in the context of management education and leadership development. In presenting the sustainability mindset concept, we introduce the dimensions as a type of phoropter to clearly focus on the being (values), thinking (knowledge) and doing (competency) in each of the four content areas. The dimensions, components and developmental areas we suggest as comprising sustainability mindset inform a broader, more complex understanding of management practices and their impact on the organization, community and broader world. Such a mindset, we believe, incorporates a more deeply ethical stance, a wider human, biospheric and chronological scope in consideration, and a more balanced approach to leadership and the use of power than much of the current management education curriculum is able or aims to instill in students.

By mindset we mean the lenses with which individuals view the world and their role/place in it, as well as underlying assumptions, beliefs and values that inform that lens. Yeager and Dweck (2012) posit that mindset is an implicit theory, core assumptions that are rarely made explicit which "create a framework for making predictions and judging the meaning of events in one's world" (p. 303). Building on this work, we posit a sustainability mindset as incorporating a systemic approach to understanding, one which goes beyond technical knowledge, in understanding the interconnections of a healthy ecosystem and a thriving society (Van Lopik, 2013, p. 108). In addition, a sustainability mindset is shaped by values and personal purpose.

What the authors found missing in management education to prepare students for a rapidly changing world was the goal of thinking, being and acting in new ways. The inadequacy of the dominant management maxims and their (unexamined) underlying assumptions and values, as well as the predominant focus on the cognitive aspects in education, motivated the authors of this chapter to describe a more integrated and holistic developmental goal: a sustainability mindset that represents a paradigmatic shift for traditional management education. Our contention is that the application (doing) of any learned theory (knowing) must be informed by awareness about the values, beliefs and assumptions underlying that knowledge, the perspectives of stakeholders, and be motivated from a personally held sense of purpose (being).

In the following sections we offer a brief review of trends in management and management education, including corporate social responsibility and related topic areas, and reflect on the need for a sustainability mindset in learning and education. We then offer a brief overview of the concepts of mindset and sustainability, followed by our definition of the sustainability mindset. We present the content areas, dimensions and components including the theoretical frameworks that support those dimensions, and propose a model for developing it, as well as a call for a paradigmatic shift in management education to meet the urgent demands of our time.

We conclude with suggested applications of the model for educators, as well as avenues of future research.

Trends in management and management education

With increasing attention on the social, environmental and economic impacts and injustices of management practices, management education has started to look for ways of connecting the traditional neo-liberal principles guiding capitalism with corporate social responsibility (CSR). Over the last several decades, management education has utilized management practice as a sometimes unquestioned source for forwarding management principles. For example, "doing well by doing good" has been introduced into courses of marketing or strategy, highlighting the opportunity of creating competitive advantage for the firm, instead of a systemic or ethical reason (Laszlo, 2008; Willard, 2002, 2005, 2009). This approach has been called "the business case for sustainability" (Salzmann, Ionescu-somers, & Steger, 2005). Reinhardt (2008) suggested viewing "environmental problems as business issues" with the decision criteria as whether resolving these issues will "deliver positive returns or . . . reduce risk" (p. 37). As such, corporate attention boils down to "when it *really* pays to be green" (p. 53), and "Far from being a soft issue grounded in emotions or ethics, sustainable development involves cold, rational business logic" (Magretta, 2008). Practicing CSR then becomes an obligation of the firm, rather than a strategic option, *only if* it enhances shareholder value (Tudway & Pascal, 2006).

A growing body of literature examines the underlying assumptions of this perspective. Among the earlier contributors are Post and Altman (1994), who suggested a tripartite model of compliance-based, market-driven and values-driven set of motivations for environmental management programs. In reviewing the history of CSR literature, Sison (2009) suggested a two-category typology, that of a liberal-minimalist mindset that emphasizes rights and freedom from the constraints of state intervention versus a civic/communitarian mindset that privileges duty and a "freedom to participate in social goods and decisions" (p. 235).

Other scholars have proposed frameworks of moral reciprocity versus financial performance orientation (Sharp & Zaidma, 2010) or have reconciled the extremes of utilitarian ethics against duty ethics, through a holistic "middle way" (Ketola, 2008) of virtue ethics, in which the motives, nature and history of an individual's or organization's behavior determine the presence or absence of virtue. A recent review of the CSR literature revealed that existing research exhibits a narrow research scope, a low degree of interdisciplinary integration, with a pointed emphasis on financial consequences and performance, and low consideration of managerial implications of climate change in management research (Linnenluecke & Griffiths, 2013).

More recently, business management schools have begun to evaluate their underlying assumptions in approaching education. In 2007, the United Nations–sponsored Principles for Responsible Management Education (UN-PRME) originated after the Global Forum for Business as Agent of World Benefit, hosted at the Weatherhead School of Management at Case Western Reserve University. Prompted by a reflection that a majority of corporate scandals had been led by

alumni of U.S. business schools, UN-PRME is not only a set of principles, but is also a global engagement platform for academic institutions with the purpose of inspiring responsible management education, research and thought leadership (Forray, Leigh, & Kenworthy, 2015). With more than 663 university signatories, the Principles are intended to instill capabilities and values supporting the creation of sustainable value among management students, integrated into curriculum and research, and embedded through partnership and dialogue with industry, media, consumers, governments and other stakeholders. While some question the degree to which adhering to the Principles implies a real shift in the focus of management education away from the traditional goals of growth and profit, it is undoubtedly a major first step into a new direction.

Accreditation bodies are also mandating change (Wu, Huang, Kuo, & Wu, 2010). In 2013, in its update to standards for business schools, the Association to Advance Collegiate Schools of Business (AACSB) added social responsibility and sustainability to the first paragraph of their standards preamble. The organization also added these topics to the eligibility criteria in their core values and guiding principles and in the general skill areas and general business and management knowledge sections of their learning and teaching accreditation standards.

Management education shortcomings

A 2010 (Rimanoczy) study of sixteen business leaders championing sustainability initiatives indicated that the management education of the leaders interviewed had created a fragmented understanding of reality. This made it initially difficult for them to think of the interconnections between business and sustainability in the three realms of the triple bottom line: economic prosperity, environmental health and social well-being. This and other research points to the deficiency in management education for equipping students to address global challenges and develop an understanding of the complex interrelationships at play (Gintis & Khurana, 2007; Spitzeck, 2011). Furthermore, while ethics courses are present in many management education programs, they tend to explore theoretical frameworks and fail at examining the values and assumptions behind our collective or personal behaviors, including who, and what, matters in business decision-making (Adkins, Gentile, Ingols, & Trefalt, 2011).

The issue of whom and what to include determines focus and goals with regard to who benefits and who does not. When the objective is to maximize the return on investment, it leads to the disregard for consequences and impacts on other stakeholders (Freeman, Wicks, & Parmar, 2004). "Negative externalization" exemplifies the disconnection between the economic goals and the social and ecological viability, and the costs are carried, knowingly or unknowingly, by others who have not agreed to it. Yet, the organization does not exist in a vacuum. Its success is linked to the well-being and engagement of its employees, the strength of the communities within which it operates, the financial ability of its customers to afford its products, and the health of the biosphere in enhancing security to its operations (Kassel, 2014).

Time perspective is a cogent component, as well. Among the most highly prioritized management values is very short-term financial metrics. While quarterly

performance, annual gains and exponential growth are rewarded, an emphasis on rapid and explosive growth in the near term has often had a negative impact when viewed over an extended span of time, whether that impact occurs within the organization or among its stakeholders. Damage to the long-term viability of the organization, its employees, vendors, resource base and customers occurs due to the pressure for more immediate results.

This can be traced to an either/or logic: either short term or long term; either command-and-control or chaos; either certainty or doubt; either profit or the environment. Yet, the economic system and its subsystem of industry cannot work at cross-purposes to the larger biospheric system on which it depends. The biosphere is the living planetary envelope within which all social and economic activity occurs. So how is the next generation prepared to address this reality? Some business schools include required or elective courses on sustainability and ethics. Some universities create Sustainability Centers that foster interdisciplinary connections and offer a variety of sustainability-related courses to students across-campus, offering certificates, minors or majors. The more progressive institutions seek to embed sustainability into their courses, albeit management education is still a domain lagging behind, filled with contradictions because of the traditional market-driven values (Pirson, op. cit.). Until the underlying assumptions and values motivating our behaviors are examined, at the most personal level, it may be difficult to create any paradigmatic shift (Scharmer & Hub, 2010).

What is a sustainability mindset?

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.

By 'broad understanding of the ecosystem's manifestations' we refer to an appreciation of the interconnections between the different components of our ecosystem and the complexity of impacts our human behaviors have on the system (Capra, 1997). By 'social sensitivity' we refer to the empathic understanding of human interactions and interconnectedness. By 'introspective focus on the personal values' we refer to self-awareness of the espoused values and values in action (Argyris, 1987, p. 93) as they relate to our sustainable or unsustainable behaviors. By 'focus on the higher self' we refer to the inclusion of the spiritual dimension, and the consideration of purpose, meaning (Delbecq, 2008; Neal, 2008), and one-ness (Krishnan, 2008). Finally, by 'actions for the greater good of the whole' we refer not only to altruistic or philanthropic actions but also to entrepreneurial or business actions that include and serve all stakeholders' interests, including the planet and future generations

(Mackey & Sisodia, 2014; Porter & Kramer, 2011). This definition illustrates the complexity of the challenges, which call three perspectives: the individual, the social and the ecosystem, and also within the cognitive, emotional, psychological and spiritual realm. The point needs to be made that attitudes and mental inclinations are the result of many factors: experiences, information, values, emotions, beliefs, therefore reaching beyond the mere cognitive sphere. Yeager and Dweck (2012) posit that mindset is an implicit theory, core assumptions that are rarely made explicit which "create a framework for making predictions and judging the meaning of events in one's world" (p. 303). Mindset is related to the concepts of paradigm and worldview, and while it has a socially constructed root (Kearney, 1984; Kuhn & Hacking, 2012), it is also shaped by the personal experiences, purpose and character (Wong, 2012).

When faced with disorienting situations or crises, individuals and societies can undergo a crisis of worldview which "undermines the basic beliefs underlying the basic practice" (Fang, Kang, & Liu, 2004; Mezirow, 1994), thus prompting a transformation in their mindset. Humankind has begun to awaken to the interconnections among planet, people and prosperity, and is beginning to recognize that our alterations to the biosphere result in climate change, desertification and species loss, and how greater income disparity creates social unrest. As society undergoes fundamental changes, these changes trigger shifts in educational paradigms as well. Fang and colleagues summarize the trends in education as transitioning "from a closed system to an open one, from a bureaucratic approach to a team-based one, and from a student-screening focus to a learner-enabling one" (p. 299). They suggest that mindset indicators be based on measuring knowledge and its application to situations, affective attitudes toward scenarios and situations, and intentions of behaviors.

The sustainability mindset model: dimensions, content areas and elements

In considering mindset, it is just as important *what* leaders know, what they think and do, as *how* they think, their motivations for 'acting', and their particular way of being in the world, all of which informs their actions. Exploring not only behaviors but also the drivers of those behaviors can provide guidance on how to intentionally develop sustainability-minded leaders. As Schein (2015) points out, a better understanding of ecological worldviews as psychological drivers (why), plus leadership capacities as collaborator-in-chief (how) leads to deep sustainability initiatives (what) where we can act as sustainability leaders.

Theoretical foundations

Aside from a well-cited 1995 management theory paper by Gladwin, Kennelly, and Krause (1995), a review of management literature related to the topic of mindset and paradigms revealed a paucity of research or models, with the exception of the concept of global mindset or global leadership mindset. Using these and research from the nascent CSR field, as well as management education and ethics, we found some common patterns in the thinking, being and acting dimensions (see Figure 1.1).

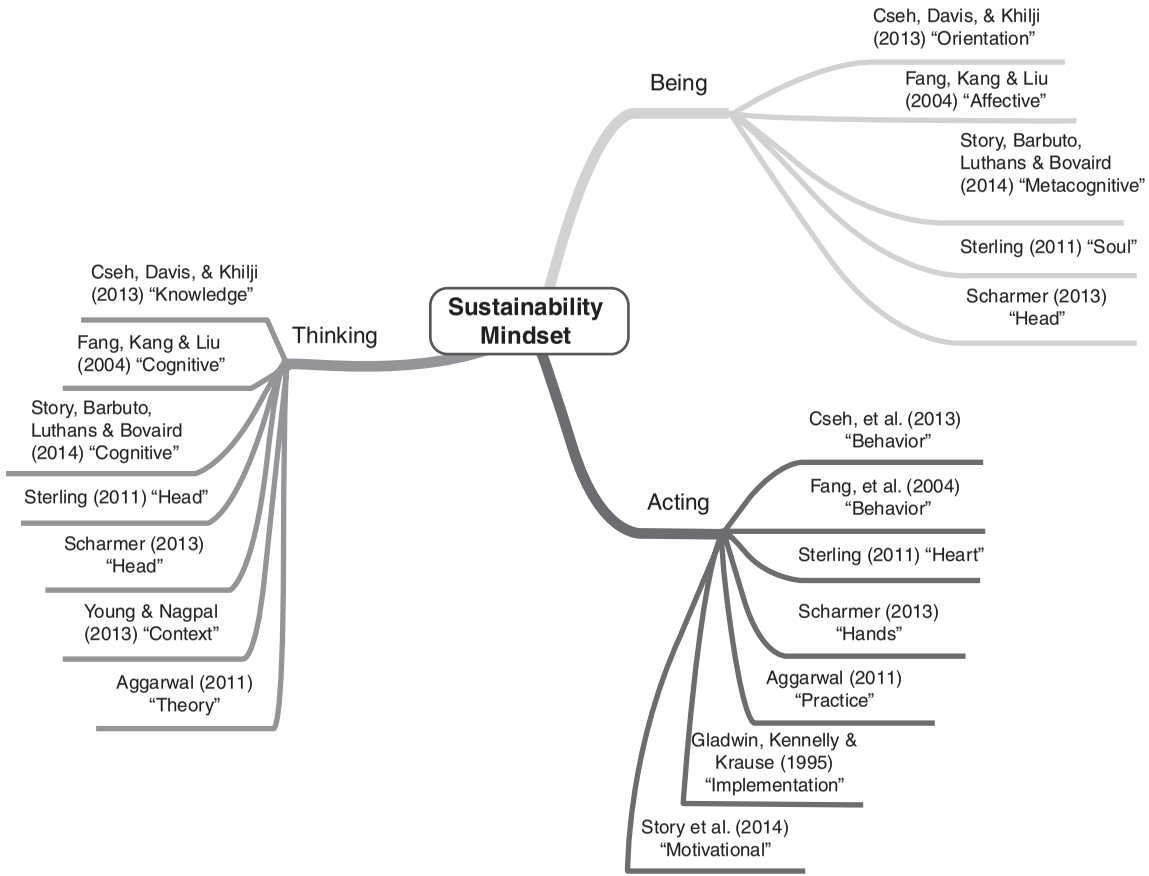

FIGURE 1.1 Literature informing the dimensions of the sustainability mindset model

With slightly different nuances, we found numerous references to these three 'dimensions'. The cognition, values and competencies appeared as knowledge, orientation and behavior (Cseh, Davis, & Khilji, 2013); cognitive, affective and behavioral (Fang et al., 2004); cognitive, metacognitive and motivational (Story, Barbuto, Luthans, & Bovaird, 2014); head, soul and heart (Sterling, 2011); head, heart and hands (Scharmer & Kaufer, 2013). Gladwin et al. (1995) also point to these dimensions through their suggested paradigmatic shifts: from exterior to interior and from concept to implementation. Although it is a bold statement to suggest that some degree of spiritual (not necessarily religious) awareness and practice plays a significant role in a sustainability mindset, a number of the scholars cited here point to exactly such a dimension. Sterling's (2011) approach to transformative learning for sustainability integrates innovative and systemic characteristics, as well as a spiritual component, referring to a paradigm change driven by epistemic learning (p. 25). While applied specifically to higher education, this conceptualization is the closest to the proposed sustainability mindset model, although it would require some adjustment for the purposes of development for practicing managers.

Some of the authors address systemic aspects, for example, Gladwin and colleagues (1995) suggest a sustaincentric approach that addresses flaws of both technocentric and ecocentric orientations. This approach incorporates many systemic elements, such as connectivity, inclusiveness, equity, self-organization and nature's capital, although it doesn't address the internal state of the leader, her mindfulness, self-awareness and deeper questions about purpose.

Fang et al. (2004) also refer to a systems approach through positing an open versus closed institutional system, and innovative approaches such as learner-centered versus student-centered, and team-oriented versus bureaucratic design, although the model does not address management education or practice specifically.

The dimensions of the global leadership mindset (GLM) management model proposed by Cseh et al. (2013) include systemic (p. 490) and innovative (p. 492) aspects. The GLM model contains components that strongly dovetail with the dimensions of thinking (knowledge), being (values) and doing (competencies): the thinking dimension includes sense-making, analysis, reasoning and judgment; the being dimension includes awareness, mindfulness, collaboration and openness; the doing dimension is "an enactment of orientation and knowledge" (Cseh et al., 2013, p. 491). Similar to the global mindset concept earlier proposed by Gupta and Govindarajan (2002), however, the GLM model fails to incorporate many of the social and environmental features of the sustainability mindset model. These two critical dimensions are required to address social justice and environmental challenges we face.

Designing a sustainability mindset model

The qualitative exploratory study conducted by one of the authors suggested not only the three dimensions of being, thinking and doing, which were validated in the literature, but also a number of elements within each dimension that were clustered into four content areas: systems perspective, spiritual intelligence, ecological

worldview and emotional intelligence. An overview of management literature and other empirical studies focusing on sustainability motivations and behaviors, corporate social responsibility and triple-bottom-line approach led the authors to adjust and validate those content areas. These areas serve both as a model of sustainability mindset and as a guide for developing that mindset with students (see Collado-Ruano, Chapter 6 in this book).

It is recommended that to develop a sustainability mindset, the four content areas are enacted through collaborative and innovative action, via projects or initiatives that nurture the development of the four areas, and become the mindset in action (see also Schutel, Becker & Audino, Chapter 11; Vazquez Maguirre & Garcia de la Torre, Chapter 12; and Onwuegbuzie & Ugwuanyi, Chapter 7 in this book). (See Figure 1.2.)

The *systems perspective* content area is informed by an approach that takes into account that every individual, organization and industry are subsystems of the larger biosphere, interdependent with an array of economic, social and environmental subsystems. A *systems perspective* includes the needs and interests of these deeply intertwined subsystems, influencing research, analysis of data, strategy and decision making (Elkington, 1998; Hawken, Lovins, & Lovins, 2013; Kassel, 2014; Senge, 2008).

The *spiritual intelligence* content area refers to values, purpose, principles and a sense of one-ness (Cashman, 2008; Doppelt, 2012; Rimanoczy, 2010; Scharmer & Kaufer, 2013; Zohar, 2012). Spiritual intelligence is the capacity with which we address and solve problems of meaning and purpose: how we consider our actions and lives in a wider, richer, meaning-giving context, and the internal wisdom with which we can assess that one course of action or one life-path is more meaningful than another.

The *ecological worldview* content area incorporates specifically environmental conditions, trends and challenges from a global viewpoint, seeking to conserve or restore resources, mitigate harm and adapt to changing conditions. It addresses the interactions and impact between human and nature, and also between humans, in the sense of place within an ecological system (Goleman, 2009; Hawken, 1993; Kegan, 1982; Kohlberg, 1984; Nattras & Altomare, 1999; Perry, 1968).

The *emotional intelligence* content area speaks to the importance of self-scrutiny and introspection, understanding self and anchors of our identity, ability to maintain equanimity and resilience on the individual, team, organizational and even general social interaction level. (Goleman, 1995; Goleman, Boyatzis & McKee, 2002; Salovey, Mayer & Caruso, 2004; Senge, 2006).

Collaborative and innovative action refers to the sustainability mindset in action, both as a goal and as a learning process. The exploratory study with sustainability-minded leaders showed that as they stepped into action, they found collaboration and innovation essential to tackle the complex challenges with others and to invent new ways of operating that were less harmful (Rimanoczy, 2010). When developing a sustainability mindset with students, the inclusion of collaborative projects requiring innovation provide an experiential learning opportunity that feeds back into the four content areas, providing insights and opportunities to develop social sensitivity, ecoliteracy, self-awareness and to discover the satisfaction of meaningful work. In addition, individuals develop their skills to work in teams, and their self-confidence is enhanced as they see how they are able to become proactive, shaping a better world.

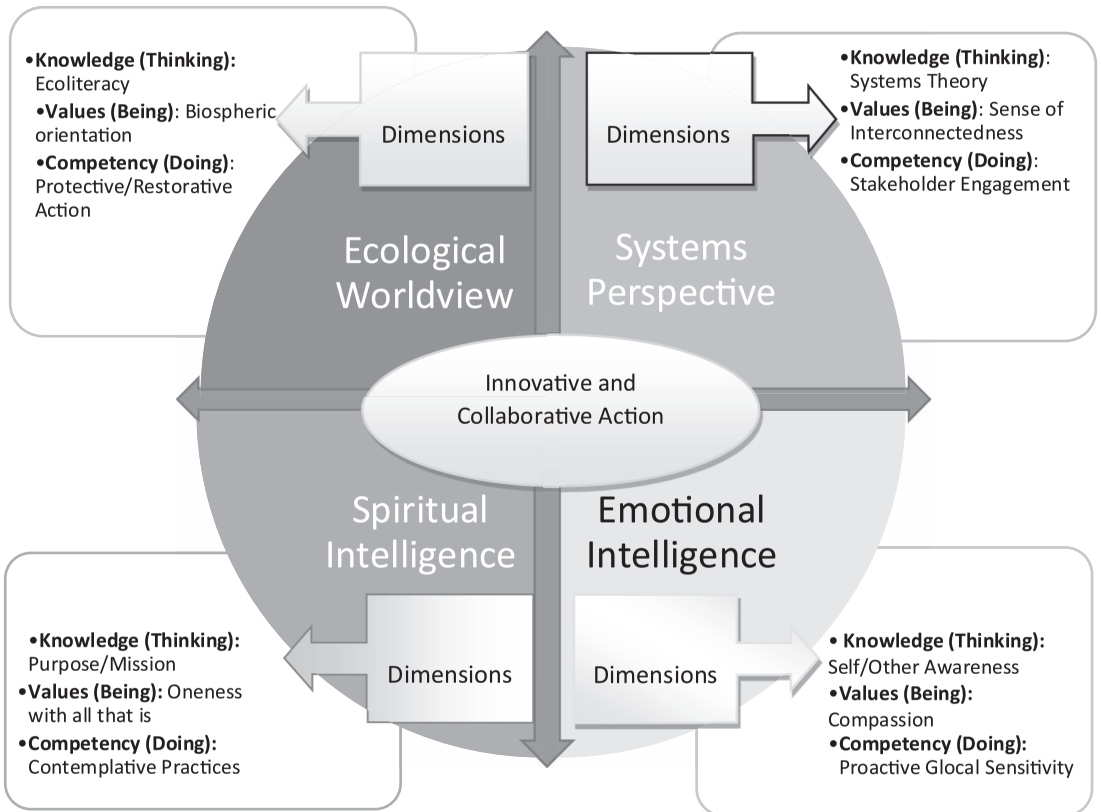

FIGURE 1.2 Sustainability mindset model

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/Restorative Action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/Other-awareness	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, Mission	Oneness with all that is	Contemplative Practices

FIGURE 1.3 Dimensions, content areas and themes

What does it look like, to develop the systemic perspective, an ecological worldview, emotional intelligence and spiritual intelligence? Based on the model, the authors developed a grid of specific contents that could provide guidance for educators who are interested in developing the sustainability mindset (see Figure 1.3).

This grid illustrates the way the authors analyzed each of the four content areas, through the lens of the thinking/being/doing dimensions. In the following section, we will describe the particular developmental elements that educators can focus on to develop a sustainability mindset, independently of the discipline they teach. Although this way of organizing the elements may be debatable, it is presented as a scaffolding to capture the multidimensional character of the sustainability mindset.

Content area: ecological worldview

The empirical study found that learning about the ecological challenges of the planet played a major motivational role in the leaders studied, particularly as the information became a trigger of emotional responses that in turn led them to act in restorative ways (Rimanoczy, 2010). This sequence of learning about the problems, feeling sad, guilty, angry or concerned, and motivated to act was also found among students participating in a course to develop the sustainability mindset (Rimanoczy, 2014). Given the importance of this content area, which encompasses a broad understanding of the manifestations of ecosystems, we analyzed it through the lenses of the thinking, being and doing dimensions, to define how it could be developed. This brings together an awareness and appreciation of the interconnection between both abiotic and biotic attributes of ecosystems. It provides a basic conceptualization of how the natural world works and of the human interaction with the planet's natural ecosystems (Kreb, 2008). The Ecological Worldview content area includes the three dimensions of ecoliteracy (knowledge), biospheric orientation (values) and protective/restorative action (competency) as a way of illustrating the heart, hands and mind connection.

TABLE 1.1 Ecoliteracy

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

Ecoliteracy comprises the developmental element of the **knowledge** dimension in the ecological worldview content area. According to the Center for Ecoliteracy's 2015 Annual Report, the greatest challenge we face as a human race is to build and nurture sustainable communities designed in a way that businesses honor and cooperate with nature's inherent ability to sustain life. A first step toward this endeavor is an understanding of the principles of ecology: an ecological literacy that brings us closer to achieving the goal of sustainable communities. It is surprising how distanced management students are from the natural world that supports their life, and how little they know about the role and services nature provides. In one class where the students were asked what they need nature for, they mentioned mostly entertainment (vacations, walks in the park, kayaking). Furthermore, there is little awareness of where their food comes from and the negative impact on the environment of our consumption habits. The growing realization of the earth as a common home forms a compelling reason for creating a sustainable world for future generations as our common, and urgent, task (Capra & Mattei, 2015).

David W. Orr, a noted environmental educator, recommends that some part of the curriculum, from kindergarten through doctoral-level education, be dedicated to the study of natural systems in the manner in which we experience them. One example would be immersion in a particular component of the natural world, advancing to higher levels of disciplinary knowledge (Francis, 2011). In a basic experience of the natural world, we can understand how nature sustains life and nurtures a healthy community, while gaining an appreciation of how we feed ourselves and know the places where we live (a sense of place), work and learn. When compared to the emphasis placed on financial literacy for business majors, the sustainability mindset has ***ecoliteracy*** as a content area for learning and leadership in the 21st century. Schein (2015) lists eight social science disciplines, which are interrelated "ecological worldview traditions": deep ecology, eco-psychology, environmental sociology, social psychology, ecological economics, indigenous studies,

TABLE 1.2 Biospheric

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

integral ecology and developmental psychology. This multiple-lens approach can be integrated into the business curriculum to help students better understand broader implications of sustainability.

A way to integrate this developmental element into the classroom would be to explore the contents of ecoliteracy as linked to current events, in order for the students to experience in the real world the impacts of human actions on the social and ecological environment.

While the cognitive understanding of the ecology as the system where all our life unfolds is important, there is a deontological component motivating our behaviors that can be developed. We call this development element the ***biospheric orientation***, which means placing importance on the earth's biosphere, which includes all of the planet's ecosystems. The biosphere is that portion of the earth in which living (biotic) organisms exist and interact with one another along with their non-living (abiotic) environment. Contrasting with a utilitarian viewpoint, this component of the sustainability mindset is about realizing and appreciating the innate worth of and the interdependence within this thin, life-supporting global membrane of air, water, soil and organisms. The interrelationship between humans and the natural world means we live in an integral ecology, one that could be explored by students participating in field trips or by hosting guest speakers.

Discovering this value can occur at a personal level, within a community and in a business or governmental enterprise. As such, a ***biospheric orientation*** can lead to responsible, sustainable and ethical behavior among leaders. As business leaders, understanding one's individual impact, as well as the business impact on the biosphere, will be critical for collaborative skills and strategic thinking in addressing social, economic and environmental challenges, such as water shortage, food scarcity or loss of biodiversity. The recently released 2030 United Nation's Sustainable Development Goals have set a high standard for businesses as key partners in taking a lead role in ending poverty, fighting inequality and injustice, and tackling climate

change issues (www.undp.org). The United Nations Principles for Responsible Management Education (PRME) is another key driver of sustainability in management education. PRME signatories state their commitment to develop the capacity and values of students to work inclusively and sustainably in the global economy for responsible leadership. Several faculty use the principles of PRME as a curricular development lens and a number are integrating them into curricula. For example, Hult International Business School provides a visual overview of the proportion of compulsory courses where learning objectives include explicit reference to ethics, responsibility and sustainability across all programs offered by the school.

Upon closer examination of the economic, social, health and ecological pressures that business leaders need to address, there are three distinct and interconnected trends: (1) declining natural resources, (2) radical transparency provided by the internet and (3) increasing expectations by stakeholders. In combination, these trends have become major market forces that are redefining the way companies operate (Laszlo & Zhexembayeva, 2011). The intellectual understanding of these conditions will be a necessary foundation, but the emotional connection coming from a deep-felt biospheric orientation will propel action.

We propose the element ***protective and restorative action*** as the **competency** dimension of the Ecological Worldview content area. The first definition of sustainable development called for a development that meets the needs of the present without compromising the ability of future generations to meet their own needs (World Commission on Environment and Development, 1987).

Since then, however, there are few natural places left on the planet that have not been affected or degraded to some degree by human activities, and so any development that aims at sustainable living conditions calls for ***protective and restorative action*** to halt further degradation. The study of ecology teaches us that if one species goes extinct, the whole ecosystem is more fragile and is forced to adapt

TABLE 1.3 Protective/restorative action

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Compassion	Self/other-awareness	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

accordingly, or fail (Eisenstein, 2013). For this reason, ***protective and restorative actions*** are paired. Ecological restoration is the process of trying to repair damage caused by humans and businesses to the dynamics of natural ecosystems. Examples include replanting forests, restoring grasslands or wetlands, and reclaiming urban industrial areas (brownfields) and old mining sites. Scientists, who study how natural ecosystems recover, are learning how to hasten repair operations using a variety of approaches. These include rehabilitation, replacement and creating artificial ecosystems, although restored ecosystems still differ from their original status.

The opportunity for students to see the impact of loss of biodiversity and to be involved in a restoration activity along with reflection on their experience brings a priceless experiential learning component to developing a sustainability mindset (Allen-Gil, Walker, Thomas, & Shevory, 2005; Beringer, Wright, & Malone, 2008; Kolb, 1984; Rimanoczy, 2016; Williams, & Brown, 2013). For example, offering hands-on learning opportunities to use the principles of permaculture as a teaching framework in the context of a business start-up can give students a broader overview of the applied areas of sustainability, waste reduction, renewable energy, green building, fair trade, life-cycle analysis, closed-loop systems, carbon/ecological footprints and other sustainable business practices (Kassel, 2014). There are also case studies on companies that have utilized innovation for ecological sustainability. The case method promotes strategic scenario thinking, as it creates an opportunity for students to handle a real-life situation they might encounter in a future management career.

Content area: systemic perspective

In an organizational context, a systemic perspective considers all of the behaviors of the firm as a whole, in relation to its operating environmental. From the broader perspective, commerce exists only relationally. It cannot function without the customers it serves, or without all of the people, materials and societal infrastructure in its supply, manufacture and distribution chain, or without the employees who convert physical or intellectual capital into products and services, or without the health of the economic system. A sustainability mindset understands that any business is a subsystem among other subsystems, embedded within larger systems (their industry, the economy, society, the earth's biosphere). The success of any business is inextricably intertwined with and dependent on the stability and longevity of those systems. The developmental elements in this dimension are characterized by developing an understanding of the systemic nature of the world, expanding a sensibility about how a separation between industry and planet are both illusory and counterproductive, and enhancing skills at collaborating innovatively with others (individual, teams, divisions, organizations, communities, even industries and nations) for a more widely shared set of positive outcomes.

The exploratory study indicated that sustainability-minded leaders analyzed data and made decisions using a both-and logic, cyclical flow and long-term thinking (Rimanoczy, 2010). These elements are all pertaining to ***systems theory*** and fall

TABLE 1.4 Systems theory

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
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within the content area of Systemic Perspective in the **knowledge (thinking)** dimension, as presented by Boulding (1956), Capra (1997) and Meadows (2008). The developmental element of ***both-and logic***, also called paradoxical thinking (Lewis, 2000), contrasts with binary, either/or thinking. When thinking with an either/or approach, the individual sides with one interpretation, clear and distinct opinions, and a right/wrong distinction, something that developmental psychologists classify as conventional thinking (Kohlberg, 1984). In contrast, the *both-and* logic invites one to accept paradox and contradictions as part of the complex world. This includes accepting a degree of chaos and uncertainty, gray zones, evolving circumstances, particularities and context, changing landscapes and transitions. It also suggests approaches to problems and solutions that are inclusive of different perspectives and needs of stakeholders, all characteristics of the post-conventional stages of development (Baron, & Cayer, 2011).

Considerations and decisions made using an either/or approach can be inflexible, limiting the options and, therefore, the opportunities. The ability to hold multiple perspectives simultaneously is an important leadership competency, and is particularly relevant in a stakeholder management context, whether inter- or intra-team, – organization, or – sector. One way to incorporate both-and logic is to analyze case studies or watch a media clip from a movie and then writing a report answering a set of questions based on ethical and environmental issues derived from the film to assess where either/or and both-and logic might have been used. The authors have kept alert to when the students presented radical views during class discussions that reflected their either/or thinking. They then used those 'just-in-time teachable moments' to highlight how the polarized thinking can limit our understanding. By developing both-and thinking in students, educators are not only equipping them for a more complex world but also helping them engage in more harmonious relationships with the environment and others.

Cyclical flow: Just as all forms of life experience a cyclical flow – birth, life, death – as an artifact of human life, the organizations we invent appear to be subject to the

same rules (Kassel, 2014). Management education is built around logic and rational thinking, fact-based conclusions and hard data. Students are encouraged to clearly articulate cause-and-effect connections when analyzing a problem, laying out clear plans and strategies. Linear thinking is, however, insufficient to address complex challenges, and this applies particularly to sustainability. The idea of infinite growth, for example, is an economic construct that defies all laws of nature. Many scholars have long questioned the assumption of unlimited growth and the consequences of such a way of thinking in our collective behaviors (Drucker, 1994; Meadows, Meadows, Randers, & Behrens, 1972).

As we are increasingly faced with resource depletion, due to extraction or destruction, the idea of a post-growth or de-growth society becomes an interesting alternative for survival and sustainability (Muraca, 2012; Schneider, Kallis, & Martinez-Alier, 2010). Yet growth remains mostly an unquestioned value in our management education classrooms. Integrating the developmental element of cyclical flow thinking means understanding limits, considering relationships and the impact of varying contexts, finding patterns of behaviors, identifying multiple causes, even factoring in unknown variables, and paying attention to tendencies. For example, the authors invited students to work in small teams on a flipchart or whiteboard, with a focal problematic point (e.g., water scarcity, or shorter life cycle of our portable devices). Then they are asked to identify all the cycles that intervene, which may come from very different categories (e.g., changing our phone is related to carrier advertising, to new product development, to mining for materials, to disposal and accumulation (or reuse) of electronic waste, to pricing strategies, to social media, access to financing, etc.). In a second step, they are invited to consider planetary boundaries, patterns of behaviors, reinforcing loops, tendencies and values. The reflection is prompted then to discuss how systems operate in nature, where energy is clean, there is no waste and food is local. How do nature's solutions compare to human-technological ones? Because all human production is dependent on natural resources, leaders of tomorrow would benefit from incorporating the lens of a cyclical flow that guides the natural sciences, as they create strategies and make decisions.

Long-term thinking: In management education, students are sometimes invited to envision future scenarios, to identify opportunities and create strategies to explore them with the long term in mind, a way to integrate this developmental element. Yet, outside of the classroom our fast-paced civilization demands that individuals and organizations respond to what is seen as urgent. Urgency and short-term issues take priority over long-term considerations, without proper consideration of the implications and impacts of the choices.

Ironically, the 21st century is marked by the visible consequences of decisions made with insufficient consideration of the future beyond the quarter or year. Elkington (1998) predicted that time horizons will switch from a wide view of current circumstances informing knowledge to a longer perspective that uses the past as a lesson and the state of the future, generations ahead, as one of the most important considerations in decision making. With 'sustainability' (sustaining = maintaining

existence) becoming a more widely recognized aspiration, educators will have a well-supported ground to discuss with the new generation ways to embed a long-term lens into their thinking habits.

The authors brought this aspect into the classroom discussion by inviting the students to write down some short-term decisions they had recently made, without pondering their long-term impact, and then the opposite. The discussion that followed was exploring how we tend to operate, what are the consequences we suffer from it, and how a long-term perspective could be included into our short-term thinking, if possible. Current events and case studies highlighting short- versus long-term decision making have been used to generate classroom discussions.

Empirical and conceptual studies about sustainability leadership characteristics have indicated the importance of a ***sense of interconnectedness***, a developmental element which the authors place within the **values** (Being) dimension of the Systemic Perspective (Divecha & Brown, 2013; Rimanoczy, 2010). Systems theory points to units formed by and connected to subsystems, all while interlocked and inextricably embedded in larger interconnected systems (nations, governments, local communities and ecosystems) and subsystems (in the case of business: employees, vendors, customers, regulators, media, etc.). While understanding the connections is an act of cognition, we want to highlight the deontological aspects behind this act.

Cultures in the Western-Northern hemisphere have been moving towards individualization and differentiation, with a focus on uniqueness of products, services or personality. This places priority on values such as independence, autonomy, self-regulation, self-determination and advocacy to convince others of our personal perspective. These socially accepted values shape the identity of individuals, how they want to perceive themselves and thus it influences behavior.

In contrast, interconnectedness draws attention to *shared qualities* as opposed to differences, a realization that not a single being is independent, and that we all

TABLE 1.5 Sense of interconnectedness

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness Compassion	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

depend on all other beings – whether human, animal or vegetal. Kurucz, Colbert and Marcus suggest that sustainability requires an epistemology that posits humans as connected, versus individualistic (2014, p. 439). From the perspective of human development, the movement from ego-centric to eco-centric is seen as an evolutionary step (Hutchison, 2016; Scharmer & Kaufer, 2013; Wilber, 2001, p. 239) that can prepare individuals to address the planetary challenges in more effective ways. Field trips to locations from which natural resources are sourced or effluents are disposed, especially where environmental degradation occurs through destroying a habitat to procure the resource, or where production has significantly impacted ecological or community health, is one way to embed this developmental element in a course. Examining corporate 'catastrophes' (Exxon *Valdez*; *Deepwater Horizon*; Union Carbide in Bophal; Rana factory collapse in Bangladesh) can also be used to highlight the consequences of short-term thinking. Deeply exploring a supply chain is another method that will aid in students' sense of interconnectedness.

Reflecting on how the Systemic Perspective is expressed in sustainable behaviors, the authors found that ***engagement with all relevant stakeholders*** was a key developmental element in the **competency** (doing) dimension. Traditionally, accounting methods have not taken into consideration externalities such as climate change, contaminated air and water, loss of soil and its fertility, damage to local cultures and communities, or even employee burnout. Firms are used to making decisions thinking with a narrow horizon, a small circle of shareholders or the most pressing stakeholders that may threaten organizational profit. However, with increasing levels of transparency, there is an augmented pressure to account for those externalities. Management educators staying within the traditional paradigm of the neo-liberal purpose of the firm (profit for the shareholders) will not only be failing their students but also exposing them to future liabilities as corporations will be held accountable for new responsibilities towards the stakeholders.

TABLE 1.6 Stakeholder engagement

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness Compassion	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

This has been observed by Mezher (2011), who calls for including more collaboration among stakeholders across the value chain in design and policy, and Young and Nagpal (2013), because of the need of understanding actors in the wider political landscape, engaging and building effective relationships with new kinds of external partners (pp. 496–497). The authors have created an exercise in the classroom where they asked the students to gather in trios and list all the stakeholders involved in them drinking their morning coffee. The importance of managing multiple stakeholder relationships, especially addressing their particular concerns, creating mutual sustainability interests based on these particular concerns, and empowering stakeholders to act as intermediaries for nature and sustainable development has been indicated as a key competency (Hörisch, Freeman, & Schaltegger, 2014).

Content area: emotional intelligence

Sustainability encompasses not only planet and prosperity but also people, and for many individuals realizing their personal contribution to the problems by scrutinizing their values and behaviors is the most compelling motivation to act. Several exploratory and empirical studies found that leaders who engaged with sustainability showed higher levels of self-awareness (Divecha & Brown, 2013; Rimanoczy, 2010; Schein, 2015; Visser & Courtice, 2011), indicating that skills at intra- and interpersonal relations are a vital component of the sustainability mindset.

Sustainability-related issues are complex, bringing into consideration many interrelated areas of knowledge, difficult challenges and wicked problems, in which a multitude of stakeholders have varying interests and levels of power and influence. For most people, reflection on these issues brings up a welter of emotions. Interaction within and among groups is often charged with tension and entrenched differences. In order to avoid overwhelm, gloom and conflict impasse, self-awareness is a core element that enables cooperation and mutual appreciation, facilitating individuals and groups to work through obstacles and complications.

TABLE 1.7 Self/other-awareness

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness Compassion	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

We propose Goleman's (1998) definition of ***self- and other-awareness***, "the ability to recognize and understand your moods, emotions, and drives, as well as their effect on others" (p. 88), as the developmental element of the **knowledge** dimension in this content area. The "ability to recognize" points to the cognitive capacity to parse out the content of our moods, emotions, rather than being driven by them by default. Default reactions form patterns, which we learn to recognize, first by reflection and analysis after the fact, and later developing the capacity to be present to how and when they are arising moment by moment. Journaling about situations in which the students have experienced tension, conflict or struggle within the context of a course content or a project is just one among many methods to develop this knowledge dimension of the emotional intelligence content area. Course exercises and program activities and projects can also be constructed that help uncover espoused values versus values in action, as they relate to individual habits and behaviors.

A valuable exercise to develop self- and other-awareness is prompting the students to identify what are their personal contributions to the planetary challenges. This exercise of self-scrutiny is a powerful way to uncover the personal assumptions, beliefs, motivations and identity anchors.

Discovering the personal contribution to the problems is cognitive exercises, accompanied with strong affects, such as guilt, despair, overwhelm, sadness and shock (Rimanoczy, 2010). These emotions are a foundation for the revision of the personal values and for the development of social sensitivity, empathy and compassion. We assert that ***compassion*** is a primary element of the **values** component. Although empathy is one of Goleman's components and appears related to compassion, his definition is more limited in scope: "the ability to understand the emotional makeup of other people and skill in treating people according to their emotional reactions" (1998, p. 95). By compassion, we mean not only understanding others' emotional makeup and reactions and responding accordingly but also a suspension of judgment of others and an

TABLE 1.8 Compassion

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness Compassion	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

TABLE 1.9 Proactive glocal sensitivity

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness Compassion	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

appreciation of both their strengths and limitations, which is deeper and more trust-building.

Curricular activities such as having students interview stakeholders, evaluating their own environmental or social footprint, or conducting participatory action research are ways to integrate this dimension into learning contexts.

We found that as realizing the personal contribution to the problems triggers emotional reactions, they in turn fuel social sensitivity and action, at the local or global level. We call this ***proactive glocal sensitivity***, which is the developmental element of the **competency** or doing dimension within the content area of emotional intelligence.

Proactivity is an outcome of self-regulation (Goleman, 1998) in which the motivation to act ensues from knowledge and values. Self-regulation includes the capacity to respond flexibly to changing circumstances and to develop comfort with ambiguity and paradox. This competency facilitates working relationships, as equanimity and the suspension of judgment engender rapport-building and trust. Self-regulation also aids in resilience in the face of challenging circumstances and repeated setbacks, both of which are common occurrences in facing large and small systemic problems.

Glocal indicates a capacity to interact, understand and negotiate at local and global levels. Sustainability is not only a matter of personal choices but also choices for the greater good. Individual decision making towards more sustainable practices only goes so far. More substantive action on initiatives and policies takes place within communities, organizations and government, and this is where social skills are vital to build the necessary trust to make progress on change.

Sensitivity refers to the acknowledgement of organizational, local, regional, national or even sectoral cultural norms, as well as the ability to adjust to the emotional states of individuals. A well-documented and effective way to develop this

competency is through service project work (see Vazquez Maguirre & Garcia de la Torre, Chapter 12; and Shutel, Becker and Audino, Chapter 11 c in this book).

Content area: spiritual intelligence

The spiritual intelligence content area refers to connecting with internal and external resources through regular introspective or meditative practices, in the pursuit of alignment of purpose, values and behaviors (Cashman, 2008; Doppelt, 2012; Scharmer & Kaufer, 2013).

The findings of the exploratory study connecting the leaders' sense of purpose or personal mission as a motivation to act for the greater good (Rimanoczy, 2010) were validated in other studies (Hurst, 2014; Kroth & Boverie, 2000; Visser & Crane, 2010). While traumatic events or midlife crisis tend to trigger questions about life's purpose, that inquiry could also be introduced intentionally earlier in life, to influence leaders' worldview.

For this reason, we incorporated the element of ***purpose and mission*** into the **knowledge** dimension of Spiritual Intelligence. Reflecting on one's ***purpose and mission*** and its connection to social sensitivity or the larger good had been observed by Frankl (1965), who emphasized that making a social contribution provided meaning to our life. This was also suggested by Wong's (1998) Personal Meaning Profile, where statements such as "I believe I can make a difference in the world; I strive to make the world a better place; it is important that I dedicate my life to a cause; I make a significant contribution to society; and I attempt to leave behind a good and lasting legacy" (p. 138) became indicators of self-transcendence.

Wheeler, Colbert, and Freeman (2003) note the connection between ethical aspects and life purpose, through social sensitivity and the aspiration for justice, integrity, reverence, respect and mutual prosperity that infuse people's decisions.

TABLE 1.10 Purpose, mission

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness Compassion	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

Neal (2008) considered that when we are fully present we notice our 'deeper self', and profound questions can arise: Who am I? Who do I want to be? Why am I doing what I do? Considering one's priorities and values prompts an inquiry into purpose, such as what is the purpose of our talents and what difference can we make in the world? Such questions can be integrated as part of an assignment, in relation to the content of a course. These questions are important when shifting from a paucity of awareness or unexamined adherence to cultural norms toward sustainability-conscious behaviors and habits.

Scharmer and Kaufer (2013) integrate a spiritual dimension by "connecting to intention and awareness" in a management context (p. 141). Although not specifically positing their approach as a sustainability mindset, Scharmer and Kaufer (2013) speak explicitly to transforming thought (see Chapter 3) and propose a transition "from ego to eco" (in Chapter 6) in which diverse cross-sector innovation leads to a co-creation that benefits all stakeholders.

Leaders and students who reflect on their larger purpose develop more profound levels of engagement towards sustainable actions than those motivated by the desire to create a competitive advantage (Rimanoczy, 2014). Goleman (1998) pointed at the motivation present in "the passion to work for reasons that go beyond money or status" (p. 88).

There seems to be a connection between leaders championing sustainability initiatives and the deep-felt sense of ***oneness with all that is*** (Bonnett, 2002; Rimanoczy, 2010; Scharmer & Kaufer, 2013; Wiek et al., 2011). We include this developmental element within the **values** dimension of Spiritual Intelligence, referring to the conscious experience of being connected to the web of life (Capra, 1997). Management theory and practice traditionally position nature as offering resources: food, water, raw materials, minerals and air. This utilitarian point of view is based on a belief of human superiority that entitles humans to appropriate and

TABLE 1.11 Oneness with all that is

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness Compassion	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

manipulate the natural world to fit our needs and desires, with little regard for environmental (or social) impacts.

In contrast, operating from the value of ***oneness with all that is*** means that we see ourselves as *part of* nature, thoroughly embedded in it, nurtured by it and nurturing it, not above or beyond it. The economy does not exist without secure, adequate, ongoing provisioning of natural resources, an enveloping global system that is in many ways being threatened and impacted by our actions and behaviors. This sense reflects a shift from a utilitarian "take-make-waste" approach to a more sustainable "borrow-use-return" approach to materials, reusing and restoring whenever possible. Individuals with this sense also develop a caring attitude for other manifestations of life, with a sense of responsibility, stewardship, protection and restoration. An interesting activity that the authors implemented with students was inviting them to spend one hour in nature, alone, without a phone, book, or any electronic device, just observing. This was a very powerful exercise that generated profound insights.

The **competency** dimension of Spiritual Intelligence introduces an unusual focus in management education: the developmental elements of ***mindfulness and reflective practices***. While the concept of ***mindfulness*** originates in the Buddhist tradition, described as the faculty of attentively noticing the present moment, meaning the surrounding environment and one's reactions to it, there are indications of a connection between mindfulness practices and environmental or social sensitivity (Ericson, Kjønstad, & Barstad, 2014: Jacob, Jovic, & Brinkerhoff, 2009; Rimanoczy, 2010). Some executive leaders and educators are realizing the benefits, enough to get the attention of *The Wall Street Journal* (Gardiner, 2012). ***Mindfulness*** has the effect of calming the mind and creating focus, as well as a sense of peace, and it has been taught as a meditative practice in the West (Kabat-Zinn, 1994). It is a useful way to shift from an 'automated' execution mode to a state of conscious

TABLE 1.12 Contemplative practices

	DIMENSIONS		
CONTENT AREAS	*Knowledge (knowing, thinking)*	*Values (being)*	*Competencies (doing)*
Ecological Worldview	Ecoliteracy	Biospheric	Protective/restorative action
Systemic Perspective	Systems theory	Sense of interconnectedness	Stakeholder engagement
Emotional Intelligence	Self/other-awareness Compassion	Compassion	Proactive glocal sensitivity
Spiritual Intelligence	Purpose, mission	Oneness with all that is	Contemplative Practices

observation. The authors and many colleagues are implementing a few minutes of silent or guided meditation at the start of their regular classes, which has proven to be a welcome activity.

The concept of 'conscious capitalism' (Mackey & Sisodia, 2014), exemplified in companies like Whole Foods, described how conscious leaders played a major role in their companies to help them outperform the market. Other authors have signaled the importance of shifting business schools to "spaces where consciousness is awakened," and they connect it with students moving into social action as opposed to training future "servants of power" (Kurucz, Colbert, & Marcus, 2014, p. 439).

While ***mindfulness*** helps us to pay attention to the present moment, ***reflection*** is the intentional pause aimed at pondering patterns, relationships, and connections among events, questions or possibilities. Management culture's increasingly fast pace rewards and even expects rapid response, which is not conducive to pausing and reflecting. Identifying the impact of actions or decisions before they are made requires a ***reflective practice***, a critical skill for a sustainable organization and planet.

This section described the model to develop the sustainability mindset with students, presenting the four content areas of ecological worldview, systems perspective, emotional intelligence and spiritual intelligence, and the aspects to be developed in the dimensions of knowledge (thinking), values (being) and competencies (doing).

The development of the sustainability mindset is enhanced by projects or initiatives that invite students to make a difference in the community or their organization, an experiential component that both accelerates the development of the four content areas, while it develops their self-confidence, as they realize they can proactively shape a better world.

In the next section we will describe how the sustainability mindset can be of value in organizational contexts.

Sustainability mindset in use

The area of social, environmental and economic sustainability attracts scholars from diverse disciplines. As a research frontier, sustainability appeals to a cross-disciplinary body of researchers that has yet to produce an overarching integrative theory. The sustainability mindset opens a nascent perspective that transcends boundaries and that can be integrated into management learning and education.

Forged by the work of Dweck on the origins of mindsets, their role in motivation and impact on achievement, and interpersonal processes (2006), to cultivating a global mindset defined as one that combines an openness to and awareness of diversity across cultures (Gupta and Govindarajan, 2002), we come to value the influence of mindset in management studies. From a broader perspective, the sustainability mindset is a lens that encompasses social and environmental aspects, self-awareness, connection with purpose, and social sensitivity, leading to an internal call to action.

We live and work in a world of natural systems where rising social and environmental pressures are redefining the way business creates value. In addition, the

market forces of diminishing natural resources, extreme transparency and higher expectation levels are requiring a paradigm shift toward a new mindset, where our connection to the social and natural environment are the norm. In an Accenture 2013 survey with 1,000 CEOs of large companies in 27 industries across 103 countries, only 32% believed that the global economy was on track to meet the sustainability needs created by a growing population and rising environmental and resource constraints (www.accenture.com).

In the corporate world, innovative companies are developing new ways of growing and prospering while decreasing pollution and conserving ecosystem services or restoring natural resources. Esty and Winston (2006) used the term Eco-Advantage Mindset to describe a way of reframing and developing these new ways of approaching environmental issues by utilizing environmental thinking to strategize new opportunities. In their research they found this mindset critical to managing ecological risks, driving innovation and turning environmental pressures into competitive advantage by companies on a sustainability path.

Research conducted by Mitchell (2012) applied an Eco-Sustainability Conceptual Framework and Scorecard based on Esty and Winston's model in which the dimension of mindset played an instrumental role as a source of innovation within companies. Upon a closer review, elements of the sustainability mindset model were demonstrated with the Eco-Sustainability Scorecard: the findings revealed that decision making by the leadership team was based on core values reflected in the dimensions of ***values and knowledge***, as featured in the sustainability mindset model (see Figure 1.2). In strategic thinking, leadership utilized systems thinking, considering both the short- and long-term horizons and attuned to intangible costs and benefits.

Sustainability mindset as part of organizational culture

The benefits of a sustainability mindset are realized when the knowledge, values and competencies become intrinsic to how organizations operate, becoming interwoven within and inextricable from the organizational culture: cost savings, managed risks, reputational enhancement, customer loyalty, employee engagement, new revenue streams and markets, for example. Contributions can be sourced from every department and division in a firm to improve organizational strength and agility.

How a sustainability mindset becomes embedded within an organization is a reflection of the top leadership, and it is unlikely to be adequately integrated without that support. There is, fortunately, a mission-driven movement of leaders from NGOs, government, non-profits, social enterprises and small to large companies which represent an enlightened, new breed of inspiring entrepreneurs (Russo, 2010; Sisodia, Wolfe & Sheth, 2015). As the business case for sustainability becomes the norm, while the new generations will be faced with challenges of a never-anticipated magnitude, we have the opportunity to connect the head and the heart

with action, to inspire employees and business partners in embracing sustainable business practices along with personal mindfulness practices that foster an evolution of consciousness.

As managers adopt a sustainability mindset throughout all levels, they instill new ways of problem solving, embedding systems thinking, managing risks, spurring innovation and transforming environmental and social pressures into competitive advantage. In this process, the sustainability mindset starts to be translated into action, with stakeholders as part of the organizational culture. Ravasi and Schultz (2006) posit that the organizational culture is a set of shared mental assumptions that guide interpretation and action in organizations by defining appropriate behavior for various situations, including sustainability issues. This is where the sustainability mindset can be communicated in the way companies describe their culture in their employee handbook, statement of company values, code of conduct, in request for proposals, in job descriptions, annual sustainability reports, storytelling on their website and other communication outlets.

Limitations

The sustainability mindset conceptual model and framework has been developed on the foundation of the findings of an exploratory qualitative study with a narrow focus on corporate executive officers, social entrepreneurs and senior leaders. Some of the research examples cited in this paper were highlighted from a select group of leaders engaged in sustainability innovations. Although the mindset model has been used since 2010 with undergraduate and graduate students, future research could extend the sustainability mindset model use with an assessment tool to measure the validity of the model.

The findings of that study were contrasted with literature positing three dimensions impacting sustainability motivations: knowledge (thinking), values (being) and competency (doing). Furthermore, it focused on the content areas and elements identified in the study, which were later encountered in other studies and literature. The authors by no means assume that the knowledge, values and competencies described in this chapter are the only ones that may play a role in a sustainability mindset.

The model is presented as a scaffolding to organize contents and facilitate the development of such learning goals. Sustainability is in itself a systemic concept, which implies a certain transdisciplinarity and "messiness". Within the values dimension, for example, are inclinations such as a sense of *interconnectedness*, *oneness with all that is* and *biospheric orientation*, which may seem to overlap, as might *systems theory* and *ecoliteracy*. These terms are used within specific definitions, and as such they posit opportunities for future research. Additional research could explore the dimensions of values and knowledge; how innovative action occurs along the pathways between the quadrants; the potentially transformative impact of a program to develop the sustainability mindset using this model, and the lasting impact in a longitudinal study of students. A PRME Working Group on the Sustainability

Mindset, with members from more than 26 countries, is currently engaged in further research.

As economic, environmental and social equity issues become more complex, leaders will inevitability face challenges requiring a paradigm shift, such as the one proposed in the sustainability mindset model, extending its use further in management training and education. In order for managers to address multiple competing demands, they need to execute organizational strategy and balance the inconsistent tensions between social or environmental missions and profits, or global demands and local needs (Greenwood, Kodeih, Micelotta, & Lounsbury, 2011; Kraatz & Block, 2008). Additional research could further investigate the use of the sustainability mindset conceptual model in decision making and how the model is applied across different cultures.

In many ways, additional research would add to a body of literature that aligns with management and management education studies. The sustainability mindset model crosses multiple dimensions as well as disciplines and holds both potential and promise for a new generation of globally responsible leadership.

Conclusion

Evidence supporting the sustainability mindset model is showing up in scholarly journals in a widening variety of disciplines, including the travel and tourism industry (Ulrike, Davis, Bowser, Jiang, & Brown, 2014), engineering education (Polastri & Alberts, 2014) and management education (Fang et al., 2004; Kurucz et al., 2014, Rimanoczy, 2014).

The recognition that leaders are facing more situations that require them to access their self-awareness, spirituality and emotional intelligence in order to be successful has become imperative as a more enlightened form of business acumen (Laszlo & Brown, 2014). In this new role, management educators and leaders will benefit from using the sustainability mindset in creating learning hubs and work environments where people can experience a deeper sense of connection to and caring for others and their planet. The model was developed for the purpose of helping faculty and coaches create programs for management students and business leaders to cultivate the mindset, and is being explored and assessed by LEAP!, the PRME Working Group on the Sustainability Mindset, in which the authors are involved. Perhaps these explorations will provide indications of the potential applications of the sustainability mindset model for management studies, facilitating dialogue among multiple stakeholders, and use by management decision makers, spurring innovation, storytelling, executive coaching and leadership development as a tool to develop globally responsible leaders for the world.

> Taking this class in my final semester made me realize why I decided to get an MBA in the first place. It gave me the opportunity to stop and reflect on the choices I've made and understand why they're important to me. . . . This journey has certainly impacted my life in a positive way. I'm now more interested

in making a difference than making money. I'm more conscious of my role in life. I still need to figure that out, but I'm definitely on the right path.

(Student, MBA Fordham University)

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