

## IMPLEMENTATION OF “MINUTO DE ORO” PROGRAM IN MAHOU SAN MIGUEL

## IMPLEMENTACIÓN DEL PROGRAMA “MINUTO DE ORO” EN MAHOU SAN MIGUEL

Lenny Fabiola León Montaña, *EAE Business School, Spain.*

Alexis Tatyana Rubio Osorio, *EAE Business School, Spain.*

Jessica Carmen Carolina Valle Miranda, *EAE Business School, Spain.*

Isabel María Cobreros Romera, *EAE Business School, Spain.*

### ABSTRACT

The purpose of our project is to measure the impact of the implementation of a mindfulness program based on the awareness of the present moment, called “Golden Minute” (just some minutes per day may be enough to bring one’s attention to the present experience, without making any judgments and with an attitude of acceptance). The program is designed in the form of pills to be carried out in the morning (mandatory), and in the afternoon and evening (optional), implemented during a 12 weeks period within the operations department and through the TOP SEM meetings within the Excellence Program in Mahou San Miguel. This investigation is being carried out in two different locations: the Alovera manufacturing plant and the headquarters in Madrid. Three groups were evaluated in each location, divided into senior managers, middle employees, and manufacture or administrative personnel, respectively. The program was evaluated through the *CHEF* [*Cuestionario de habilidades específicas de felicidad*] or Specific Happiness Skills Questionnaire as well as through a questionnaire to identify the progress in attention, acceptance, adaptation process, and compassion abilities with the purpose of measuring the impact a conscious stop or “golden Minute” has on the quality of life both professionally and personally in the Mahou San Miguel’s population.

**KEY-WORDS:** Mindfulness, program, *minuto de oro* (golden minute), Mahou San Miguel, pill.

### RESUMEN

El propósito de nuestro trabajo de Máster es medir el impacto de la implementación de un programa mindfulness basado en la toma de consciencia del momento presente llamado “Minuto de Oro”, (tan solo unos minutos al día puede ser suficiente para volver nuestra atención al momento de la experiencia presente, sin hacer juicios y con una actitud de aceptación). El programa está diseñado en forma de píldoras para realizar en la mañana de manera habitual y durante la tarde y noche de forma opcional, implementadas durante un periodo de 12 semanas dentro del departamento de operaciones y a través de las TOP SEM que realizan los



trabajadores dentro del programa de excelencia en la empresa Mahou San Miguel. La investigación se ha llevado a cabo en dos localizaciones diferentes: la fábrica de producción sita en Alovera y en la sede central en Madrid. En cada una se ha estudiado tres grupos que se dividen en mandos Altos, medios y personal de fábrica o personal administrativo respectivamente, dependiendo de si es fábrica o sede. Se ha hecho la medición a través del CHEF o Cuestionario de habilidades específicas de felicidad, además de un cuestionario de preguntas que identifica el incremento de las habilidades de atención plena, aceptación, adaptación y compasión, con el fin de medir el impacto que tiene la implementación de la parada consciente o “Minuto de Oro” en la calidad de vida del personal de MSM, tanto en el ámbito profesional como en el personal.

**PALABRAS CLAVE:** Mindfulness, programa, minuto de oro, Mahou San Miguel, píldora.

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**1. INTRODUCTORY SECTION**

**1.1 State of the Art**

Given the existing literature and papers regarding mindfulness practice and its benefits, we conducted a search of the studies related to workplace mindfulness implementation. Although there is not much information or articles addressing how to implement and design a mindfulness program in this field, we have found the following implementation investigations.

The aforementioned studies are presented hereunder:

**Table 1.** Scientific research results

STUDY DATA / PUBLICATION	AUTHOR/ AUTHOR'S AFFILIATIONS	STUDY'S OBJECTIVE	SAMPLE	CATEGORY	RESULTS
Developing leader through Mindfulness practice  Journal of Management Development. 2020	Reitz, Megan Waller, Lee Chaskalson, Michael Olivier, Sharon Rupprecht, Silke  - Hult International Business School – Ashridge Executive Education Campus, Berkhamsted, United Kingdom - Mindfulness Works, Cambridge, United Kingdom - Research Consultant, Hamburg, Germany	The study examined how mindfulness training and practice might impact indicators of three capacities identified as critical for leading in the twenty-first century: resilience, leading in complex contexts and collaboration	The study was a non-randomized wait-list controlled study with 57 senior leaders (81 per cent female) who undertook an eight-week “Mindful Leader” program.	Workplace mindfulness implementation.	The results suggest that mindfulness can be learnt and developed by executive leaders, as long as they practice for at least 10 min per day.

<p><b>Workplace Mindfulness and its Effects on staff Auditors' Audit Quality – Threatening Behaviour.</b></p> <p><b>Behavioral Research in Accounting. Spring 2019.</b></p>	<p>Herda, David N. 1 Cannon, Nathan H. Young, Randall F.</p> <p>- Louisiana Tech University - Texas State University</p>	<p>This study investigates the effect of staff auditors' workplace mindfulness and reduction of premature signed off audit procedures. It also examined whether supervisor coaching is an effective means to engender workplace mindfulness</p>	<p>The study was conducted using a sample of 115 auditors.</p>	<p>Workplace mindfulness implementation.</p>	<p>The results underscore the importance of workplace mindfulness in increasing quality of premature signed off audit procedures. Supervisor coaching may be an effective technique in eliciting mindfulness among staff-level auditors.</p>
<p><b>Leader Mindfulness &amp; Employee Performance: A Sequential Mediation Model of LMX Quality, Interpersonal Justice and Employee stress.</b></p> <p><b>Journal of Business Ethics; December, 2019</b></p>	<p>Reb, Jochen Chaturvedi, Sankalp Narayanan, Jayanth Kudesia, Ravi S.</p> <p>- Lee Kong Chian School of Business, Singapore Management University, 50 Stamford Road, 178899, Singapore, Singapore - Imperial College London, London, United Kingdom - National University of Singapore, Singapore, Singapore - Temple University, Philadelphia, Pennsylvania, United States.</p>	<p>This study examined the relation between leader mindfulness and employee performance through the lenses of organizational justice and leader-member relations to increase interpersonal justice and reduce employee stress.</p>	<p>Field studies</p> <p>- Study 1: triadic leader-employee-peer data.</p> <p>- Study 2: dyadic leader - employee data.</p>	<p>Workplace mindfulness implementation.</p>	<p>According to the hypotheses, they found that the more mindful leaders are, the higher the leader-member exchange (LMX) quality is, as viewed by the employee. In addition, they found that the more mindful leaders are the better employees perform, and this relation is partially mediated by the LMX quality. They found that the relation between leader mindfulness and LMX quality is mediated by employee stress and interpersonal justice.</p>
<p><b>Introducing Team Mindfulness and Considering its Safeguard Role against Conflict Transformation &amp; Social Undermining.</b></p> <p><b>Academy of Management Journal. February, 2018.</b></p>	<p>Yu, Lingtao Zellmer-Bruhn, Mary</p> <p>- University of British Columbia - University of Minnesota</p>	<p>This study's objective was to introduce and validate team mindfulness, and show its function and meaning as a safeguard against the undermining aspects of team conflict.</p>	<p>Study 1: Develop a scale of team mindfulness and establish its content validity. Study 2: Field study with US students in MBA programs, collecting data from two MBA classes (224 individuals who formed 44 teams). Study 3: Field study with Chinese health care workers, accessing 50 teams, comprising 318 employees.</p>	<p>Workplace mindfulness implementation.</p>	<p>The studies suggest that mindfulness may safeguard teams against negative interpersonal processes; they also indicated some limitations in the development of this research. They hope this research arouses greater interest in mindfulness, encourages more detailed investigations about the full impact mindfulness has on organizations and provides practical mindfulness-related solutions that prevent negative interpersonal processes in the workplace.</p>

<p><b>Preliminary Investigation of Workplace-Provided Compressed Mindfulness-Based stress Reduction with Pediatric Medical Social Workers.</b></p>	<p>Trowbridge, Kelly Lawson, Lisa Mische Andrews, Stephanie Pecora, Jodi Boyd, Sabra</p> <p>No affiliations mentioned.</p>	<p>This study investigates the feasibility of a two-day compressed mindfulness-based stress reduction (cMBSR) course.</p>	<p>The study was conducted with the pediatric health care social workers of a hospital.</p>	<p>Workplace mindfulness implementation.</p>	<p>The findings found adequate evidence for the feasibility of cMBSR design and for a need of a more rigorous study of the effects of the cMBSR intervention.</p>
<p><b>Health &amp; Social Work. Nov, 2017</b></p>					

**Source:** Adapted from Reitz, Waller, Chaskalson, Olivier, & Rupprecht, 2020; Herda, Cannon, & Young, 2019; Reb, Chaturvedi, Narayanan, & Kudesia, 2019; Yu & Zellmer-Bruhn, 2018; Trowbridge, Lawson, Andrews, Pecora, & Boyd, 2017.

By reviewing the aforementioned studies, we could note that the decision to implement mindfulness in the work field based on the objective of introducing this practice in the workplace, to measure the impact and effect it generates on organizations. Other studies focused on reducing employee stress levels and increasing their functions performance-efficiency levels.

Jon Kabat-Zinn is, however, the person who popularized and promoted the use of mindfulness meditation as a procedure to treat psychological and psychosomatic disorders. In 1979, he created the Center for Mindfulness at the University of Massachusetts Medical School to treat those clinical cases and problems that did not respond adequately to conventional medical treatments. Since then, the center has been applying Mindfulness-Based Stress Reduction to a myriad of people. More than 15,000 patients have followed the program at that center, in addition to many others that have been applied in other countries. The program's usefulness to modify certain physiological and immune functions has been confirmed in these people (Davidson cited by Ramos En Re, 2012, p. 63).

Basing upon the review of studies and literature on mindfulness practice, its considerable positive effects were confirmed, which meant its subsequent foray and implementation into other areas, not only the medical field in which important results were initially obtained.

Based on the studies and papers found, and on the results obtained from those investigations, we concluded that mindfulness can be implemented within MSM through a pilot program called "Golden Minute", which will be centered on design and implementation to further in the development of mindfulness, acceptance, compassion, and adaptation in MSM's staff. This program will be implemented within the Alovera and Titán facilities. The pilot groups will be comprised of senior managers, middle employees and manufacture or administrative personnel, depending on the facility where the program is going to be conducted.

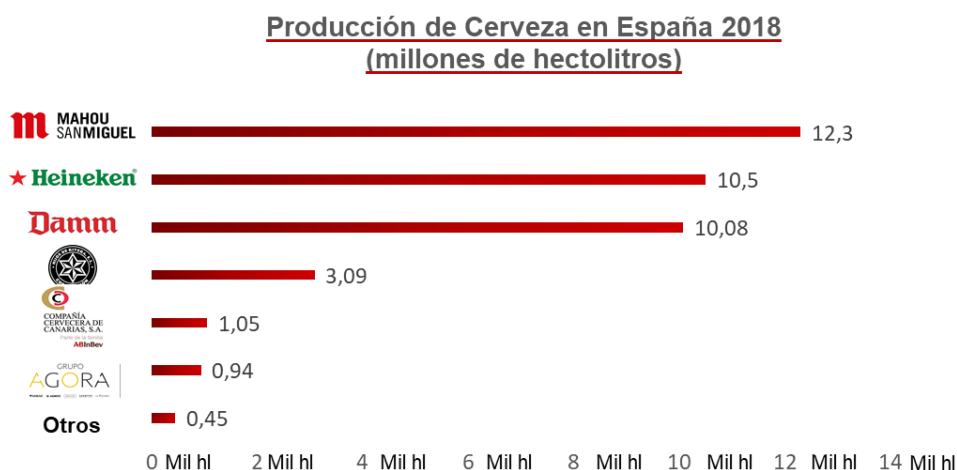
Currently, we live in a very changing world and we have adapted to multitasking; our awareness of what we are doing has been lost because anxiety and stress levels

have soared. The “Golden Minute” pilot program for MSM aims to optimize the professional and personal quality of life of its employees.

Therefore, we want this program to be comprehensive, allowing the company to benefit from work-related stress prevention and reduction, and increase in productivity levels. Additionally, the intention is for it to be beneficial for employees and to allow them to improve their quality of life. By implementing this program we seek to measure the impact generated within MSM, so they can later evaluate the possibility of implementing it within the whole organization.

## 1.2. Background of the problem

The company in which the “Golden Minute” pilot program is going to be implemented specializes in the food sector, namely in the Spanish brewing industry. The relevance of this sector for the Spanish and European economy, as well as the impact it has on society, make the 4 main leading companies in the Spanish territory to be highly competitive with one another.



**Figure 1:** Beer Production in Spain, 2018 (million hectoliters)

**Source:** Data retrieved from the Annual Beer Production Report, 2018

If we add the external variables, on which the organization has no influence, to this competitive environment (prices of raw materials, current laws on consumption, variations in consumption of the different generations in the market, etc.), we can affirm that Mahou San Miguel operates in a VUCA environment.

This is why the concept of VUCA environment refers to a changing context, and, therefore, entails a big challenge for people and organizations today. Additionally, we live in the multitasking era: answering emails while talking on the phone at the same time... work backlogs on the table, hence anxiety increases as we try to solve everything at once; a strategy which often leads to not finishing tasks or completing them too fast and inadequately, something that García Campayo (2019, p.11) defines as continuous partial attention, the attention is turned sequentially, although shifting too fast between tasks.

All this often causes workers to go from eustress to distress, without the organization noticing it, which generates lack of efficiency in the whole ecosystem. Lack of efficiency mainly occurs due to inattention to tasks, to multitask constantly every day.

In these changing and multitasking environments, inattention levels in modern society are astonishing. In this sense, according to García Campayo (2019, p. 11), the field of psychology accepts that the current inattention levels in our contemporary world are so far the highest in human history.

Hence inattention is the reduction in performance in any activity we do. But another effect, undoubtedly more important, is the higher stress level inattentive people feel due to two reasons: the first is that they have to strive a lot more and spend more time doing any task, being less efficient than attentive people are. The second, and most important reason, is that they constantly brood and that is an endless source of stress (García Campayo, 2019, p. 13).

If we apply this conclusion to work environments, we can imagine the number of undesirable effects it has on both individuals (irritability, inability to relax or concentrate, feeling less committed to the company) and the organization (higher absenteeism, less dedication to work, and, therefore, delay in projects, which results in competitors getting ahead of the company when presenting a product, increase in economic investments to cover all those delays, low levels of personnel's economic return, increase in complaints from clients, and as consequence, the perception of a negative image, both inside and outside the organization).

This is why we believe that implementing a mindfulness project or program within MSM will enhance the performance and well-being of the whole personnel (both inside and outside the workplace) generating a better work climate and promoting conscious and systemic leadership. The benefits of implementing a mindfulness program are substantial for both sides (workers and company).

### **1.3. Hypothesis and Objectives**

#### **1.3.1. Study's objective**

Our study's objective is to design a mindfulness program called "Golden Minute" for Mahou San Miguel and to implement it in the micro master project "*Somos Mahoufulness*" to promote worker's mindfulness practice, acceptance, adaptation process, and compassion.

Specific objectives:

1. To design a Mindfulness-based pilot program to develop focused attention in MSM Kaizen meetings.
2. To develop 37 pills to enhance focused attention, acceptance, adaptation process, and compassion.
3. To measure the impact of implementing the Golden Minute pilot program on MSM workers to identify their levels of focused attention.



## 1.3.2. Hypothesis

In this sense and based on the aforementioned, we propose the following hypotheses for the implementation of the “Golden Minute” program, expecting that:

Our project will allow improving the development of mindfulness, concentration, adaptation process, and compassion in Mahou San Miguel workers through the design and implementation of the “Golden Minute” program within the micro master “*Somos Mahoufulness*” project.

- The design of the Golden Minute program will increase concentration levels in the TOP SEM meetings held within the Kaizen program.
- The use of pills will improve focused attention, acceptance, adaptation process, and compassion levels in workers.
- The practice of the Golden Minute program will increase focused attention levels in participants.

## 1.3.3. Subject of study

Design and implementation of the “Golden Minute” mindfulness pilot program within a leading company in the food sector that carries out its activity in a VUCA environment and in times of inattention. Both factors can make MSM population suffer from stress. The “Golden Minute” has been designed and implemented in order to validate whether a mindfulness program can help channel distress and improve focused attention, acceptance, and adaptation process. As well as enhance workers’ quality of life and efficiency in the company.

## 2. THEORETICAL BASIS

### 2.1. Background of the study

In Eastern traditions, it is said that our mind is the sixth sense, and not because it has paranormal powers, but because it is just like the other senses. We can think voluntarily, for instance, when we think of our vacations or preparing a class for our students, but if we do not think voluntarily our minds will not stop creating thoughts inadvertently since it cannot stop thinking (García Campayo, 2019 p. 77).

According to García Campayo (2019, p. 77), the function of inner monologue is to interpret everything that happens to us, to give continuity and meaning to our experiences, giving us a sense of stability in time, and of identity.

According to investigations, the human brain consumes from 20 to 25% of oxygen and blood supply of our entire body. These high requirements are reasonable due to the complex functioning of our mind. Thanks to improvements in neuroimaging techniques, it was discovered that these oxygen and blood supply consumption levels do not decrease while we are not doing anything. How is this possible? The explanation is that our minds are always working (García, Campayo, 2019, p75-76).

As we all have experienced, our minds maintain a constant talk with ourselves, in which it comments about our expectations, the world around us, etc. which often times becomes a source of suffering, since we worry about the future or remember past situations. It is here where the mindfulness constructor comes in.

When we are aware of what we are doing, thinking or feeling, we are practicing mindfulness. What happens is that our mind typically starts to wander, shifting between images or thoughts. The first effect of mindfulness practice is the improvement in our mind's attention span. Increase in concentration entails serenity, which leads us to a better comprehension of reality (both internal and external) and brings us closer to perceiving reality (Simón, 2007, cited by Ramos, Recondo, Enriquez, p. 59).

As stated by García Campayo, current psychology considers there are two basic forms in how human mind works, the "Doing" and "Being" modes, which are characteristic, but not specific, of western and eastern thought, respectively. They are based on completely different premises (2019, p. 19).

Our Western world is based on the belief that happiness is outside of us, in the continuous pursue of goals, and, not only is it one of the greatest causes of stress to which we are subjected, but also one of the greatest causes of unhappiness in our current society.

The doing mode of mind is associated to the vision of the "biographical I", since the objectives we set are associated to the labels or descriptions of ourselves that we have been developing throughout life, with which we identify and continuously maintain due to the inner monologue (García Campayo, 2019, p. 20).

In contrast, in the Eastern world it is believed that happiness is not outside of us, but inside. What matters is the present since neither the past nor the future exist, hence there is nothing to obtain, nothing to chase. The way to achieve this state of mind is through acceptance, which is the main quality developed with mindfulness practice (García Campayo, 2019, p. 21).

This dichotomy between the doing world and the being world can be better understood in the following table:



**Table 3.** Western and Eastern views of the world and correlation with the mode of mind and the I type.

Visiones occidental y oriental del mundo y correlación con el modo de la mente y el tipo de Yo	
PENSAMIENTO OCCIDENTAL (Sustenta el “modo hacer” de la mente y el Yo biográfico)	PENSAMIENTO ORIENTAL (Sustenta en “modo ser” de la mente y el Yo existencial)
La felicidad está fuera de nosotros (hay que cambiar la realidad luchando duro)	La felicidad está dentro de nosotros (no es necesario perseguir nada)
El presente no es importante, es el entorno dónde luchamos para conseguir lo que nos hará felices	El presente es la clave. Lo único que existe es el aquí y el ahora
Lo importante es el pasado para ver lo que hemos conseguido y el futuro para saber lo que nos queda para alcanzar	La forma de alcanzar este estado es la aceptación

**Retrieved from:** García Campayo, J. (2019). *Mindfulness: Nuevo manual Práctico: El camino de la atención plena*. España: Siglantana, p. 18.

Being mindful in all senses of this terms (doing things deliberately and consciously, being open and creative with possibilities, being aware of the present moment without making any judgments), is to act in a state of consciousness that makes us flexible and receptive, and allows us to be present. It has been demonstrated that being fully present through mindfulness practice is fundamental to face firmly the challenges that lie ahead (Siegel, 2012, p. 19).

Quoting García Campayo again, we understand mindfulness as a complex non-narrative cognitive process that some authors have called “being mode”, as opposed to the usual way in which our mind works on a daily basis, or “doing mode” (2019, p. 19).

We consider the doing mode to be the achievement of objectives, goals, and plans. The mind is always busy analyzing the past or the future without paying attention to present tasks.

## 2.2. Theoretical basis

### 2.2.1. Mindfulness

#### 2.1.1.1. History and background information

To García Campayo, mindfulness has two meanings:

- A state of mind: this is the most used meaning. It defines a state and a feature of the human mind, which has been described by all religions and cultures. This quality of the mind exists in all individuals to a greater or lesser extent, and appears in the population following a normal distribution, that is, a

Gaussian bell-shaped curve. This state, which a person can always train, is associated to great physical and psychological well-being; hence this psychological technique is being widely used internationally.

- The psychological technique that allows developing mindfulness: mindfulness is psychotherapy as such, which can be used for treating diseases, as well as to prevent psychological discomfort and increase psychological well-being. Mindfulness practice teaches how to relate in a different way with thoughts and emotions. The idea would be not to get “stuck”, not to identify with thoughts so they do not affect us. This way, neither the positive nor the negative content in mental phenomena matters, but our relationship with them.

Although some of its terms and techniques come from Eastern religious traditions, and specifically, Buddhism, mindfulness is a secular technique, with no religious or cultural reminiscence, and based on sound science (García Campayo, 2019, p. 41, 42).

All mindfulness definitions feed back into one another, this is why, in the design of this program, we have basically used the definitions provided by Kabat-Zinn and Javier García Campayo because we consider that these are more connected to hypothesis 1 since the design and development of the Golden Minute program bases on mindfulness to enhance concentration in MSM personnel. In the work field, people tend to multitask which makes them break focus of what is happening in the present, leading them to lose concentration. The purpose of the Golden Minute program is for people to be more aware.

### **2.2.1.2. Mindfulness as a state of mind**

According to García Campayo (2019), all mindfulness definitions must incorporate the following characteristics:

**Attentive capacity:** The person is not sleepy, absent-minded, or indolent. Rather attentive and perfectly focused on what she/he is living, but in a relaxed, not tense or excited, state of awareness (2019, p. 42).

The attentive capacity concept is very important in our study since most of the pills designed, as it will be later explained, are based on developing this essential mindfulness characteristic.

**In the present:** One can be focused on the past, missing it (a phenomenon that occurs with depression), or focused on the future, dreading something that will or might happen (condition seen in anxiety). In mindfulness, people are exclusively paying attention to the present moment. Therefore, it is almost inevitable for them to be very aware of their bodies, including their breathing because they are always in the present. Developing body awareness is essential in mindfulness development (2019, p. 42 and 43).

Certainly, in the work field, developing this characteristic is one of the most important aspects when it comes to managing tasks effectively, efficiently, and focused on

attention to detail, but without spending much time doing them. This premise is one of the bases of the Kaizen method.

With acceptance: mindfulness prevents judging, criticizing, or being displeased with the present experience; instead, it allows accepting it radically, without expecting it to be any different. Here, acceptance is different from resignation or passiveness; its meaning refers to openness and non-judgmental curiosity in the face of each experience. Any element of non-acceptance existing in the experience will make us lose the mindfulness state. This is the most subtle way of not being in mindfulness (2019, p. 43).

Intentional: getting into the mindfulness state is a voluntary and intentional exercise, at least at the beginning of this practice. With time, the process becomes natural and one can be in that state most of the time (García Campayo, 2019, p. 43).

To summarize the content, every mindfulness definition must take into consideration two fundamental components:

Self-regulation of attention: it allows sustaining attention on immediate experience, fostering greater acknowledgment of body, sensory, emotional, and mental events (García Campayo, 2019, p. 43).

Self-regulation of mindfulness in multitasking environments is one of the pillars of the Kaizen system with which Mahou San Miguel works. This section will be explained in the practical framework of this study.

Open orientation towards one's experience: it is characterized by curiosity and acceptance, which implies the capacity to acknowledge the harsh reality of events, free from our cognitive filters (García Campayo, 2019, p. 43).

It is an indispensable circumstance to adapt to volatile work environments, of constant change, and required in one of the most important pillars of today's VUCA contexts, innovation. Without this open orientation towards one's experiences, creativity is eroded by the fact of us not being able to adapt to all the ups and downs of the market. Today, a company that does not create or innovate is doomed to failure.

Basing on the mindfulness practice foundations provided by Kabat-Zinn (1990, cited by Ramos, Recondo, Enriquez, p. 64), there are seven aspects related to attitude that are the main pillars of the focused attention practice. In order to develop the pills and the videos of Javier García Campayo that constitute our “*Somos Mahoufulness*” project, which are going to be explained in the practical section of this study, we have used each of the pillars comprising this construct. That is the reason why, in addition to using the aforementioned definition given by Kabat-Zinn, we have added part of the description García Campayo (2019) makes of each of them.

### 2.2.1.3. Benefits of mindfulness

Ever since Jon Kabat-Zinn founded the MBSR program for stress reduction using mindfulness, there have been many studies addressing the benefits of this practice in different social milieus.

According to García Campayo (2019) this technique has proven to be effective in three main areas:

#### *Health sector*

- Treating medical conditions: chronic pain, fibromyalgia, cardiovascular diseases, cancer, chronic diseases, etc.
- Treating psychiatric disorders: depression, anxiety, addictions, eating disorders, obsessive disorders, personality disorders, etc.
- Preventing stress and psychological discomfort / developing psychological well-being.
- Lengthening life expectancy.

#### *Education sector*

- Increased concentration levels and academic performance.
- Improved emotion regulation and interpersonal relationships.
- Enhanced positive environments in classrooms (for example, it has been used to prevent bullying).

#### *Business and work sectors*

- Reduction and prevention of work stress and other psychosocial risks, such as occupational burnout and mobbing.
- Increase in job satisfaction and improvement in work environments.
- Higher job performance levels.
- Improvement in empathy for clients / employees and their satisfaction.

## 2.2.2. Acceptance

### 2.2.2.1. Background information

The word *Aceptación* [EN: Acceptance] comes from the Latin word *acceptatio*, according to the Royal Spanish Academy (2001) *Aceptación* is the action and effect of accepting, approval, applause; it also refers to the acceptance of people, which is the action of favoring or preferring some people over others, for any particular motive or effect, without regard to merit or reason.

Acceptance is openness to reality without wanting the events that are happening to change. Acceptance often comes after periods of denial, anger, guilt, and other emotions, in a regular healing process. Acceptance does not imply that we like all that is happening, or that we have to adopt a passive stance regarding everything, or abandon our values, tolerate injustice or quit the idea of changing the world or ourselves. Acceptance allows seeing things the way they are at that moment, without imposing our ideas about how things should be, without changing them because, as they are already happening, we cannot do it. All that emerges in your

mind is fine. Embrace your emotions and thoughts, no matter how unpleasant, negative, or embarrassing they seem to be. Do not judge or criticize yourself for having such thoughts, or for the failures you have had in life that appear in the meditation (Kabat-Zinn cited by García Campayo, 2019, p. 58). The author gives a comprehensive approach, inviting people to accept any situation, thought, emotion, or circumstance; allowing them to detach and not judge, that way the denial period becomes shorter. Therefore, we considered developing MSM workers' acceptance.

Hayes (2003) suggests that acceptance entails “experiencing events completely and defenselessly, just as they are”, and claims that patients during practice can exaggerate the importance of changing unpleasant symptoms without acknowledging the importance of acceptance (Hayes, cited by Ramos En Re, 2012, p. 82).

Jeff Foster (2008), although he does not have a theory based on mindfulness, his book “The deepest acceptance” provides a quite interesting proposal by which he relates the ocean with acceptance: the ocean does not accept some waves and rejects others, it is a great truth and it can be said that there is a reality in our lives, despite the fact that we sometimes reject the things we do not like, we cannot change them, so there is no use in rejecting them. To Foster, acceptance means seeing the reality, seeing things as they really are, and not as we wish or want them to be; you take power away from expectations as you try to change that.

Mindfulness as a technique invites us to accept the present experience, even though we seek to change that experience. To this end, it proposes diminishing the impact of language as a distorting element of the real experience. From acceptance, events can set their own path. This way, mindfulness is an adequate technique to implement in therapeutic and educational contexts. The key to mindfulness efficiency lies in the combination of attention to the present moment and the non-evaluative attitude that curiosity and acceptance entail (Bishop *et al*, cited by Ramos En Re, 2012 p. 125).

The contributions from these authors were relevant to our research, and allowed us to design the “Golden Minute” pills, in which there is even an acceptance pills section. It can be asserted that acceptance is receiving things as they are, without judgments, without trying to change them, because it is the reality, and thus live in freedom. Therefore, we considered designing the pills specifically to strengthen acceptance, whether it is of an emotion, situation, or reality, without judgments, just accepting them as they are, so that MSM workers can enhance their acceptance levels and improve their relationship with work, the handling of complicated situations, and management of emotions in the workplace.

### **2.2.3. Adaptation**

#### **2.2.3.1. History and benefits**

Among the general notions we could mention about this term, we have the definition provided by the Dictionary of the Royal Spanish Academy, defining adaptation as the action and effect of adapting or to adapt oneself (*Real Academia Española, n.d.*).

Adaptation is the quality of adjusting to a specific situation. Humans are eminently adaptive beings.

Logically, our adaptation process has been consolidating throughout our evolution. For thousands of years, we have incorporated techniques to get accustomed to all types of situations. The control of fire, the invention of the wheel, mathematics, and agriculture are humans' creations that fulfill specific necessities. It is humans' intelligence and their capacity to solve problems what allow us to adapt with relative ease.

Technological and social changes force us to activate our strategies in order not to feel disoriented. Somehow, life is a continuous change, which drives individuals to find adequate adjustments to the new emerging circumstances.

Do not think that adaptation is something immediate and easy to get done. Generally, it is necessary to overcome a transition period, by which the old system is left behind and a progressive familiarization with the new model begins. Let's use young children as example. When they stop being with their parents and they start going to school, there is a difficult phase. For some time they tend to cry and show their rejection of classrooms and this novel situation. It is typically a short period, since they get accustomed to change very fast (*Editorial Definición MX*, 2013).

Based on the text quoted, that quality human beings have that allows them to change from one state to another, to adjust, with the purpose of ensuring survival if any event (such as those that determine the general conditions of life) occurs, is a notable characteristic that permits them to be flexible in the face of any situation or circumstance compromising or threatening their capacity to live, or that represents, in their assessment, an improvement to keep evolving. A special element involved in their capacity to adjust with relative ease is their intelligence, with which (in addition to considering other elements that add dynamism to keep evolving) they fulfill many specific necessities. Life is a continuum of situations that, among the benefits or very varied hazards it poses, represent pleasant or painful experiences, but if we face them in a way that allows us to continue our lives learning and overcoming them, makes it possible for us to strive for adaptation. Humans themselves even play a part in our motivations to change and to adapt due to their hierarchy in society and influence in their surroundings, for example the technological, social, or any other type of change that invites us to exercise that plasticity in our nature in the face of such situations. All of this is the result of using our intelligence to adapt, overcome, or satisfy needs. It is evident that a transition period is required to move from one state to get into another and its duration and intensity will depend on each person's experience in the case we are affected by change, such as that capable of transforming the surroundings and that requires time for its application and use in society. The speed of our capacity to adjust can vary as we age.



## 2.2.4. Compassion

### 2.2.4.1. Background information

Given the importance of practicing compassion within our “Golden Minute” program, it is essential to develop its definition in depth, to differentiate what compassion is from what is not, in addition to reviewing the concept through the different disciplines that study it. The etymology of this word comes from Greek “συμπάθεια” which can be read as “sympathia” from where it came into Latin as “cumpassio”, a compound word of “cum” = “con” [EN: With] and the verb “patior” = “padecer” [EN: Suffer]. This way, compassion is a feeling inherent in the person who cares for somebody else’s pain, to show support, to understand that pain, and to share it in order to alleviate it (*DeConceptos*, 2020). It is a very complex concept, and diverse since many different disciplines and cultures have tried to explain it, opening possibilities to many interpretations according to the context in which it is adopted.

In Spanish, the word compassion comes from the Latin word *compati* “*sufrir con*” [EN: Suffer with]. The dictionary of the Royal Spanish Academy defines compassion as the feeling of commiseration and pity one has for those who suffer hardships and misfortunes. In this definition, strongly rooted in the Judeo-Christian tradition, the feeling of pity prevails, which implies a sense of superiority over the person who suffers (García Campayo, 2019). In this sense, there is a tendency to identify with others’ emotions, but in a passive way, experiencing sadness or pity, but with no real interest in changing or mitigating the suffering of others.

### 2.2.4.2. Different theories

In the field of psychology, one of the most used definitions is the one provided by Goetz and Cols (2010) who define it as “the feeling that arises in witnessing another’s suffering and that motivates a subsequent desire to help”. Another definition is the one given by Paul Gilbert (2015): “A deep awareness of the suffering of another coupled with the wish to relieve it”. Simón (2014) speaks of two key elements in compassion: on the one hand, sensitivity to others and one’s suffering, and on the other, the commitment to alleviate that suffering. In this sense, compassion is an emotion that arises when witnessing the suffering of another and that triggers the desire to relieve the pain we perceive.

Gilbert (2009) argues that in order to develop compassion it is necessary to practice attention on others’ suffering. According to Gilbert, there are some steps to do this; putting oneself in other’s shoes, that is, having empathy; feeling for the other, that is, sympathy and acting. To this end, we must first delve into these two concepts since, even though they might help explain how to develop compassion, they are mistakenly used to define the concept of compassion.

On the one hand, sympathy means an affective affinity between people that is generally spontaneous and mutual, that is, you feel what the other person is experiencing, but you do not necessarily understand it. On the other hand, empathy goes a little further, since it additionally requires a process of understanding and comprehension. As defined by the Dictionary of the Royal Spanish Academy,

empathy is the capacity we have to put ourselves in someone else's shoes, and understand what that person feels or thinks. That is, we empathize with others' emotions and we connect with their situation, but that does not necessarily mean it has a moving effect on us or that will motivate us to act. Compassion, however, does seek a definite goal: to improve the situation of another.

Therefore, compassion is something more than empathy, which is the ability to understand the behavior and feelings of others. Compassion differs from it because not only do we understand the suffering we perceive, it also motivates us to perform an action aimed at relieving it or eliminating it. In addition, it is something more than sympathy because sympathy is a reaction that leads us to feel the emotion someone else is feeling; hence, when we perceive the suffering of another, we can suffer, too. But compassion also entails the motivation for eliminating or relieving that suffering.

Other terms commonly related to compassion, which signify different concepts according to Simón (2014) are emotional contagion and altruism. On the one hand, emotional contagion refers to experiencing involuntarily the same emotions of others, and connecting emotionally with them. It occurs in people with difficulties in handling their emotions, and as a result, tend to be impressionable. On the other hand, altruism is the behavior that benefits others, although it may be detrimental for oneself (García Campayo, 2019).

As we can see, there are many concepts that can be easily related to compassion. In the same way, Neff (2003) also developed the term of self-compassion as: affection, kindness, and comprehension directed inward towards the self when experiencing suffering, rather than judging and blaming oneself, or denying one's pain. In other words, it is about understanding the present moment, that situation that causes suffering and anguish, but comprehending it, understanding it, and accepting it from a place of love and kindness, without judgments or reproaches.

Another definition of self-compassion given by Neff (2003) suggests: to be open and touched by our own suffering, experiencing feelings of love and kindness towards the self, with a non-judgmental attitude of understanding towards our failures and incompetence, and acknowledging that our experience is part of the experience of the whole humanity. This author proposes three principal components in self-compassion: being kind towards the self, realizing we are part of humanity, and mindfulness.

Mindfulness helps us perceive, approach, and accept our suffering. Being aware that we can share and experience the same virtues and weaknesses as any other human, allows us to put our own suffering into perspective and to consider, without judging, the shared responsibility we have for it, which is the same as any other human would have. Finally, love towards the self allows us to treat ourselves with the same love and care we may feel and offer to another loved one.

This way, one of the most used models in mindfulness is the one created by Kristin Neff and her team, which speaks of being aware of our own and others' suffering, without judgments or criticism. One neither denies suffering nor escapes from it nor

gets caught in it. One cannot over-identify with suffering, otherwise compassion becomes empathy (Neff, 2003).

To García Campayo (2019), compassion consists in becoming aware of our own and others' suffering, without judgments or criticism. You neither deny suffering nor escape from it, but you do not get caught in it. It is with this perspective that we decided to design a mindfulness program centering not only on focused attention, acceptance, and adaptation, but also on compassion since we considered that recognizing our own and others' suffering from a place of compassion can contribute to improving the quality of life of workers at Mahou San Miguel, both personally and professionally.

### **2.2.4.3. Benefits of practicing compassion**

Compassion and self-compassion give us peace and joy, and activate the contentment system. They help us face our failures, take risks, handle criticism and conflicts, and create better and more harmonious relationships. Compassion can activate again the affiliative system that might have been shut down due to emotional conflicts, being neglected or suffering abuse. Then the system reactivates, making emotional memories linked to the events that caused that shut down to re-emerge, causing dread of feeling compassion (Gilbert, 2009).

To practice compassion it is essential to become aware of our own and others' suffering, without judgment, attachment, or rejection, in order to feel compassion towards the person who suffers. Above all, in order to practice compassion some minimum levels of mindfulness, which are acquired through mindfulness practice, are required (García Campayo and Demarzo, 2015). Therefore, and according to Gilbert (2015), in order to develop compassion three qualities are necessary: commitment, to try to alleviate our own and another's suffering; strength, to tolerate suffering without getting stuck in it; and mindfulness, as aforementioned by García Campayo, to become aware of the suffering of others and ours.

Finally, through our “Golden Minute” program, we intend to delve into the mindfulness practice by creating 17 pills to improve focused attention, 10 to improve acceptance and adaptation, and 10 to practice compassion. The practice of these pills will allow Mahou's workers to attain extraordinary skills to focus on the present moment, to concentrate on work tasks, and to accept and to adapt to the always changing circumstances of the environment. In addition, these abilities will permit them to be more compassionate and kind with themselves, especially when carrying out the exercises meant for night hours, since they will focus on self-love, self-compassion, and compassion towards others.

## **3. METHODOLOGY**

In the implementation of the “Golden Minute”, we have utilized a merely experimental quantitative approach, since we have used different research methods, basing on a questionnaire meant for 48 people, divided into 6 groups, three in the Alovera Mahou San Miguel manufacturing plant, and three in the headquarters in Madrid.

MSM works with its own Excellence Program, TOP SEM. Within the excellence system, the teams must conduct meetings with a predefined frequency, and, naturally, according to the characteristics of the members within the work team (senior managers, middle employees, and manufacture or administrative personnel). The “Golden Minute” has been implemented during the TOP SEM meetings. The questionnaires were administered when the program initiated, and were expected to be administered again by the end of it, but due to the COVID-19 crisis, it has been impossible.

### **3.1. Design of the program**

In order to design a program for and by the people, and to implement it in a work environment, we searched for a consolidated company with national renown that focuses its strategy on people, and whose main purpose is people’s well-being, both inside and outside their ecosystem.

As aforementioned, Mahou San Miguel and its personnel are characterized by their passion for what they do, the quality, tradition, and the brewing expertise transmitted from generation to generation over more than 128 years of history. But above all that, it is their values what have brought them here. They promote innovation; they enjoy doing things right, creating businesses and favorable environments, always striving for excellence, with their main focus placed on people. This is why we decided to ask the Department of People and Organization whether we could design and implement a program for them.

#### **3.1.1. Background information**

Even though there is plenty of literature on the mindfulness theory and practice globally, we only found the following investigations on how to design and implement a comprehensive mindfulness program in the work field; as aforementioned in section 1.2 of this study’s theoretical framework.

The objective of the first study “*Developing leader through mindfulness practice*” was to examine how mindfulness training and practice might impact indicators of three capacities identified as critical for leading in the twenty-first century: resilience, leading in complex contexts, and collaboration. The findings suggest that mindfulness can be learnt and developed by executive leaders, as long as they practice for at least 10 minutes per day (Reitz, Megan, Waller, Lee, Chaskalson, Olivier, Rupprecht, and Silke, 2020).

The objective of the second study “*Workplace mindfulness and its effects on staff auditors: Audit Quality - Threatening Behavior*” was to investigate the effect of staff auditors’ workplace mindfulness and reduction of premature signed off audit procedures. The results underscore the importance of workplace mindfulness in increasing quality of premature signed off audit procedures (Herda, Cannon, and Young, 2019).

The next study “*Leader, Mindfulness and Employee Performance: A sequential mediation model of LMX quality, interpersonal justice and employee stress*”

examined the relation between leader mindfulness and employee performance through the lenses of organizational justice. Several hypotheses were proposed in this study; among them they found that the more mindful leaders are, the higher the leader-member exchange (LMX) quality is. They also found that the relation between leader mindfulness and LMX quality is mediated by employee stress and their perception of interpersonal justice (Reb, Chaturvedi, Narayanan, Kudesia, and Ravi S., 2019).

All these investigations and studies we have found regarding the implementation and design of a workplace mindfulness program, either focus on one department or on work team leaders. The importance of the design and development of the “Golden Minute” program is that it is comprehensive and oriented towards the whole organization, from technical/administrative personnel, to the senior members of the company.

### **3.1.2. Planning**

The “Golden Minute” program is part of the “*Somos Mahoufulness*” Micro Master project, which will start in September, 2020, with the launching of a short-term 6-video course focused on mindfulness basic aspects, whose purpose is to familiarize MSM population with this practice, directed and starred by Psychiatrist and University Professor, Dr. Javier García Campayo.

Based on the launching of these 6 videos (see section 3.2.3 – Main materials), we have designed 17 pills to carry out at the beginning of every TOP SEM meeting (Mahou San Miguel Excellence System) held in the whole organization (See section 1.3.1 – Study’s objectives).

Additionally, for those individuals who would optionally want to complement the mindfulness practice outside the workplace, we have designed 10 pills to practice during the afternoons to increase acceptance and adaptation ratios through breathing, emotions and senses; and on the other hand, we have designed 10 pills to increase compassion ratios.

As we have already proposed, both in the general and specific hypotheses, we believe that mindfulness practice through these materials will increase concentration levels during the TOP SEM meetings. It will also improve mindfulness, acceptance, adaptation process, and compassion levels in the personnel.

In order to verify these hypotheses, we organized a three-month measuring system for 48 MSM workers, divided into 6 groups. Three of them are located in MSM headquarters, one group of senior members, one group of middle employees, and one group of administrative personnel. On the other hand, the remaining three are located in the Alovera manufacturing plant, in the Province of Guadalajara. These later groups are also formed by senior members, middle employees, and technical manufacture personnel.

**Mandos Altos Central**

Titán, 15 - Martes 10.30 h

Sujeto 1  
Sujeto 2  
Sujeto 3  
Sujeto 4  
Sujeto 5  
Sujeto 6  
Sujeto 7

**Mandos Altos - Alovera**

De Lunes a Jueves 14.00 h / Viernes 11.00 h

Sujeto 1  
Sujeto 2  
Sujeto 3  
Sujeto 4  
Sujeto 5  
Sujeto 6  
Sujeto 7  
Sujeto 8  
Sujeto 9  
Sujeto 10

**Mandos Medios Central**

Titán, 15 - Martes 09.30 h

Sujeto 1  
Sujeto 2  
Sujeto 3  
Sujeto 4  
Sujeto 5  
Sujeto 6  
Sujeto 7

**Mandos Medios - Alovera**

Lunes, Miércoles & Jueves 09.30 h

Sujeto 1  
Sujeto 2  
Sujeto 3  
Sujeto 4  
Sujeto 5  
Sujeto 6  
Sujeto 7  
Sujeto 8

**Administrativos Central**

Titán, 15 - Martes & Jueves 12.30

Sujeto 1  
Sujeto 2  
Sujeto 3  
Sujeto 4  
Sujeto 5  
Sujeto 6

**Técnicos Base - Alovera**

Lunes a Viernes 15.30 h

Sujeto 1  
Sujeto 2  
Sujeto 3  
Sujeto 4  
Sujeto 5  
Sujeto 6  
Sujeto 7  
Sujeto 8  
Sujeto 9  
Sujeto 10

The schedules of the TOP SEM meetings are arranged on different days of the week and at different times. The measurement calendar we organized to process the data by the end of the study is the following:



# IMPLEMENTATION OF “MINUTO DE ORO” PROGRAM IN MAHOU SAN MIGUEL

		L	M	X	J	V	S	D	L	M	X	J	V	S	D	L	M	X	J	V	S	D	L	M	X	J	V	S	D	L	M	X	J	V		
M E D I C I O N	MARZO		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31				
				TMA								TMA						TMA						TMA												
				TMM								TMM						TMM						TMM												
				TAD			TAD					TAD						TAD						TAD			TAD									
			AMA	AMA	AMA	AMA	AMA				AMA	AMA	AMA	AMA	AMA			AMA	AMA	AMA	AMA	AMA			AMA	AMA	AMA	AMA	AMA			AMA	AMA			
			AMM		AMM	AMM					AMM		AMM	AMM				AMM		AMM	AMM			AMM		AMM	AMM				AMM	AMM				
		ATC	ATC	ATC	ATC	ATC				ATC	ATC	ATC	ATC	ATC			ATC	ATC	ATC	ATC	ATC			ATC	ATC	ATC	ATC	ATC			ATC	ATC				
	M I N U T O	ABRIL			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
																			TMA						TMA											
																			TMM						TMM											
																			TAD						TAD											
				AMA	AMA	AMA						AMA	AMA	AMA	AMA	AMA			AMA	AMA	AMA	AMA	AMA			AMA	AMA	AMA	AMA	AMA			AMA	AMA	AMA	AMA
			AMM	AMM							AMM		AMM	AMM				AMM		AMM	AMM			AMM		AMM	AMM				AMM	AMM				
D E O R O	MAYO				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29			
																		TMA						TMA												
																		TMM						TMM												
																		TAD						TAD												
			AMA								AMA	AMA	AMA	AMA	AMA			AMA	AMA	AMA	AMA	AMA			AMA	AMA	AMA	AMA	AMA			AMA	AMA	AMA	AMA	
			AMM								AMM		AMM	AMM				AMM		AMM	AMM			AMM		AMM	AMM				AMM	AMM				

Sede		Alovera	
Mandos A.		Mandos A.	
Mandos M.		Mandos M.	
Administrativo		Técnicos	

As seen in the calendar, some of the meetings overlap in days and times; hence we decided to divide the workload managing the two locations by splitting our team into two groups, attending the first meetings more often, and progressively reduce our attendance once they start being more autonomous in the Golden Minute practices, and by the end of the measurement, as shown in the following date table:

### Mediciones Minuto de Oro

SEMANA	FECHA	Actividad	Lugar	Presencia	Virtual	9:30	10:30	12:30	14:00	15:30
1	Martes 03/03/2020	Inicio Líderes Grupo	Titan		Todos		Mandos Altos			
	Miércoles 04/03/2020	Cuestionario inicial	Alovera			Mandos Medios			Mandos Altos	Técnicos Base
	Jueves 05/03/2020	Meditación	Alovera			Mandos Medios			Mandos Altos	Técnicos Base
2	Lunes 09/03/2020	Meditación	Alovera			Mandos Medios			Mandos Altos	Técnicos Base
	Martes 10/03/2020	Cuestionario inicial	Titan			Mandos Medios	Mandos Altos	Administrativos		
3	Jueves 12/03/2020	Meditación	Alovera			Mandos Medios			Mandos Altos	Técnicos Base
	Martes 17/03/2020	Meditación	Titan			Mandos Medios	Mandos Altos	Administrativos		
	Lunes 23/03/2020	Meditación	Alovera			Mandos Medios			Mandos Altos	Técnicos Base
7	Martes 24/03/2020	Meditación	Titan			Mandos Medios	Mandos Altos	Administrativos		
	Lunes 13/04/2020	Meditación	Alovera			Mandos Medios			Mandos Altos	Técnicos Base
8	Martes 14/04/2020	Meditación	Titan			Mandos Medios	Mandos Altos	Administrativos		
	Lunes 20/04/2020	Meditación	Alovera			Mandos Medios			Mandos Altos	Técnicos Base
11	Martes 21/04/2020	Meditación	Titan			Mandos Medios	Mandos Altos	Administrativos		
	Lunes 11/05/2020	Meditación	Alovera			Mandos Medios			Mandos Altos	Técnicos Base
13	Martes 12/05/2020	Meditación	Titan			Mandos Medios	Mandos Altos	Administrativos		
	Lunes 25/05/2020	Cuestionario Final	Alovera			Mandos Medios			Mandos Altos	Técnicos Base
	Martes 26/05/2020	Cuestionario Final	Titan			Mandos Medios	Mandos Altos	Administrativos		

Libre
Alovera
Titan

Similarly, as seen in the previous table, we had planned giving them the measurement questionnaire to collect the data that was going to provide us with answers to the hypotheses proposed in the theoretical framework of this study.

Something we have not been able to carry out due to the aforementioned COVID-19 crisis in the introduction of the practical framework.

Finally, adjusting to this current global crisis, and despite the fact that we were not able to collect the data to verify the hypotheses proposed, Mahou San Miguel, and particularly, its Happiness Department led by Dr. Paloma Fuentes, have decided to carry on with the program and implement it in the whole organization, using the planning, and, ultimately, this project, in order to implement it on an ongoing basis as of September, 2020.

### 3.2.3. Main materials

Given the huge size of each video, and in order to show them with the best possible quality, people can access them following the links hereunder. The password to access them is: Minuto\_de\_Oro

- Mindfulness 1 - <https://vimeo.com/user120118231/review/441064308/9151a2d2d4>
- Mindfulness 2 - <https://vimeo.com/user120118231/review/441064530/08f068a100>
- Mindfulness 3 - <https://vimeo.com/user120118231/review/441064773/2b48ad6849>
- Mindfulness 4 - <https://vimeo.com/user120118231/review/441064924/0d7b79a0a8>
- Mindfulness 5 - <https://vimeo.com/user120118231/review/441065078/c0a5133e67>
- Mindfulness 6 - <https://vimeo.com/user120118231/review/441065193/8c2b17a0a6>

The program we have designed and developed is made up of 37 mindfulness pills to practice on a daily basis, since everyday life is the only thing there is, Jon Kabat-Zinn (2017).

These attention-on-the-present pills have been divided into three groups to be practiced in different moments of the day or for different emotional needs:

- Mindfulness – Measurement was conducted based on these pills. These were practiced at the beginning of each TOP SEM meeting.
- Acceptance – We have developed these pills for those people who wanted to continue practicing mindfulness on their everyday life. They are optional, and even though we recommend doing them at noon, they can be practiced whenever necessary.
- Gratitude - We have developed these pills for those people who wanted to continue practicing mindfulness on their everyday life. They are optional, and even though we recommend doing them in the evening, they can be practiced whenever necessary.

For the design and subsequent elaboration of the product, we have followed some common steps for all the pills, and they only vary in some minor details:

#### *Color*

Mindfulness pills have been designed in yellow, the color of the sun. It causes a good mood and joy; it is energizing but not aggressive. According to color therapy, it stimulates sight and intellectual activities, reduces fatigue and soothes the nerves. It

expresses cheerfulness, joy, excitement and affectionate feelings (European University of Madrid).

Acceptance pills have been designed in green, the color of nature. It soothes agitation and helps reduce fatigue. It expresses good health, peace, safety, and hope (European University of Madrid).

Gratitude pills have been designed in blue, the color of the sea. It is a color that expresses tranquility, safety, peace, and trust (European University of Madrid).

### Size

For the physical versions we have used two sizes, A-4 for mindfulness pills, and A-5 for acceptance and gratitude pills.

Mindfulness pills, as aforementioned, are practiced in the TOP SEM meetings. Panels are used during these meeting where all the information necessary to carry out the excellence meeting is visible. In order to make the pills more noticeable, without taking up so much space, we opted for an A-4 size.

On another note, acceptance and gratitude pills must be portable in order to be used in environments different from the workplace; hence we opted for an A-5 size, so that all the information can be visualized, as well as easy to carry around without taking up so much space.

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## AUTHORS

**Lenny Fabiola León Montaña**  
EAE Business School, España.

**Alexis Tatyana Rubio Osorio**  
EAE Business School, España.

**Jessica Carmen Carolina Valle Miranda**  
EAE Business School, España.

**Isabel María Cobreros Romera**  
EAE Business School, España.