‘Show me the compassion!’ Changing the organisational mind within construction industry

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Abstract: The construction industry is highly adversarial, with multiple parties each with their own agenda and needs drowning in the sea of uncertainty. This paper, through an extended literature review, introduced a theoretical model of how the organisational mind can influence organisational culture, with implications for all aspects of the construction industry. Finding new and innovative ways of building is going to take the shared experience of all the minds within the ‘organisation’. The outcomes of the research show that certain mental attributes are trained as a result of practicing self-compassion, compassion, empathy, perspective and mindfulness. Those practices for example and others potentially enable the culture within the organisation to flow through imitative learning, having a positive effect on stakeholders who interact.

Keywords: compassion; organisational mind; construction industry.

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1 Introduction

The importance of generating profit within a business is an activity that is embedded into the psyche of most organisations and the same is true for the Australian Construction Industry. Companies aim to measure success by profit and owners and shareholders expect no less. It is used by most, as a key indicator for performance, driving the decision-making process reporting to key stakeholders. The limitations of profit as a key performance indicator is that it often best represents the performance in the short term, is a means to an end, and rarely offers any insights. Cash flow is believed to be the main driver for why businesses fail. The next major perceived risk for businesses is hiring and firing, choosing the right team is crucial. The third cause for the failure of a business is thought to be culture. Organisations’ culture is seen to be a real factor to the success of business and often receives far less scrutiny and resources. Research has identified that more work needs to be undertaken to understand how culture affects an organisation and how it effects individual’s interpersonal relationships.

Traditionally when strategic managers have thought about productivity and efficiency, one of the last areas they looked to transition, was their organisations culture. In an age of rapid change, it is even more important to maintain a strong grasp of ethics. Kotter and Hesket (1992) argued that cultures that helped organisations adapt to external change, had performed higher in the long run.

New advances in the medical industry, in the food industry and in oil exploration, can offer clear examples of how rapid change can lead to unintended consequences. The over prescribing of antibiotics, genetically modified food, oil spills and their consequences are examples of how the ethics and behaviours can be formed by an organisational culture that is challenged. These organisations need to progress their workplace culture at the same pace as the external changes and technological advances, in order to learn from their failures. In addition, the construction industry has similar fast moving changes that can affect a manor of conditions, which have a negative impact in and around.

Developing and adapting the culture of an organisation can be a daunting and time-consuming task. An organisation can only progress in this area when there is a firm framework that will measure the current status of the culture, which it can extend and learn from. This then becomes the motivation to regulate the approach to culture within the organisation, allowing it to adapt to its own needs through flexibility, the flow of energy and information that comes out of integration – the linkage of differentiated elements of the system (Siegel, 2009). It is therefore, essential for organisations to develop understanding of culture, as these views and behaviour lead out into the community.
Companies that link non-financial measures and value creation stand a better chance of improving results (Osman et al., 2014). Thorsby (1995) writes that the interconnectedness of a combined system of cultural and economics could provide us with workable guidelines for policy analysis. Furthermore, any conceptualisation that furthers our understanding of these connections will address the failings of the unsustainable economic and policy practices.

Therefore, the aim of this paper is to study the landscape of ideas and further the understanding of the organisational mind, within the construction industry. The paper looks into supporting and empowering managers within the construction industry, to influence and shape the culture in which they work, to facilitate the flow of organisational learning.

Showing that individuals can be empowered to contribute to the culture of the organisation by developing the core attributes that foster integration. This includes self-compassion, mindfulness, awareness and compassion and it come through understanding the barriers to cultural learning; developing mental state attributes that facilitates priming; and strengthening the organisational mind to promote innovation and creativity.

The objective is to add to the growing development of tools and terms of reference to influence the culture, within organisations into the construction industry through extensive literature review. With this view, we explore and help discover the foundations of interpersonal integration, for the attuning of the cultural objectives within those organisations. Furthermore, the paper will attempt to tease out of the frame of current organisational cultural knowledge, a practice for creating synergies and integration. This includes promoting the ‘organisational mind’ as a major vehicle for change and establishing it as a foundation for the workplace culture, in the construction industry.

2 Literature review

2.1 Introduction

Understanding the definition and depths of our experiences of culture, particularly in the workplace, is a significant barrier to implement and manage culture in an organisation.

Throughout history, the study of culture has been shaped by many different disciplines. Each discipline is trying to comprehend the way in which a group’s culture is acquired, the implications of behaviours, methods of change and management.

In the literature review it became apparent, that the complexity of mapping individuals within the group to predict behaviours is very difficult and complex. In the traditional organisational models, large generalisations are made in order to simplify this complexity.

So what then? How can we shape and measure the culture in an organisation? We know that it is important to the success and profit of our businesses. Why then has this particular field not delivered any manageable theories that help us understand the dynamics of culture within organisations?

Enter neurobiology and neuroscience, with studies being carried out showing how we are wired for collaboration and that in fact its environmental factors that may impede
positive effects on organisational culture. Introducing mindfulness, compassion and empathy as key tools to promote cultural learning within the construction industry, will change the way companies do business. As the construction industry is steeped in deep cultural norms that make change to the organisational culture a significant challenge. The current organisational culture in the construction industry has developed practices that in this research are showing to preclude change in any sustainable way. This affects our ability to learn, innovate and adapt.

The productivity of an organisation as the literature suggest, can be affected by the culture. Organisations in the construction industry can do well in the short term with dysfunctional cultures, perhaps. In the longer term they often disappear, which presents us with a social cost that is rarely factored into the equations. Without a collective understanding of the basic drivers that govern culture, performance and profit will suffer.

2.2 Work place culture

‘What is organisational culture?’ This represents one of the obstacles amongst researchers. However, most researches see culture as something that the organisation have (Ankrah et al., 2009). The culture within an organisation is defined as a pattern of basic assumptions — invented, discovered or developed by a given group as it learns to cope with its problems of external adaptation and internal integration according to Schein (1985). The way we get things done, is used to describe a reflection of some of the common ideas of what a culture is. Further it is a unique configuration of norms, values, beliefs and ways of behaving that characterise the manner in which groups and individuals combine to get things done (Ankrah et al., 2009).

2.3 The organisational environment

The construction industry has many stakeholders that makes the operation complicated, in which many problems arise (Sommerville, 1994). Given the nature of construction and all its variables most of the products are one offs. Aligning groupings of professions can form subcultures within construction projects. This does not preclude them from having shared values across the entire organisation, and this is the overall goal (Ankrah et al., 2009). Confrontational contracting behaviours are well known barriers leading to a lack of innovation and indifference to research and development according to Egan (1998). Schein (1996) identifies three particular sub cultures that are often not aligned. This lack of alignment is perceived to cause organisational failure that can lead to low productivity, frustration, and a decrease in innovations.

Even those who are entrenched in old behaviours can transition providing that the feedback is provided to remind them of the desired behaviours. This communication can come in words or deeds and the latter is more powerful (Kotter, 1995). Rowlinson and Root (1997) found significant impact on the projects culture was seen to derive from the prehistory of the prior relationships rather than the conditions of the contract. Taking this into consideration organisational learning can begin through the analysis of its culture, and evolving the culture around its strengths. Kanji and Wong (1998) believe that the construction industry performances of the total quality system will not yield the best result without the creation of a quality culture. New methods need to be adapting to influence, beyond our postmodern observations.
The diversity of the team is not a variable to take into consideration when creating successful teams. Greater satisfaction can be attributed to teams that acquire and disseminate knowledge. Performance of the team can be linked to the learning support within the team, leading to the orientation to learning from the outside, to improve and to innovate. A focus on the individual’s skills of the team through the support of the team did not sufficiently improve the performance of the team. Even though the members of the team felt supported and satisfied (Lourenço et al., 2014). The sentiments expressed through the studies suggest that with clear leadership, communication and commitment, change in culture is achievable.

Through a questionnaire survey, it was reported that the main contractor was the most influential proponent in the culture of an organisation. Although not addressed in this research, it is inferred that a culture of an organisation may influence performance outcomes. In contrast, this was explored through the empiric and hypothesised relationship of a number of construction projects (Ankrah et al., 2009). Alternatively, Rynes et al. (2012) highlighted that the actions and motivations of an individual can make a change to the culture of the organisation. Discerning these two ideas could see that they are interdependent. The transformational leader, who has a direct effect on the culture, works within a humanistic framework that facilitates adaption to external elements, enabling higher performance in the long run (Kotter and Hesket, 1992; Bass, 1985).

Ogbonna and Harris (2000) found that a task-orientated leader had an indirect negative effect on performance. Xenikou and Simosi (2006) found in their study that it was a critical factor in their results. In a high performing organisation, the culture needed to include humanistic qualities in conjunction with strong focus. Moreover, the space required for the individuals to enact a positive organisational culture can only be managed through true leadership.

Culture is also influenced by the operation of the organisation. It is positive behaviour of the organisation that inherently is the catalytic to performance enhancement (Cheung et al., 2012), which can lead to an increase in profits. Here we find a strong correlation to organisational culture and profits. Measuring and dimensioning the organisational ethical culture is important for practical and theoretical reasons. The culture of a construction company can impose excessive workloads, time constraints and deadlines that can lead to work stress that have been linked to low levels of performance. Further, Australian construction workers experience strain-based work interferences at home, higher than any other occupational groups in international research. Enrenched in an out of balance work-life practice within the Australian construction industry is the perception that long hours equate to a worker’s commitment and productivity (Lingard et al., 2012).

Through the examination of 134 medium and large-scale Turkish construction companies, Albayrak and Albayrak (2014) found that a positive impact to the organisational culture happened through a keeping cultural pace with the external environment, and managing expectations within the internal environment, aligning characteristics. Performance should not only be assessed by measurable benefits, but also by the sustaining performance improvements of contractors and their ability to address the consequences of risk (Law and Chuah, 2004).
‘Show me the compassion!’

Creating enforceable training and procedural frameworks prove to be insufficient as research and anecdotal evidence suggest that ethical breakdowns can occur if fundamental structural change is not made through the corporate culture. The ethical businesses climate success depends on all stakeholders. Any serious change in building sustainable ethical cultures will come from an in depth review of the ‘needs assessment’ of all organisational stakeholders (Jondle et al., 2013).

2.4 Mindfulness at the heart of organisational culture

Every action and every intention has consequences, and only through awareness and mindfulness can stakeholders promote cultural health. With mindfulness, we can improve emotional intelligence that can foster ‘compassion’ as one of the neglected elements within the western framework. The power of vulnerability helps us connect with our fellow collaborators at work. Acting with integrity helps us maintain these relationships. Compassion generated through mindful awareness is a vehicle that promotes the wisdom we need to exercise this.

Baumeister and Leary (1995) discuss the existing evidence supporting their hypothesis, that the desire to belong is a fundamental human motivation. We believe that this is the most significant construct in the ability to understand human nature and its desire to seek interpersonal attachment. It appears to be associated with cognitive function and emotional regulation. Furthermore a lack of social attachment can lead to illness, and it effects well-being. The mind defined by Siegel (2006), as a process that regulates the flow of energy and information. The mind benefits from the self-regulated brain circuits, which may be helping to regulate the flow of energy and information.

Siegel (2001) and a range of scientists from developmental and cognitive neuroscience, believe psychological wellbeing and emotional resilience can be synthesised into an integrated framework that promotes mental processes that directly facilitate positive interpersonal experiences. Relationships that create empathy out of this framework promote health well-being and also integrate for mutual benefit; this concept is referred to as ‘mindsight’. In the absence of integration can lead to chaos, rigidity, inflexibility, maladaptive, incoherent, deflated and unstable behaviour (Siegel, 2006). Siegel (2007) highlights the findings of research that scanned the brain of two groups; group one the mindful novice and group two the seasoned meditators, who have a well formed practice in mindfulness training. The importance of meditation and its positive effect ‘to just live in the moment’ promote activity in the middle prefrontal regions of the brain.

Siegel (2007) highlights the findings of research that scanned the brain of two groups; group one the mindful novice and group two the seasoned meditators, who have a well formed practice in mindfulness training. The importance of meditation and its positive effect ‘to just live in the moment’ promote activity in the middle prefrontal regions of the brain.

Little empirical research has investigated the degrees in which individuals are mindful in dynamic workplaces and how this is affecting performance. Mindfulness is positively related to vitality, life satisfaction and interpersonal relationship quality and it is negatively related to depression, anxiety and stress (Dane and Brummel, 2013). Mindfulness and the link to anxiety in the work place could improve and provide insight into how to behave ethically. Behaviour that is self-interested and unethical in the work place according to some studies is shown to be related to anxiety both induced and measured. Through cheating and untruthful self-reporting, anxiety is thought to be the state of mind that catalyzes this negative behaviour, mediated by a perceived threat (Kouchaki and Desai, 2014).
Cultivating an ethics-based trust as the main competency of an organisation will eventually lead to a sustained competitive environment. Rising numbers of scandals and pay inequities are being attributed to corporate moral deficiencies (Yazdani and Murad, 2014). There is a debate that ensues and self-esteem is at the centre. This often sought after predisposition is a measure in which we value ourselves positively often at the comparison of others. The problem lies not in that you have high self-esteem, but more about how did you get it. The downside to having high self-esteem is narcissism, prejudice and bullying. Self-compassion is thought to be the alternative, as a positive way of judging and evaluating, focusing on interconnection not separation (Neff and Dahm, 2014). A normative conformity study of masculinity takes 145 heterosexual men and examines their relationship to trait shame, self-esteem, and self-compassion. Results demonstrate that ‘higher levels of self-compassion were related to lower masculine norm adherence, lower trait shame, and higher self-esteem’ (Reilly et al., 2014).

2.5 Compassion counts

Siegel (2009) believes that mindful practice is at the heart of integration, as it promotes self-and other-focused compassion within healthy development. Daniel Siegel and four other scientists met with the Dalai Lama, a point made by his holiness, highlighted the significance of ‘mind training’, as a way of promoting compassion. These reflection skills are essential in our building of interpersonally integrated relationships, through internal attunement. It makes it a kinder, more compassionate place for all (Siegel, 2009). Building on the work of Daniel Goldman, Richard Boyatzis, Annie McKee and others, ‘Google’s jolly good fellow’ Chade-Made Tan aim was to introduce mindfulness programs, to cultivate the emotional intelligence skills that are a vital part of effective leadership (Trisoglio, 2013).

The views of Frost (2003) and other prominent researches of his time at least opened up the dialog of humanising people working inside organisations, as people who suffer, people who care, and people who individually and collectively feel pain. Managers interested in the science of compassion were catalyzed by Frost’s (1999) proclamation that compassion counts. While the advance of science and scholarly contribution to care and compassion have been made, a number of management scholars (e.g., Ferraro et al., 2005; Ghoshal, 1996; Khurana, 2007; Mintzberg, 2005) have been observing trends that increasingly show a moving away from the humanistic endeavours and an embracing of models that are more self-interested. Future theory acknowledges that academia can play its part to bring this into balance. Care and compassion can work symbiotically driving motivation and innovation (Rynes et al., 2012). If this where to move to the forefront of leadership and scholarship the results might be far-reaching. ‘Even patron saint of self-interest Adam Smith the godfather of economics wrote of the positive effects of compassion’ (Rynes et al., 2012). He wrote that empathy and compassion were at least as important as self-interest (Smith, 1976) where this point has been obscured through organisational models that promote the assumption that human nature consist only in individual self-interest. De Waal (2009) making the case through scientific study, being in tune with others and being empathetic is central to human interactions [Rynes et al., (2012), p 505], acknowledges the depth in which the intellectual history understood compassion. Aristotle describes it as ‘the misfortune of one believes to have befallen on another’ and compassion for Plato was merely a focus primarily on the emotions.
Interesting to note that Aristotle, in addition, thought that ‘the other persons suffering is not trivial, and that it is unmerited, and that it is something that might befall the self’.

The English language introduces compassion – Latin root ‘passio’, which means suffer, paired with the Latin prefix ‘com’ meaning together – to suffer together. Here compassion is seen as an inroad to connection. Long term partnering in the construction industry may have the advantage. It can create the environment to foster and grow the emotional capacity to its organisation. Creating a workplace that potentially fulfils its stakeholders’ emotional needs, whether they be directly employed or not. Communication and an environment that allows mindfulness is said to increase the noticing of suffering.

Pressure for productivity and efficiency can reduce the likelihood that a fellow employee will notice another’s suffering (Frost, 2003). This could be explored further as there must be a middle ground that resides between productivity and human suffering. Perhaps realising that pressure can be displayed in many forms but if it exists without compassion, its long-term effectiveness is diminished. Observing that there is a three-part process hindging on the interrelationship of self and other in the midst of suffering (Kanov et al., 2004) – how it is manifested in organisations? Is it through attention to or noticing of suffering; empathic concern, felt relation with the other; and action to lessen or relieve suffering.

It is thought that over time a collective approach to compassion helps organisations to develop resilience, which promotes organisational healing (Powley and Cameron, 2006). Compassion can be measured as a personal trait, conceptualised and measured in organisations. The Facilitating of noticing, feeling and responding to suffering can be ways of measuring compassion within the organisation (McLelland, 2010). Avramchuk et al. (2013) are fostering through the discussion that compassion is more than just a specialised trend in positive organisation behaviour, furthermore it highlights that compassion has not yet received the sustained attention in organisational development. An alternative view sees organisational compassion, for the purpose of shaping employee subjectivity, constantly being re-defined and re-evaluated. This we may think as a phenomenon that promotes the greater ‘good’ but may be used as a mode of power. Tracing the human resource movement from the 1930’s to 1980’s we can reveal how the constant redefinition and interpretation of organisational compassion gives way to the socio-political needs of any given historic period (Simpson et al., 2014).

A significant impact on the growth through positive ideas generated by managers of small to medium enterprise’s through compassion (other-profitability and interest) and passion (self-profitability and interest), with compassion having the most significant effect (Brink, 2015). Higher levels of self-compassion are linked, through a study on conflict situations, to promote authenticity, compromise and relational well-being.

### 2.6 Cultural neuroscience

Culture neuroscience, an interdisciplinary field studying the bidirectional influence of culture and examine the effect that culture and genes have on the brain and behaviour. Chiao (2009) tries to bridge the gap between the social and natural sciences as Snow (1959) famously called the ‘two cultures’, through integrating the methods from cultural psychology, brain sciences, and population genetics. This study gives rise to the transmission of culture in the micro and macro timescales, and its effects on the human brain by the influence of values, beliefs and practices.
Cultural learning according to Bates and Plog (1990, p.7) is a system of “shared beliefs, values, customs, behaviors, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning”. This Losin et al. (2009, p.3) “highlights a critical point that culture is not merely just a sum of cultural products; beliefs, values, customs, behaviors, and artifacts, Instead culture is created through the transmission and modifications of these products”.

The human mirroring system is proposed by some to be at the core of imitative learning, “because mirror neurons provide a neural mechanism for paring action observation and action execution” [Losin et al., (2009), p.181]. Distinct mechanisms for perceiving and experiencing emotions are found to be processed the same way which implies that we are more than appraising the emotions of others but experiencing them. Neural resonance is how it is thought this phenomenon of mirroring others is achieved, with implications to groupthink, emotional contagion and the core process to empathy (Christov-Moore and Iacoboni, 2015).

An observation of the motor ‘command’ neurons firing in the frontal lobes of monkeys has lead to interesting new field of science that explores how we are wired for empathy. Mirror neurons are thought to be one of the ways in which Innovation is spread through culture (Ramachandran, 2000).

It is believed that more than 20% of our motor ‘command’ neurons are on the lookout for the behaviours in others. It is known through scientific experiments that our brain specifically the mirror neurons, can be activated through observation. An action performed for which motor neurons fire can also induce firing in the motor neurons of another merely through observation (Ramachandran, 2000). In addition, the interchanging of these firing motor neurons, which are facilitated by the mirror neurons, can be shown to improve associating learning, acting as a primer (Christov-Moore and Iacoboni, 2015).

This affect exists in the sensory neurons in the brain as well, and is thought to be the underlying mechanism for empathy. Much is still to be learned about the mirror neurons in the field of neuroscience and how they relate to both empathy and imitating. Although enough is known to establish that, we humans by default are much more comfortable in collaboration than in isolation (Losin et al., 2009).

Ramachandran (2015) believes that mirror neurons are the driving force behind the great leap forward in human evolution. The single most unreported important story of the decade says Ramachandran. Predicting the mirror neurons will do for psychology what DNA did for biology. He’s article published on a website called third culture refers to Rizzolatti’s discovery. The emergence of language could have been precipitated by primitive gestures laying down a communication system that allowed for the emergence of language. Rizzolatti recorded the mirror neuron activity in monkey’s prefrontal cortex. It was in response to an activity performed, a highly specific action with its hand. It was thought that this activity in the cortex was related specifically for the moto neural command to control the movements but the same neurons fired in another when that monkey just observed the action.

With knowledge says Ramachandran ‘of these neurons you have the basis to understanding empathy, imitation learning, and even the evolution of language. Any time that you watch someone doing something, the corresponding mirror neuron might fire in your brain’. Giving rise to understanding other, might explain the rise in intelligence and evolution of innovation and technology.
2.7 Application to construction industry

As mentioned earlier, the construction organisations are also conducting activities to make more profit. The workplace culture within the industry is highly complex (Gann and Salter, 2000) and in such environment, the welfare of employees and subcontractors must be pursued through coherence in the industry’s policy. One of the ways in which organisations within the construction industry would sustain their competitive advantage is by rewarding employees. New ideas should not be lost to the daily routines nor the organisations hierarchy. Leaders and managers in the future will need more than just business acumen, strategic development and interpersonal skills to ensure that the right ethical decisions are being made. The research indicating that without reforms, current methods for insuring ethical restraint will fail to have a positive long-term effect in the ethical decision making process (Jondle et al., 2014). Therefore, the creation of reliable instrument for measuring an organisational ethical culture is both practical and important according to this report (Jondle et al., 2014). These behaviours that can be reinforced through organisational culture will enable companies to have a real survival edge in the fierce global market (Hartmann, 2006a). Forward-looking construction companies are taking the risk to form cultural changes in an effort to improve their competitive and innovative edge. In fact, this type of change is seen as an instrumental for their improved efficiency and productivity as the research shown (Cheung et al., 2012). Organisations improve when their organisational culture is positive with innovation being the distinct factor driving performance (Cheung et al., 2012). These organisations are driving competition in a global environment, delivering better services than their competitors as a result of their culture being positive and innovative (Ankrah and Langford, 2005; Hartmann 2006a, 2006b).

3 Discussion

The organisational brain has evolved into a series of actions that facilitate the forming of culture. The paper presents a model of applying the implied findings of mirror neuron and cultural neuroscience through research, modelling the affect of mental attributes on organisational mind, priming it to the flow of culture in the workplace. Enabling the organisational mind to be connected and attuned in a way that is conducive to producing learning, creativity and innovation.

There is significant evidence to suggest that the workplace culture can and does influence profits of those in the construction industry. Construction companies’ main source of capital is human and this reality makes organisations incredibly beholden to the influences of organisational culture. Driving human capital within organisational culture is the organisational mind. The organisation mind exhibits biases that alter focus and attention which are key components to cultural learning.

Reverence and similarity are thought to be the natural representations of this learning, attracting our focus and attention. The former is having our best interests at heart. The latter, mimics us; they have similar shared experiences and conditioning, an equal or someone who helps us best to understand who we are. Understanding bias and their effect, help us to develop practices in the construction industry that limit the resistance to
cultural learning. ‘Organisational minds’ in the construction industry operate more effectively when they share information and share innovation through learnt experiences.

Mirror neurons and other neurobiological functions are biased by similarity and reverence. This process could explain why humans have adapted so well, enabling a mechanism for shared experience through collaboration. The significance of this for organisational culture is; it could potentially be the foundation for how we share experiences, beliefs, products, behaviour and values that shape the organisational mind in the construction industry. Not to suggest that this is the only way we learn and exchange culture, as conceptual thinking and trial and error play important roles in reinforcing learning as well, although these cognitive methods free of emotional drivers that tend to be modelled in isolation.

The organisational mind and culture in the construction industry, embraces practices that turn our attention away and affect these cultural learning bias. Cultural learning bias are being influenced in a way that results in individuals not advancing innovation and creativity. The barrier to innovation is cultural; innovation comes out of shared experiences. There is potentially more division driven through factors like scarcity, competition and specialisation driving individuals into isolation and the mental states that diametrically opposed to the natural environment of the organisational mind more open to cultural learning and imitation.

Practices within the construction industry obstruct and impede the natural process of organisational cultural learning. This directly is affecting profits and the success of the businesses leading to unproductive work practices.

For example, teaching a young apprentice.

“My apprentice was more capable than I was at his age yet he didn’t take the opportunity to learn from the behavioral norms of the site, he was just too distracted in my opinion. There were times when everyone onsite was fully committed to a behavior, his mirror neurons just didn’t respond, normally when you have that atmosphere its infectious. His behavior at times seem to be self-orientated, he lacked a willingness to serve often caught up in an individualistic mind set. This I don’t think is an attitudinal observation that is unique to my generation, in fact I recall hearing similar observations from my employers when I was a younger worker.”

The activity of mirror neurons can and do vary. This might simply be put, that some people are more empathetic than others. Furthermore, research in autism is highlighting that there is no or limited activity of mirror neurons. It is likely that the mind varies, in terms of its ability to adapt cultural learning and or is more or less susceptible to change within a pre-existing culture. Therefore, we hypothesise that the degree in which we express our selves within our cultures is related to in part how active our mirror neurons systems are. Adding more to this, that we can change and adapt this phenomenon by the way we manage our mental state attributes, within the course of our biological limitations.

Having outliers, learning entirely from their own experiences, not being enabled by the culture, not connected to others directly through shared experience have some unique advantage. The other extreme is having placed too much value on the learning through
the experience of others, without the use of cognitive reasoning. This simplistic rational can explain much, if you follow the idea that having too much empathy might affect your behaviour within an organisational culture. An example below brings some pragmatism to this insight, for why men in the construction industry might avoid the emotional behaviour of other men.

“Let me firstly conceptualize the process of how your empathic system observes another in pain. If you were to imagine witnessing a needle being plunged into the hand of another. What do you think you might feel? How does this relate to you mirror neurons? In fact, if you were to monitor the brain of the observer, of this situation in an FMRI the brain would mirror and fire in the same way in the same region as the person receiving the needle. This mirroring of another’s pain will continue until another independent sensory system probes the skin of the observer, referencing the area that is seen to be in pain. Until awareness has been registered to this system, it’s not my hand stupid it’s his, the empathetic event will continue. Without this sensory system there would be no separation between the observer and the observed, only separated by our skin.”

“This process is not conceptual or cognitive, it is a shared experience. The information that is transferred through this experience couldn’t be communicated with such speed or efficiency by any other means.”

“Emotional and physical pain bears little difference in the neurons of the brain. This relates to the scenario of men for example who avoid emotional behavior on the building site. If a noticing of another who is in emotional pain is unchecked by a system of emotional self-referencing (through awareness of one’s own emotion) it could lead to an overloading of empathy-mirror neurons through shared emotional pain. Leading to avoidance, distancing and or disassociation.”

In conclusion this argument could support the notion that the response of the mirror neurons and their effect can be adapted. The mental state of awareness of one’s own emotions would precipitate the behaviour of avoidance therefore changing or influencing the organisational culture through collaboration, participation and association.

Research carried out on the brains of Tibetan Monks show large activity in the regions of the brain where empathy and compassion are thought to be expressed. Further research with non-meditators showed significant improvement in these same brain regions within months of practice. If empathy, compassion and focus can be trained then there is a very high likelihood that positive mental state attributes can be advantaged by this training. A correlation could exist between initiating a practice in empathy, compassion and focus which in turn enhances the ability to improve imitation learning, therefore, affect organisational culture.

The organisational mind model presents a way of priming the mental state attributes, for imitative and reinforced learning. If culture is an expression of these factors, then a correlation to how adaptive traits, behaviours and values are integrated, relating to the priming of the organisational mind. Hence, why it is important for an organisational mind to be focused – know what information is important, compassionate – break down the walls of difference, and allow empathy – or information collaboration.
4 Empathy for compassion – building the organisational mind

Mental state attributes create the environment that primes the organisational mind inducing the flow of culture through having:

- mindfulness – focus/awareness
- perspective – interpersonal/intrapersonal
- empathy – shared experience
- compassion – antidote for anger and motivator to ease others suffering
- self-compassion – replacing self-esteem, decreasing narcissism.

The theory of mind and effects on culture needs to be kept at great distance to the work place, as the current organisational culture prohibits the exploration or change of existing cultural norms. Application of pragmatic solutions need be implemented bridging the gap between what is known and what is practiced. As it has been suggested in a range of new research, mindfulness, perspective, empathy and compassion can all be trained offering the organisation mind an opportunity to rewiring pre-existing neural pathways through neural plasticity. The conception model is therefore not a working model but a theoretical model helping to explain the effects of organisational culture.

Figure 1 Organisational mind model of promoting cultural exchange (see online version for colours)
‘Show me the compassion!’

Table 1 Description of elements within the organisational mind model of promoting cultural exchange (from Figure 1)

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<th>Presence</th>
<th>Emotions</th>
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<tbody>
<tr>
<td><strong>Interoceptive awareness</strong>&lt;br&gt;Awareness of the internal state of the body and emotions of ourselves and others. It enables us also to have a more accurate judgment of others emotions. To tune into the body creates an ability to be in the here and now. This can help us to notice of others which is the first step to showing compassion (Max Planck Society, 2013). Reflection on oneself can increase an understanding of others (Ramachandran, 2012).&lt;br&gt;Fear modulation&lt;br&gt;The organisational mind cannot be insulated from empathetic bias. It experiences efficiency when obtaining beliefs, practices and knowledge in certain content and the context for which it is observed. It is knowing that for example we show bias for familiarity and for reverence (Losin et al., 2009).&lt;br&gt;Ego&lt;br&gt;Thinking blah blah blah, are thoughts that are mainly centre around the ‘I’. Either made up stories of the past or the present. Thoughts are mainly centred around ourselves, it is often a distraction to be thinking. It can detract from the job at hand and or the ability to connect with ourselves and others. There is time to think, for example, planning has a place. Thinking done to frequently reduces our ability to absorb, imitate and empathise with others. Thinking is an activity that is found to happen in the brain in a region called the default network mode, this area is separate to regions of the brain that is involved in problem solving, more important for the majority of our cognitive work.&lt;br&gt;Affect&lt;br&gt;Generating and guiding our emotions can put us in a frame of mind that is more open to prosocial behaviour. Emotions cannot be selected out; we cannot choose to experience one without all. Our emotions are often the fuel that drives motivation both in a positive and negative way. Acceptance is an element of affect that offers a method for dealing with difficult feelings that emanate from our emotions (Max Planck Society, 2013). Neuroscience has found that the process of viewing emotions in others and experiencing are them in ourselves is the same. Rather than solely appraising the internal states of others, we experience it directly in ourselves.</td>
<td><strong>Regulation</strong>&lt;br&gt;Regulation can be linked to the cultivation of compassion and in neuroscience studies have also been linked with cognitive control. Emotional balance is the regulation of emotions the can be destructive and harmful. Attachment theory suggests that we have a greater capacity to learn in environment where there is emotional balance.&lt;br&gt;Fear modulation&lt;br&gt;Fear a primary emotion shuts down or ability to engage the areas of the brain that promotes pro social behaviour. Fear can evoke a fight or flight response and is highly contiguous in influencing others to respond in the same way. The way a culture relates to the fear that is present from another group might show that a borderless approach to threats reduce the response measured in the amygdala (Chiao et al., 2008).&lt;br&gt;Affect&lt;br&gt;Generating and guiding our emotions can put us in a frame of mind that is more open to prosocial behaviour. Emotions cannot be selected out; we cannot choose to experience one without all. Our emotions are often the fuel that drives motivation both in a positive and negative way. Acceptance is an element of affect that offers a method for dealing with difficult feelings that emanate from our emotions (Max Planck Society, 2013). Neuroscience has found that the process of viewing emotions in others and experiencing are them in ourselves is the same. Rather than solely appraising the internal states of others, we experience it directly in ourselves.</td>
</tr>
</tbody>
</table>
Table 1  Description of elements within the organisational mind model of promoting cultural exchange (from Figure 1) (continued)

<table>
<thead>
<tr>
<th>Cognition</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Metacognition</strong></td>
<td>Concentration/focused attention</td>
</tr>
<tr>
<td>Being aware of the cognitive state.</td>
<td>This action cascades the abilities of all the</td>
</tr>
<tr>
<td>Awareness of awareness. Perspective taking</td>
<td>intended disciplines to achieve an organisation</td>
</tr>
<tr>
<td>on one’s thoughts and mental processes.</td>
<td>mind that is open to the transference of culture.</td>
</tr>
<tr>
<td>Knowing that thoughts are not who we are but</td>
<td>The act of focused attention creates a lens in</td>
</tr>
<tr>
<td>just a mental process that arise and fall,</td>
<td>which clarity arises inside and out gaining a</td>
</tr>
<tr>
<td>knowing that in others to. Not allowing the</td>
<td>wider perspective. Interrupting rumination and</td>
</tr>
<tr>
<td>weight of these thoughts to decouple us from</td>
<td>multi-tasking (Max Planck Society, 2013).</td>
</tr>
<tr>
<td>connection with others i.e., mindfulness</td>
<td></td>
</tr>
<tr>
<td>(Akturk and Sahin, 2011).</td>
<td></td>
</tr>
<tr>
<td><strong>Beliefs</strong></td>
<td></td>
</tr>
<tr>
<td>Wherever there are borders like social groups</td>
<td></td>
</tr>
<tr>
<td>and beliefs that reduce our flexibly to</td>
<td>Pro social behaviour is a fundamental</td>
</tr>
<tr>
<td>explore different ideas, empathy is reduced.</td>
<td>element for living in a society. MNS provides</td>
</tr>
<tr>
<td>Beliefs can reduce our empathy by way of</td>
<td>a mechanism for pairing action with observation,</td>
</tr>
<tr>
<td>division and by bias.</td>
<td>making it a formable component to imitative</td>
</tr>
<tr>
<td><strong>Perspective</strong></td>
<td>learning. A number of studies found that</td>
</tr>
<tr>
<td>An important state of mind to be in when</td>
<td>imitative learning that involved sequences;</td>
</tr>
<tr>
<td>bearing down on you is a barrage of stimulus</td>
<td>timing and task dynamics believe pure</td>
</tr>
<tr>
<td>ready to sweep you away from a world of</td>
<td>observation has the same impact on</td>
</tr>
<tr>
<td>connection. What we perceive as real and what</td>
<td>learning as motor practice. Imitating</td>
</tr>
<tr>
<td>is not, can often be driven by our life</td>
<td>behaviour can be seen as the mainstay of</td>
</tr>
<tr>
<td>experience and conditioning. Being able to</td>
<td>cultural learning (Losin et al., 2009)</td>
</tr>
<tr>
<td>detach from what seems to be reality at any</td>
<td></td>
</tr>
<tr>
<td>given moment through an alternative reality</td>
<td></td>
</tr>
<tr>
<td>enables our thoughts to not be anchored in a</td>
<td></td>
</tr>
<tr>
<td>concrete reality. This openness to ideas and</td>
<td></td>
</tr>
<tr>
<td>thought allows also for the mimic in us to</td>
<td></td>
</tr>
<tr>
<td>better match thoughts and ideas of others</td>
<td></td>
</tr>
<tr>
<td>creating stronger bonds (Max Planck Society,</td>
<td></td>
</tr>
<tr>
<td>2013).</td>
<td></td>
</tr>
<tr>
<td>Tomasello et al. (1993) describe culture</td>
<td></td>
</tr>
<tr>
<td>learning as form of social learning in which</td>
<td></td>
</tr>
<tr>
<td>perspective plays a critical role. Cultural</td>
<td></td>
</tr>
<tr>
<td>learning socially is favourable as it is less</td>
<td></td>
</tr>
<tr>
<td>costly and inaccurate than learning</td>
<td></td>
</tr>
<tr>
<td>individually (Boyd and Richerson, 1988).</td>
<td></td>
</tr>
<tr>
<td><strong>Communication</strong></td>
<td></td>
</tr>
<tr>
<td>Developing human connection, non-violent</td>
<td></td>
</tr>
<tr>
<td>communication and other techniques offer ways</td>
<td></td>
</tr>
<tr>
<td>of staying engaged and active with others</td>
<td></td>
</tr>
<tr>
<td>through the process of learning.</td>
<td></td>
</tr>
</tbody>
</table>
‘Show me the compassion!’

Figure 2  Conceptual model – facilitated cultural learning – the mental state attribute of the organisational mind (see online version for colours)

Table 2 Description of elements within the conceptual model (from Figure 2)

<table>
<thead>
<tr>
<th>Information</th>
<th>Imitation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presence</td>
<td>Presence</td>
</tr>
<tr>
<td>• Being in the moment leaves little ambiguity</td>
<td>• Sharing emotions of others through empathy.</td>
</tr>
<tr>
<td>• Focus and attention can be factors of empathetic bias, increasing meaning and retention of selected information.</td>
<td>• Sharing experiences of others through observation.</td>
</tr>
<tr>
<td>• Information is filtered through the lens of the ego; reality exist beyond the ego.</td>
<td>• To stronger sense of self/ego will negate the learning from others.</td>
</tr>
<tr>
<td>• Being more self-aware can promote collaborative behaviour.</td>
<td>Emotions</td>
</tr>
<tr>
<td>Emotions</td>
<td>Emotions</td>
</tr>
<tr>
<td>• Regulation of emotions can provide for greater reasoning and rationality.</td>
<td>• Contagion.</td>
</tr>
<tr>
<td>• If you flip your lid which is a description for a primal response to information, then the amygdala takes over presenting you with the option to fight, flight or play dead.</td>
<td>• Regulation of emotion can give us a greater capacity to learn.</td>
</tr>
<tr>
<td>• Information can motivate us through our emotions.</td>
<td>• Emotional intelligence.</td>
</tr>
</tbody>
</table>
Table 2  Description of elements within the conceptual model (from Figure 2) (continued)

<table>
<thead>
<tr>
<th>Information</th>
<th>Initiation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cognition</strong></td>
<td><strong>Cognition</strong></td>
</tr>
<tr>
<td>• Having perspective of information, developing awareness.</td>
<td>• Knowledge is experiential not conceptual.</td>
</tr>
<tr>
<td>• Our beliefs tend to place information in context, skewing the message.</td>
<td>• Awareness of awareness and perspective.</td>
</tr>
<tr>
<td>• Chunking allows for information to be efficient, at the cost some times of the detail.</td>
<td>• Cultural and social learning.</td>
</tr>
<tr>
<td>• Flexibly and agility can reduce the information becoming anchored or concrete.</td>
<td></td>
</tr>
<tr>
<td><strong>Action</strong></td>
<td><strong>Action</strong></td>
</tr>
<tr>
<td>• Focus and attention through action is consciously enacted in relation to information.</td>
<td>• Singular focus and Collaboration.</td>
</tr>
<tr>
<td>• Pairing the action of another can facilitate the intention of that information.</td>
<td>• Engaged, attuned and integrated communication.</td>
</tr>
<tr>
<td>• How information is communicated, by non-violent means.</td>
<td></td>
</tr>
<tr>
<td><strong>Priming</strong></td>
<td><strong>Model behaviour</strong></td>
</tr>
<tr>
<td><strong>Presence</strong></td>
<td><strong>Presence</strong></td>
</tr>
<tr>
<td>• Tuning into the internal state of ourselves and others.</td>
<td>• Tuned into the here and now.</td>
</tr>
<tr>
<td>• Our mirror neurons favour, reverence and similarity.</td>
<td>• Present.</td>
</tr>
<tr>
<td>• If we are to self-centred, we will be precluded ourselves from priming.</td>
<td>• In service.</td>
</tr>
<tr>
<td><strong>Emotions</strong></td>
<td><strong>Emotions</strong></td>
</tr>
<tr>
<td>• Tuning into the emotions of ourselves and others.</td>
<td>• Pro-social behaviour.</td>
</tr>
<tr>
<td>• Others emotions are likely to affect us unless regulated.</td>
<td>• Goodwill.</td>
</tr>
<tr>
<td>• Our frame of mind acts a primer.</td>
<td>• Borderless.</td>
</tr>
<tr>
<td><strong>Cognition</strong></td>
<td><strong>Cognition</strong></td>
</tr>
<tr>
<td>• Our thoughts if left unchecked distract us.</td>
<td>• Non-judgmental.</td>
</tr>
<tr>
<td>• If we see difference or similarity this can prime our beliefs.</td>
<td>• Enlightened.</td>
</tr>
<tr>
<td>• Perspective can allow for a distance to influences inside and out.</td>
<td>• Sensitive to others.</td>
</tr>
<tr>
<td><strong>Action</strong></td>
<td><strong>Action</strong></td>
</tr>
<tr>
<td>• Mindfulness, compassion and focused awareness.</td>
<td>• Self-compassion.</td>
</tr>
<tr>
<td>• Cultural products – behaviour, values, artefacts and beliefs.</td>
<td>• Non violent communication.</td>
</tr>
<tr>
<td></td>
<td>• Modelling learnt culture.</td>
</tr>
</tbody>
</table>

Examples of areas affected within the construction industry that could contribute to diminishing of effective leadership and support differences within the organisational mind.
Contracts and legal frameworks

- diverting the responsibility to those farther down the hierarchy who have the least amount of resources to deal with it
- fear and anxiety, knowledge workers spend more resources and energy focused on delivering products that fit the legal framework rather than delivering sound projects
- punishing those who fail changes the mental attributes of all, failure is a premium that facilitates learning.

Subcontracting

- creating in and out groups that do not learn from each other
- forming scarcity adding to fear and anxiety
- highly competitive environments within the organisation create division
- imitative learning process is limited by in and out groups
- the main contractor’s culture is less likely to be adopted by all
- innovation is thwarted as each group is too self-interested to share
- the fostering and creating little empires that inflame egos, reduce efforts for the greater good
- not supporting sustainable practices that reward successful skills.

For example, a hot topic at the moment is how the import of less than suitable building materials is affecting the construction industry. Often the risks and constraints bore by subcontractors are unrealistic.

An architect specifies a glazing contract, that a 20 story building be sourced from a supplier abroad. The savings to the client are huge, sometimes in these scenarios up to 70%, although it comes with risks. The quality cannot be compared with Australian manufacturers. Not only is the quality not comparable, the Australian manufacturers endorse and assure the quality by sharing the risk of what is being manufactured. In order for the architect to mitigate the challenges of using an off shore manufacturer. The architect will often insist that the subcontractor bear the risk. As the subcontractor is bound by legal agreements they often have no choice at least if they want to win tenders.

The architect in this case recognises the challenges and request that the subcontractor do a sample run on the first floor. The glazier takes delivery of the first floor, the architect approves it, in particular the colour of the glazing. Confident that all of the balances and checks are in place the subcontractor orders and takes delivery of the remaining 19 floors. The conflict arises with the architect and the glazing contractor over the colour variation between the two lots of installed glazing to the facades. Contractually the architect is all over it and the glazing subcontractor knows this. The negotiations lead by the architect proposes that the glazier take full responsibility for the difference in colour and replace the 19 floors of the high rise building with a new lot of glazing that satisfies his astatic views; as this was what the glazing contractor was agreed to in the contract. The architects' lack of empathy, perspective and compassion reduced the glazing contractor, who had served the construction industry loyalty for decades,
eventually into administration. The obvious and compassionate solution might have been not to take supply from such building materials abroad, with so many unknown variables surrounding the quality of supply. They also have attempted to replace the lower level instead, to match the other 19 floors, or live with the colour variation. These decisions often made in the construction industry, work in opposition, reinforcing the notion of ‘in’ and ‘out’ groups, formed through subcontracting and professional cultural divisions. Fostering the right mental attributes in this situation would lead to outcomes benefiting the team culture and the project schedule

**Human resources**

- Burnout in staff and a lack of job satisfaction comes as a result of the client and or the owner of the business placing unrealistic expectations which have the knock on effect of reducing value.
- Scarcity and competition reducing collaboration. If the mental states are not oriented towards the group, and are more individualistic, behaviour that is reinforced by scarcity reduces collaboration, as all retreat to save them.
- Training and education.
- Human rights.

**Health, environment and safety**

- Non-compliance creates division and reduces innovation. Unions and the like reduce the similarity of the parties, creating a ‘them’ and ‘us’ mentality. This could have the knock on effect of reducing jobs, health, safety and environmental gains through the lack of innovation, making the economy weaker, putting worker’s health at risk and reducing best practice for the environment.
- If all knowledge is disseminated in a framework that is theoretical, conceptual and cognitive, it will be creating inefficiencies in learning and the implementation of innovative practices.

According to research published by Lingard et al. (2014), culture has been identified as a casual factor for many industrial accidents. It has also been identified in the research that construction workers are highly vulnerable to physical and mental illness, with 22.1% operating as ‘Own account basis’ (owner operators). This research shows the self-employed workers often work longer hours experiencing higher level of stress at work and home. Less than 1% of the construction industry employs more than 20 or more people. Although the main contractor can have the flexibility in labour, it is also blamed for poor health and safety performance.

Organisational culture in these harsh environments stands little chance of creating the mental attributes required to exercise imitative learning. There is little that the priming of subcultures can do to overcome the separateness that exists. It is easy to see why the unions play such a crucial role in maintaining the little health and safety culture that remains, amongst all of this diversity. Although it comes at a cost to innovation, with the unions driving other agendas, creating a wedge between the knowledge workers and the decision makers.
In order for the culture of health and safety to improve, all stakeholders need to be in a position where there are no professional walls, allowing for behaviour, products, values and beliefs to be enabled through mental attributes through the ‘organisational mind’.

In 2001 CSRIO commissioned and issued a report: industry culture/a need for change. The report highlighted the difficulties in implementing change and managing culture. It also points to the efforts of groups and team’s that ultimately drive overall organisational change. This is where the organisational mind takes this one step further and facilitates individuals within the teams and groups to develop mental state attributes that stimulate the practice of mindfulness, perspective, empathy and compassion to ultimately change the overall culture.

“Culture change is likely to become more, rather than less, significant over the coming decade. Increasingly though, organizations will have to treat such change, not as a one-off, discrete phenomenon, but as a continuing process which constantly reviews, refines and improves the organization’s overall capacity to respond to external developments.” [Williams et al., (1993), p.xi]

The minds complexity is vast; it seems that its function is not entirely independent of our own actions. An organisation has within the dialogue of its culture, a collective consciousness which has been referred to as the organisational mind. The organisational mind is developed by the individual minds within the organisation. Creating a positive effect on organisational minds enables them to act in harmony. Within an organisation, individuals learn and model the values, beliefs and products inherent or established within the organisation. In order to affect organisational change, we need to focus on the elements that resist learning, shared experience and imitation.

The ability to arrive at a systematic way of interpreting the effects that the organisational mind has on organisational culture, would precipitate and augment the current behavioural findings. The construction industry is far behind in the consideration of organisational culture, as it potentially requires fundamental changes to its operational structures. Therefore because of the distance that exist between what is known about organisational culture in the Construction industry and what is being practiced. This divide offers an opportunity for a focused review and research as the construction industry stands to benefit the most.

Another finding in the vein of this research relates to the understanding of the personalities that are represented in an organisation. Known as the big five, do these personalities traits vary by the adoption of empathy, compassion and focus developed through the training.

Mirror neurons are seen to be playing a role and as the understanding of the theory of mind unfolds, the answer to these hard problems play a part in developing organisational harmony in the minds of individuals.

5 Conclusions

Work place culture can perceive to be influenced by top down methods such as through strong leadership and more recently through the behaviour of individuals, when it is considered bottom up. Culture in organisations is heterogeneous and when we look to influence it, we need to look to the core attributes that are common to all the people.
Looking at an organisation through an interpersonal lens could lead us to assess the health of the culture based on the organisational minds.

Through ‘mindsight’, mindfulness, perspective, self-compassion and compassion the research suggests that we can mould and shape the culture from within our organisations. Adapting and thriving to the ever-changing internal and external realities. It will be the challenge to individuals and organisations to develop an awareness pertaining to these cultural elements. Infusion of new practice, altering the way in which we develop our relationships and recognising that it is ‘part of the role’ can be done through education (Rynes et al., 2012).

In conclusions, the theme that resonates in the research is the relationship between, a attuned workforce and a productive profitable organisation is essential to consider. The application of how to grasp the progress of a culture within the work place is at the core. Programming mindfulness and compassion into our projects could be the first step.

Developing the mental state attributes through practices such as mindfulness, compassion, empathy, self-compassion and perspective will help the organisational mind to develop businesses economic practices, and policies, that improve profits in the long run. The theoretical models of this research are simplistic, and displays the relationship between the innate neurobiological mechanisms of our minds and cultural learning through the priming.

Many factors within the construction industry exist that compete with these mental attributes; most of which challenge the primary tools that humans learn through imitation and shared experience. These tools are driven through neurological process like mirror neurons that bias imitative learning from other minds that represent authority or similarity. In order to promote innovation and creativity, the human mind needs certain environmental conditions. These conditions are thought to precipitate the flow of information.

6 Recommendations

The lack of compassion and connectedness that seem to exist generally in most organisations particularly in the building industry needed a deeper search to understand why. The challenge going forward will be faced by the incessant avoidance of any deeper analysis of organisational culture, as it might potentially challenge the shorter term ways in which companies improve their bottom line. This factor could therefore make it more challenging to self-report, self-regulate, and improve the state of the organisational culture, adding more resistance to any research progress.

In addition, the culture of the organisation is entangled between the individuals and primary executives/initiators, predating responsibility to all.

Finally, people have the ability through neuroplasticity to evolve beyond their current disposition. This having a measureable affects in a working context and applied to sustainability of the business through the advent of a supportive organisational culture.
7 Further research

The construction industry is highly adversarial, with multiple parties each with their own agenda and needs drowning in the sea of uncertainty. As Judge Kern (1981) of the District of Columbia Court of Appeals, once put it, “Except in the middle of a battlefield, nowhere must men coordinate the movement of other men and all materials in the midst of such chaos and with such limited certainty of present facts and future occurrences as in a huge construction project ...”

This then leads the main proposal for why this research is valid and its potential to add more meaning to the lives of the people who work within the Construction Industry. The intention of this contribution is to build a platform for further exploration for the application of:

- method of modelling and measuring
- application of theory
- developing and innovating solutions.

Around the new science of the mind that contribute to the health of the workplace culture within the construction industry.

Once modelled how culture can be influenced, individuals within the organisation can play an active part in the practice of the organisational mind. This information can be used to transform and evolve the way in which the organisation assesses their culture. Another less direct benefit could influence the focusing on the wellbeing of individuals. It could change individual’s perception of how they are being cared for. Attention and focus to the needs of others is an act of compassion in its self, would add value to the culture and harmony of the workplace. One of the key expected findings after the analysis, will be to confirm whether the workplace in the construction industry would stand to benefit from the advancing of the organisational mind. The workplace culture within the construction industry has unique drivers and complexity. Finding that, in the diversity and complexity a commonality exists. The organisational mind supports the different views and beliefs of individuals within the culture of the construction industry, allowing for innovation and sustainability.

References


‘Show me the compassion!’


