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Theme:
Management, Leadership, Human Development and Ethics

Editors

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Editorial Note



At a time when there is an increasing violation of people's fundamental right to live and there are increasing cases of violation of corporate ethics, it has become necessary to reflect on an essential practice which can minimize if not root out violent behaviour from our daily life and restore corporate ethics. The Workshop in the form of an International Dialogue on Management, Leadership, Human Development and Ethics, held at IBA on February 20-21, 2017 attempted to explore such issues. This volume of IBA Journal is primarily based on ideas presented in this Workshop.

John Robert Clammer, in his paper, Ethics of Management and the Ethics of Development: A Global View, analyses how we have a planetary crisis. He mentioned how Marx, not only explained economy as a dominant factor in structuring society but also considered it as our way of perceiving life. He further pointed out how many of us have disturbed identities. With devastating effects created by culture industries, Clammer asked poignantly whether there is any study by the Frankfurt school indicating how culture industries can be checked. Raising the issue of arms conflict he said some countries are emerging as major arms manufacturer. What may be the logic of increasing arms conflict since more than half of humanity will be lost by such conflict.

Meera Chakravorty in her article O Earth: Earth's Act of Faith and Society, suggests that it might look idealistic yet attempt must be made for an alternative to the failed economic of liberalism. As the source of economy is environment it should be taken into account seriously. But people are destroying the environment continuously. It is imperative that intellectuals should challenge the increasingly opaque scenario created by the technologies.

Subhash Sharma in his paper, Multi-variables Dialectical Analysis and Contemporary Social Discourse, presents a new framework of multi-variables dialectical analysis as a tool to deepen our understanding of contemporary societies. He suggests the need for a new vision rooted in concerns for society, humanity and life. It can pose as a guide to the thinkers and leaders who will be responsible to shape the future.

Ananta Giri in his discussion on, New Horizons of Ethics, Leadership and Management: Purushartha and Poetics of Development, suggests the need to go beyond a mechanical corporate model by embedding it in nature, human and divine. This could be done by rooting it in Purushartha and in an Integral Development vision of society.

Rekha Jagannath in her article, Ever evolving Dynamics among Management, Leadership, Human Development and ethics, brings

out the limitations of economistic view of society and life inherent in market model. She suggests the need to go beyond the market model through alternative thinking rooted in ethics, human development and Indian model as an overarching concept.

Narendra Babu B.V. in his paper Ethics and Sustainable Management, provides a framework on sustainability and also provides some case studies of sustainable management practices in Corporate India which if followed rigorously can provide guidelines to those who can shape the future.

K.V. Ramesh in his article, Application of Vedic Science Thought for Improving the Efficiency of Managing Indian Farming Agro-industry Sector, explores application of Vedic science for efficiently managing agriculture in India.

Paul Chonkun Hong in his paper, Macro-level Trends, Linkage Role of Ethics and Entrepreneurial Responses: A Conceptual Framework for Research Agenda, points out that pursuing ethics include maintaining quality of the products as much as other concerns. He also emphasizes that productivity and employment must be related. He suggests a conceptual framework for research agenda for Universities for providing a linkage between companies /organizations and entrepreneurs and defends the creative potential of doing things we love for passion. He succeeds in highlighting the spirit of involvement.

K. Eresi, in his paper Ethical Issues in Accounting from Ancient Times to Recent Times, takes historical perspective on ethical issues, particularly in the context of accounting practices. He suggests that ethics is application of values in decision making. His account is concise and evocative which provides us with a detailed critical assessments of the issues concerned as explained in the indigenous texts.

Andrea Grieder, in her paper, Rwanda: Poetic Voices Speaking Women, provides poetic voices of women from Rwanda. She mentions enthusiastically about the women who express concerns related to women's issues, environment, development and women's aspirations. She tries to transform people's life by getting to know them as individuals forging connections through poetry and captures the wrenching reality of an affected community. She often works and lives with them.

Isha Gamlath in her approach to the paper, Yoga: Greek and Indian Parallels with Special Reference to Prof. Sharma's Theory of Osmotic Meditation, provides parallels in Greek and Indian philosophy and illustrates it through the theory of Osmotic Meditation. She conveys forcefully how the thought provoking power of such theory allows one to live better.

It is our hope that readers will find some new insights in these papers related to inter-linkages between Management, Leadership, Human Development and Ethics.

Meera Chakravorty

Subhash Sharma

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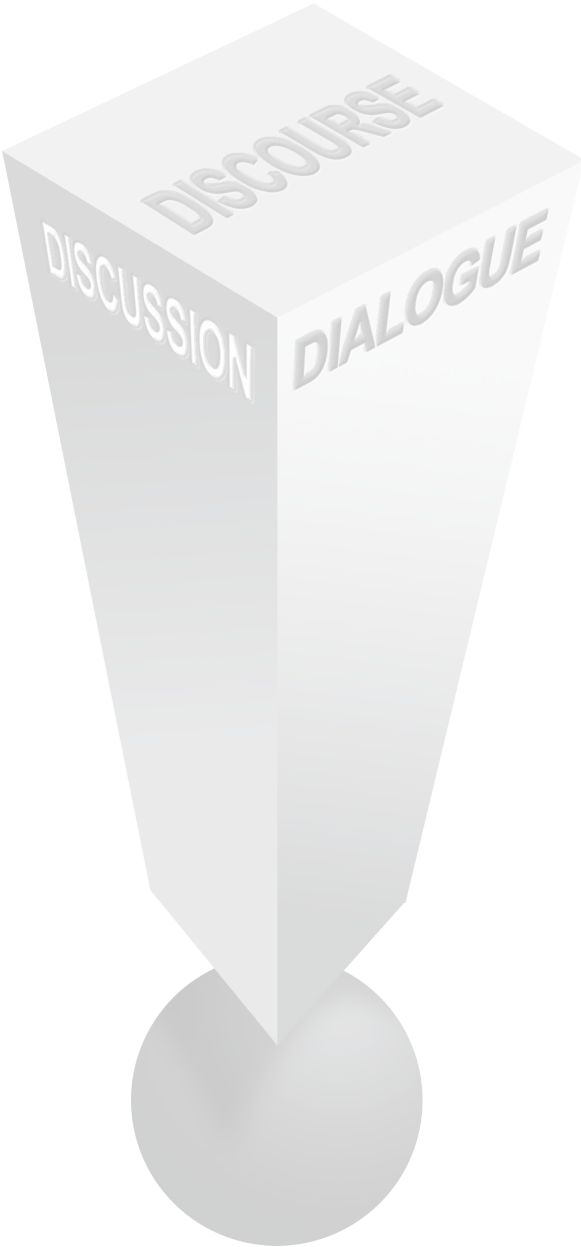
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The Ethics of Management and the Ethics of Development: A Global View

John Clammer

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The concept of ethics in management clearly refers to the usual issues – not cheating customers, selling sub-standard products, neglecting to pay suppliers, and so forth. But here I will argue that it has a much wider scope since it takes place in a planetary context. This is different from the notion of globalization and refers to the larger planetary crisis in which we find ourselves – a crisis of many dimensions and which certainly includes issues such as climate change, collapsing resources, pollution and toxic elements in the environment and our bodies, loss of biodiversity on the environmental side, and social issues such as poverty, militarism and the arms trade, many forms of social exclusion and related injustices. Given that the corporate sector is the single biggest global actor, its ethical responsibilities are equally big. These might include such factors as commitment to environmentally safe energy systems and modes of transport, concern with what society and economy might look like as we enter the era of fossil fuel decline, commitment to “cradle to cradle” design in all contexts, and concern with the real social and environmental utility of products. The paper will explore these issues and attempt to link the issue of ethics and management to three major movements: concern with the creation of a social economy as a possible form of post-capitalist or post-industrial socio-economic order; to the field of development ethics as an important way of relating management and development; and the re-conceptualization of management as management for transition and sustainability as key elements in creating not only a desirable future, but any future at all in a situation where the future of our civilization is truly at risk.

Introduction

Two things should be evident about the contemporary world. The first is that we face a global crisis of unprecedented proportions.

Global warming and its associated climate change will have vast and as yet unknown effects on agriculture, rainfall patterns, temperatures, extreme weather and rising sea

levels which will have huge impacts on the livelihoods or even survival of many millions. At the same time we see extensive pollution of the atmosphere, water and soils, unabated extraction of non-renewable resources, loss of biodiversity, extensive corruption within many societies, conflict and crime within and between societies, and new forms of crime emerging in tune with what were supposed to be benign technologies (cyber-crime for example). The tragic and depressing list goes on – hyper-urbanization with its associated crowding and lack of facilities, soil loss, human trafficking, widening economic inequalities within and between nations, arms trading, terrorism, lack of access to educational or medical facilities on the part of many, persisting gender inequalities, child labor, and no doubt even more examples that any of us could add. What is particularly frightening is that today, unlike periods in the past when some of these features were present, they are now all occurring together, and in a political environment that sees an international move to the Right (signaling less positive environmental legislation, unfriendliness to migrants, rolling back of social protections) and the election of “leaders” who seem to care little about these issues or are not willing to take unpopular but necessary steps to address them.

The second is that, of all the social actors responsible, business, and in particular large corporations, that are among the most responsible agents. It might indeed be argued that of all social actors, business is now the major one on a global scale. Politicians are often in thrall to business interests and it has been cogently argued that a great deal of so-called “political” policy is in fact just economics by another name, or to put it slightly differently, that it is economics (and not for example environmental concerns or issues of social justice) that drive public policy, both domestically and internationally. Business is then in an ambiguous position as regards the sad list of problems enumerated above. On the one hand it can benefit (weak

pollution controls, corruption in the granting of mining licenses, the favoring of certain kinds of migration policies over others, access to cheap and unregulated and un-unionized labor, the legal ability to keep people on short-term or even “Zero Hours” contracts and to be supported by the courts in doing so). On the other, because of its sheer size and power as a social actor, it can potentially address those problems that are within its zone of competence.

But in saying this it is important to distinguish direct from indirect effects. A responsible company may (and many do) aim to cut CO2 emissions and other pollutants, not too foul rivers or other bodies of water and not to draw off ground water needed by local farmers and other members of the surrounding communities. It can pay fair wages, have equitable gender policies, provide child care rather than exploit child labor, provide pensions and otherwise act in a highly positive way as almost, in the case of large companies in particular, as a kind of mini-state pursuing very socially beneficial policies. But it may do none or few of these things. So while terrorism can hardly be traced to the activities of any legitimate business organization (illegitimate ones and those engaged in such activities as arms manufacture and trading are another issue), the long term and hidden effects may indeed be there: destruction of the local economy and its traditional occupations, creating not unemployment but generating only low skilled monotonous jobs, the hollowing -out of communities as mega-malls and giant hyper-markets get constructed near small towns where modest local businesses were the mainstay.

Many of the critics of globalization make exactly these points: that the global economic playing field is not level, that there are losers as well as winners and that the multilateral financial and trade organizations (the World Bank, the IMF and the WTO) are biased in the direction of supporting those who already have economic power. The history of globalization has been replete with examples of the

destruction of local economies, displacement and marginalization of peoples, cultural erosion, the export of waste and polluting industries to the poorer countries, and the many other well documented accounts of the “underside” of globalization, a process from which some have benefitted and many have suffered. The shining new cities of the Gulf States and Singapore have been quite literally built by temporary migrant labor (usually forbidden to settle in the places they have constructed) from India, Nepal, Bangladesh, Thailand and Indonesia. Virtually every middle-class Singapore family is served by a Filipina maid, who is often a college graduate and who may be better educated than her employers, but who cannot stay beyond the end of her contract and is forbidden to marry a local person. The disruption of family life that such sojourns abroad entail, justified only by the economic benefits of being able to remit money home, is considerable. But all these social processes are driven by what are indeed economic interests – the need for cheap, docile and expendable labor, or for a maid who will allow others to pursue active economically beneficial (to themselves) careers without problems of childcare or home work. In all these senses Karl Marx was basically correct: the economy underlies and to a great extent determines other levels of social reality – what we can earn, where we can live, our patterns of consumption, travel and movement, our status and our very subjectivities – our values in other words and our sense of self and hence of others.

Ethics, Management and Responsibility

It should be quite clear that there is a close connection between the state of the world (which we have not found but created in its social, economic and political dimensions) and ethics. In a fairly obvious sense, business and management have an ethical dimension – not to cheat your customers, or to provide substandard products. To charge fair prices, to pay your suppliers on time. To be responsible for the “afterlife” of your products when they have reached the end of their reasonable

utility. But given the context in which business must now operate, and equally given that this context is a planetary one today, the notion of business ethics must also be expanded beyond this limited range. It too must be a planetary ethics. Some of these principles are already embodied in widely accepted practices – the whole Fair Trade movement and the issues that motivate it (paying fair prices to primary producers of commodities such as coffee, handicrafts and handloom products, and assisting those producers to work in a sustainable and ecologically appropriate way), in international declarations such as the foundational Universal Declaration of Human Rights (not often cited however in business circles), and in emerging aspects of international law such as the law of the sea, laws pertaining to the exploitation of Antarctica, and the rise of environmental law as a whole new specialism. But these need filling out to relate them to actual areas of concern, and this I will now attempt to do.

1. Resources. It is very obvious that we live in world of finite resources. Oil, coal, water, forests, even soil, are not unlimited. Yet resource extracting industries often act as if they were, and become predatory in their search for new sources. A finite resource by definition cannot last forever; only renewable ones can. This simple fact has extensive ethical as well as practical implications. The practical ones, although rarely thought through in any detail except perhaps by the “Transition” movement (Hopkins 2008) and a number of scholars who have seriously addressed the questions of a post-oil society (Urry 2013) are actually immense. If we accept the argument of the Transition people that we have already passed the point of ‘peak oil’ – the point at which economically recoverable sources have diminished to the extent that we are now entering a process of ‘energy decline’ in which oil will become a rarer and hence more expensive commodity and that all the myriad processes and products on which our oil-based civilization depends will be

harder and then eventually impossible to sustain - our modes of transport, heating and cooling, plastics, and millions of products – and that consequently huge economic and social shifts will follow. The current “technological fixes” – moving to nuclear energy from oil or coal based generation, or the extraction of oil from tar sands, which uses more energy than it produces (and vast quantities of water) and creates massive environmental damage – are all fraught with large (and in the case of nuclear waste, unresolvable) problems. Yet there is little systematic thought about either how to manage the enormous transition from an oil based to an ‘alternative’ form of society and economy, or of how we should plan rationally now for a future of little oil, an inevitability that has vast social and cultural implications as well as economic and technological ones.

The other aspect is of course ethical. What right do we have to quite literally burn non-renewable resources not only causing immense pollution, but depriving future generations of the benefits of access to the energy and products that are dependent on them? This raises significant philosophical questions – do we have responsibilities to future and as yet unborn generations? Do animals, and even plants, have rights? They inhabit the same biosphere as humans, and we are dependent on many of them for food, medicines, company and aesthetic pleasure. But is their relationship to us purely functional (i.e. we can exploit them as we like for our own human benefit without regard to their intrinsic interests?) Of course, longer term thinking makes us realize that we *are* dependent on them, and cannot survive without them. Even an ethics of caution, regardless of extending this to the issue of the intrinsic rights of other species which we now treat simply as resources, would suggest that care of the natural environment is very much in human interests. (There is now a large and growing literature on the subject of

environmental ethics. For a good survey see Curry 2011).

2. Climate Change. Here many of the same ethical issues apply. If indeed, as all the scientific evidence suggests, climate change is largely human-driven and created by aspects of ‘advanced’ contemporary civilizations – primarily industrialization, but with it our addiction to the car, deforestation, meat-eating, unnecessary long distance transportation by truck, sea or air of non-local commodities, extensive use of highly polluting energy generation methods (in particular coal) and the huge carbon footprints of our mega-cities with their traffic, trash generation, air-conditioning, commuting, and endless construction activities – then those societies are responsible. What is humanly created can be humanly modified, but therein lies the rub: seriously tacking climate change will entail vast, and to many people unwelcome, changes in lifestyle: abandonment of the private car, much less air travel, extending the useful life of products, re-cycling rather than abandoning obsolete articles of use, reducing meat consumption, genuinely protecting wilderness areas that are absolutely not available for “development”. This is at the individual level, but at least two other levels are also involved. One of these is the fraught question of whether, on the principle that ‘the polluter pays’, the industrialized countries have an ethical responsibility towards the victims of the climate change that they have triggered, and in particular as to whether that ethical responsibility should be concretized in the form of financial and technological transfers, vastly increased aid and the accepting of genuine environmental refugees? The other is that, as ‘industry’ is a synonym for ‘business’, it is actually the corporate community that carries the heaviest responsibility, and should according accept and respond to the fact that past or current pursuit

of profits (which have also frequently involved exploitative use of non-renewable resources, involvement in deforestation, the promotion of polluting and unnecessary products and even dangerous or unhealthy ones) is at the basis of a great deal of climate change and greenhouse gas production. Is it then incumbent on industry to curb its own emissions, reduce pollution, pay for the cleaning up of pollution already produced, and move systematically towards the creation of ecologically responsible and socially useful products and services? Clearly a good ethical case can be made that this should be so. (For further discussion see Gardiner, Caney, Jamieson and Shue 2010, Skrimshire 2010).

3. Energy. We live in a highly energy intensive society. Lighting, heating, cooling and powering our endless array of electrical devices – cookers, toasters, microwaves, personal computers, smart-phones, radios, televisions. We insist in travelling in energy burning and polluting devices – cars, buses and planes and transporting much of our produce by truck or by sea in large oil burning cargo ships. The car is in fact one of the least efficient transport devices ever invented, converting most of its fuel to heat, exhaust and water, with only a small proportion being utilized to actually propel a heavy steel, rubber and plastic container with probably only one person inside. We fly – including so-called “binge flying” (the impulsive decision to take cheap flights at short notice just for personal gratification). All this requires prodigious amounts of energy, most of it currently produced by coal, oil, gas or nuclear power, all requiring non-renewable resources, generating substantial pollution and CO₂ emissions and discharging heat and waste into the atmosphere, rivers or the sea. And many of the appliances powered by it are not themselves energy efficient and require long transmission lines across country where much of the generated energy is lost. Yet emphasis

on conservation is weak – designing and using energy efficient devices such as LED light sources, simply turning things off, shunning energy guzzling and inefficient devices such as the car, architectural design that utilizes natural light and cooling and which uses less energy in construction and incorporates recycled materials where possible. Such considerations again have ethical implications – the need to change lifestyles and responsible behavior in relation to personal use of energy on the part of individuals, and the commitment of business to good design, the production of socially useful products, lowering energy use in respect of production and distribution and by the end-user, and educating consumers about wise-use and disposal (increasingly a responsibility of manufacturers in societies such as Japan.) We all know that renewable energy generation technologies exist – solar, wind, hydro, tidal, biogas, yet relatively little investment of such technologies exists relative to the continuing vast investment in conventional sources. But good signs also exist. The German government for instance, already a leader in promoting renewable energy sources in a large industrial economy, has recently announced that it wishes to phase out the production of all petrol and diesel powered vehicles by 2030 and their entire replacement with electric ones, a plan that will involve not only the development of more efficient and longer range ones than currently exist by the auto industry, but also of course the development of the infrastructure necessary to support such a move – charging stations in particular and the gradual phasing out of filling stations. Here, while government is taking the initiatives, it will be up to industry to respond in the appropriate ways and perhaps to innovate in ways as yet unseen.

4. Food security and Agriculture. Food security lies at the basis of any other kind of security. With rising global population this is even more the case, and with climate

change, soil loss through non-ecological practices of either industrial or some forms of traditional agriculture (slash and burn techniques for example) adding new dimensions of risk, it is evident that a great deal of attention and responsible investment should be being devoted to the agricultural sector. Industrial agriculture in particular with its penchant for 'factory farming' of chickens, huge feedlots for beef cattle, monoculture of crops over large land areas, and the attractions of genetically modified crops and the extensive use of chemical fertilizers and pesticides, is of course a form of investment, but one that, when integrated with major processed food producers, is highly energy intensive, promotes the extensive use of antibiotics to control diseases among animals and birds often crowded together in extremely unsanitary conditions, generates large amounts of pollution in the form of literally lakes of animal wastes, damages the soil and, paradoxically, often results in foods of little nutritional value. Obesity and malnutrition from over-reliance on low quality processed and de-natured foods, including the many varieties of "fast food", and associated diseases such as diabetes and high cholesterol which lead to heart problems, are epidemic in some of the most "developed" countries in the world. The issue of food then, not only a business and political one, but also teems with ethical questions. Is industrial agriculture basically immoral? Do people have the right to good quality, nutritious food, as, indeed, a basic human right? Is the spread of huge agribusiness and the downstream emergence of large supermarket chains with standardized and often unhealthy food products something to be combatted? Is food security both an individual and collective right? All these questions have implications for individual consumption decisions, business and governments, and given the profound cultural significance of food as well as its necessity in sustaining life, an "ethics of food" involving all the

stakeholders is highly necessary. And as with energy of course, quite alternative discourse and practices exist – the "Slow Food" movement with its origins in Italy, but now an international one, the growth of farmers' markets, demand for organic produce which in the UK for example is forcing even large supermarket chains to stock such foods, the expansion of community supported agriculture, the taking up of farming by former urban professionals, the mushrooming of organic cafes in many Western and Japanese cities, demand for 'natural' materials for clothing, and many other initiatives and practices. Of all the areas we have been considering, a case can certainly be made that an ethics of food – its production, processing, nature, consumption and waste – is central both to civilization and to the businesses that largely control those processes in modern societies where subsistence has ceased to be an option for most people. (For an excellent overview of these issues see Roberts 2009).

These four examples are sufficient to establish the close links between business and ethical or unethical practices and which in turn point on to certain principles, of which I will here enumerate four: real utility, cradle-to-cradle design, ecological, social and economic restoration, and the aesthetic issue of beauty and what I have elsewhere called "visual justice".

1. Vast quantities of essentially useless and resource consuming items are constantly produced by manufacturers. Many of these may actually be harmful to consumers as any reader of the "nutritional" information on cans and packets will have realized. Others are simply fads catering to a passing fashion, or are designed to lead to yet further consumption, many are non-biodegradable, and others have no useful function, promoted by advertising, very much one of the areas of business that needs very careful ethical scrutiny as regards the truth of claims. The notion that I would like to introduce here is that of *social utility*:

the encouragement of production that does not damage the environment, produces objects of beauty and usefulness, which do not undermine existing dimensions of the economy (say, for example, the marginalization of handloom products by machine made synthetics, which, being synthetic are usually ultimately oil based), and of advertising and marketing which genuinely extols the virtues of durable and well-designed products that actually enhance the quality of life.

2. Cradle-to-Cradle design refers of course to the design movement that promotes the creation of objects that are not only both functional and beautiful and ecologically responsible in their source materials, but which do not turn into waste and junk at the end of their careers, but can be recycled, disassembled and the components reused for the manufacture of new creations (McDonough and Braungart 2002). Much of the cradle-to-cradle movement is concerned with a wider range of issues than just good design, including of course sustainability. These include ecologically and culturally appropriate architecture and its related idea of “Green Architecture” (Bell 2003, Duran and Fajardo), design, including objects of daily use (DeKay 2011),
3. The notion of “ecological restoration” has now entered the environmental and sustainability vocabulary, and has in some quarters become a business in itself – a kind of expanded landscape gardening and design. It refers to the re-creation, in as close as possible terms, of damaged and decayed landscapes – former mining pits and industrial sites, degraded former forest or prairie land, or any other site wrenched from its former ecological community. Of course it is not always possible to do complete restoration or even to know exactly what the original environment was like in all its details, but the movement does show an attempt to put back or give back qualities to the environment lost through human activities. So far however the parallel case of *economic* restoration has not gained much traction – the idea of, where possible, re-establishing “natural” economies, economies that is whose valuable features have been destroyed by the advancement of modernization and monetization. Given that economies always embody ways of life, much is to be learned from the study and replication or adoption of features from, economies that have proved to be sustainable and sociologically stable over long periods. The study of economic anthropology is a valuable tool for examining past or existing actual economies and the ways in which they have organized production, distribution and consumption, often based on notions of reciprocity or gift giving rather than on abstract monetary exchange and valuation (Clammer 2015).
4. I have elsewhere (Clammer 2014) introduced the notion of “visual justice: that there is no good reason why the rich should enjoy beauty, but not the poor. Associated with this idea is that good design need not be expensive, that architecture can be culturally appropriate and made from local materials, that handmade products can be superior to machine made ones and that access to attractive natural sites, scenery and leisure pursuits likewise need not only be the province of the rich. The concept of “environmental racism” has now become a well-known notion – that it is not only the poor, but also frequently ethnic minorities, who get to live next to the city trash dump, near polluting industries, near dangerous plants (as the Bhopal tragedy so bitterly exemplified) and with ugly surroundings and bad quality housing and exposure to waste, bad quality air and water, toxins of many kinds and high noise levels. None of these things are necessary and all point to less obvious forms of social injustice. Aesthetics has always been as much a branch of philosophy as ethics, and it at this point that they come together.

The Applied Ethics of Management

The field of what might be called “applied ethics” has burgeoned in recent years a new issues un-thought of in classical philosophical ethics have emerged. One of these has been ethics as it relates to medicine and biology, including such issues as cloning, euthanasia, organ transplants, the definition of clinical death (in many countries the state which must be observed and verified for organ harvesting to be allowed), abortion and genetic modification. An equally expanding field of ethics has been that of environmental ethics, not surprisingly as our slow ecological catastrophe unfolds. Elsewhere ethics has taken on a new salience in relation to jurisprudence and in particular developments in international law such as debates over the definition of “crimes against humanity” and the conditions on which intervention is allowed under the UN concept of the “responsibility to protect” (and not just to intervene after conflict has broken out). These and other emerging areas of concern, just as much as personal ethics, show that such value considerations are vitally necessary components of public discourse. We might indeed coin the term “social ethics” to refer to the new applications of value enquiry into what are truly collective issues, and ones that transcend now outmoded national boundaries. Arms trading, polluting, human trafficking, cybercrime, the neutrality of the sea lanes, space and the status of hitherto uninhabited areas such as Antarctica, are all examples of the new “commons” – issues that do not respect the political boundaries established by past historical developments.

Business law of course exists, and itself represents a code of values and acceptable behavior, and penalties for the violation of such. But what I am arguing for here is not simply a legal framework or set of good behaviors on the part of individual business persons (don’t cheat, give full measure, honor contracts, etc.) but a much wider conception of business ethics that relates it systematically to the larger planetary issues outlined above.

How is this to be done? Here I will outline four paths which I will argue, point business ethics in the right direction.

1. The concept of the “social economy”. All economic systems are fundamental in structuring the lifestyles, concepts of time and space, fashions, financial decisions, modes of social interaction, patterns of mobility and forms of subjectivity (how people understand themselves and others, including my sense of self: if I am what I have, then any loss of that substance will greatly and negatively affect my sense of self, but if I have a secure sense of self independent of material possessions, then their loss, while painful in some respects, does not attack my sense of self-worth. How I evaluate others will in turn be based on this same modality). Obviously in a capitalist economic system, business decisions will be largely based on the profit motive rather than social utility, and this as we also know can be highly destructive of the environment, health and inter-personal relationships as new forms of competition and materially based social exclusion emerge. In response to this numerous alternatives have emerged historically and in the contemporary world – Marxism being in a sense the great-grandfather, but with many other “alternative” proposals emerging – cooperative movements, communes of various kinds, local currencies, so-called “sharing economies”, direct farm to consumer marketing networks, barter, gift economies, the idea of “Small is Beautiful” associated with the seminal work of Ernst Schumacher (1979) and associated ideas of “Steady State Economies”, “Buddhist” economies, the no-growth and radical scaling back ideas of the French alternative economist Serge Latouche (2010), and the rapidly expanding field of Solidarity Economy (Utting 2015). All of these and many others which cannot be listed here (for a further discussion see Clammer 2016, pp.65-90) can be grouped together

under the rubric of “Social Economy”, a term referring to the idea that, whereas in the contemporary dominant economic system we as humans largely serve that economy, in reality the economy should serve us. It should in other words be fair, not generate inequalities, provide people with life enhancing products, services and entertainment and leisure activities, protect and restore the environment rather than damage it, be sustainable and not recklessly use up non-renewable resources for short-term immediate gain, and promote not competition and greed, but rather conviviality, sharing and mutual cooperation. A tall order perhaps, but a not unreasonable one if we are to survive even this century on a habitable Earth, and one towards achieving which myriad experiments already exist (Bakshi 2009 Hawken 2008). The notion of social economy is also taken to refer to businesses which are either non-profit in nature, or which share their profits with their workers and stakeholders, and which specifically aim to provide goods and services of social utility, and, as such, overlap with the NGO sector with which it shares many aims and management structures. In a way the notion of social economy summarizes what contemporary business should be like, given the planetary crisis of our own manufacture and towards solving which all resources intellectual, technological, political and business, should be directed.

2. Much of the world, and indeed an unacceptably large part, still suffers from what is usually called “under-development”. High levels of poverty, patterns of gender, caste, ethnic and other forms of exclusion, corruption, landlordism, debt labor amounting virtually to slavery, high levels of income inequality within and between nations, radically differential access to health care, education, decent housing and even clean water, still abound in our “globalized” world, in which luxury and over-consumption abounds often quite
3. Two large issues face any social or economic enterprise in the contemporary situation – notably sustainability and transition. The former of course refers to the facts that we are rapidly making our (only) planet uninhabitable, or if habitable highly degraded, ugly, resource poor, without many of the species that have inhabited it for eons, and hot. Since under these conditions business-as-usual should be unthinkable, the alternative, and a highly urgent one, is to turn all our attention to

literally alongside degradation. These circumstances have of course given rise to the whole large field of “development studies” and the policy and practical initiatives arising. But unfortunately business studies and development studies rarely dialogue with each other. This is unfortunate for several reasons. In the so-called “developing world” questions of business and questions of development are closely related, whether in terms of the very business environment itself (if there even is one), quality and availability of labor, what kind of market exists and how to reach it with what kinds of products, and of course the list of ethical questions: should one attempt to sell sugary, non-nutritious drinks while not only using up the local ground water to manufacture it, but knowing that it has no health value, contributes to dental problems and diabetes, and is expensive in terms of average local incomes? As we know from experience, there are indeed companies that have done exactly that, a situation that raises both ethical questions and ones related to development - is this the kind of product needed, or is it one that just fuels more poverty, an addiction to unhealthy products and has no social utility at all (except to the profit line of the manufacturer)? At this point business ethics and what has become known as development ethics converge (Goulet 2006, Gasper 2004), and so they should, as my recommendation here is that they enter into close dialogue with one another.

creating a sustainable future. If we do not of course we will not have a future. There is, tragically, already a lot of evidence that we have trapped ourselves in the form of self-destructive path-dependency that Jared Diamond has identified as leading to civilizational collapse over long stretches of past history, and which almost always have resulted from the willful destruction of the environment and resource base on which those civilizations were dependent (Diamond 2005). If, as we have suggested, business activities are the source of many of our planetary problems, then the future, if it is to be sustainable, requires sustainable business practices. This may involve some radical ideas given the presuppositions of our current economic and business systems, including not only the unthinkable idea for many of “de-growth” as promoted by Serge Latouche, but also perhaps slightly less unpalatable ideas such as that of “Prosperity without Growth” advanced by the British economist Tim Jackson (Jackson 2010). At the base of many of these ideas is the simple and obvious one that we live on a finite planet. Growth cannot continue forever. And this is another point at which business ethics and development ethics converge: for the rich economies to slow down is one thing; for poor economies to be told to stop growing is altogether another. Perhaps the most radical challenge for development thinking is to devise plans that will eradicate the evils of under-development while not committing developing societies to the same path of over-consumption, resource exploitation, pollution and environmental destruction as the over-developed, not an easy political message to communicate, but a very necessary one. The problem of “transition” in the highly developed economies may be one of managing energy decline, but in the less developed it will be the equally challenging problem of creating a model of development in which high energy use is not at all an option, while still facing the challenges of poverty, illiteracy and lack of access to basic social resources.

4. In the business schools of my acquaintance, the notion of “leadership” is much talked about. But such leadership is naturally defined as within the existing economic/business environment. This model may be now not only out of date, but positively dangerous. It may, in other words, lead people into reproducing exactly the behavior that has got us into trouble in the first place. Rather, new concepts of leadership, whether in business, development, politics, law and related spheres of public service, are needed together with a new image of the contemporary hero. Judging by the extent of the mindless violence which TV and film producers do not seem to be able to extend their feeble minds beyond, it seems that very old notions of the hero are still very much extant – the violent warrior who, while he may be fighting evil in some form, does so though the destructive and death dealing means hardly different from his opponents (with apologies to Superman). Today new forms of leaders and heroes are urgently needed that break with the old, basically military, pattern. As Sara Parkin has thoughtfully argued, leadership today should be for sustainability (Parkin 2010). To nurture such a leadership implies new forms of transformative education, including, or perhaps especially in business schools, and new images of doing business, linking it specifically to the needs of sustainability, not only in the minimal sense of having a livable future, but in a much more positive sense of actively *creating* that desirable future. Far from being approached with fear and trepidation, such as vocation should be the most intellectually exciting and challenging that can be imagined – a true statement of the new leadership in fact.

Shaping Futures

The future, as futures always are, is inevitable. The question is what we want to make of it. The thrust of this paper has been that business, being at the root of many of our contemporary problems – environmental ones, resource extraction, pollution, over-consumption at

least – is also, if not *the* solution, certainly one of the most important ones. Integral to this argument has been the centrality of business ethics, not simply in its more traditional sense, but in a truly planetary context. The planet cannot be saved or restored to habitability without a new concept and practice of business, one oriented to both an “Earth Ethics” and a “Development Ethics”, with sustainability and life-enhancement as the goal. Such a vision is no longer utopian: it is now a necessity. Humans make their own societies, so it is up to us to create the future that we collectively want. If we want the current one, we are headed for civilizational destruction, even though the Earth itself will survive (in fact quite well without us). If we want a different one then we have to rigorously and urgently rethink our systems of economics, politics and value systems. This requires both very practical thinking and a new social ethics of care, responsibility, recognition of mutual inter-dependence, and willingness to transfer technology, aid and expertise to those most affected by the mess we have made of our beautiful nest. This is what the eco-theologian Thomas Berry has called the “Great Work” of our generation (Berry 1999), and so it is. The nature of business and the education of future business leaders lies at the basis of this transformation.

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Oh Earth Earth's Act of Faith and Society

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Earth is in need of a little redemption if we set out to provide it, making it a moral and civic obligation since we ought to know how unique an investor the Earth is in peoples' lives, the references of which frequently return to her act of faith in the indigenous literature of India. She is called as 'Dharitri' (the term is in feminine gender) suggesting that she 'is the core power' of anything to support life be it the sentient or apparently non-sentient beings, since this is the 'intrinsic value' inherent in earth. Although the concept of an inherent, non-market value may appear a metaphysical wraith, a 'semantic relic to ward off the evil eye of commodity', it is nevertheless useful when it comes to apply value theory to Earth's many acts. The concern here has to be the extent to which the ethical and technical value of Earth's acts can support life by repudiating what can be called as a culture of commodity, a-historicism and pseudo-egalitarian complacency. Earth is an emblem of 'intrinsic value' which term is interestingly defined by John Ruskin as the "absolute power of anything to support life", whether it be a virtuous individual, a sheaf of wheat or a work of art (Batchelor, 2012). In this

context, one may note the importance of the dialogue between the scholarly Prof. Sharma and the erudite Dr. Daniel Albuquerque, the former drawing inspiration from Earth, as demonstrated in his 'Earth Sastra' and the latter from the seemingly daring use of the counterpoint which according to him comes from 'consciousness' studies suggesting the need for establishing the intrinsic value as their starting point. That this is the most identifiable antecedent is not just a grandiose ambition but is concerned with 'man's fallen nature and the state of nation' as evident in their persuasive way of argument. And they never play down the problems.

Mention also must be made of an enormous important work of Vikram Seth's 'Rivered Earth', in which the poet utilizes more than one time-frame, offering an ode to the Earth while not only not demanding anything from her but rather suggesting an 'ungainliness' which sets him at odds with those who cannot be understood in terms of creative imitation. That the Earth has to be revered does not come from the poet's satirical or didactic impulses neither from any kind of rueful parody but

from the conviction itself which is exemplary. It is this reverence which is the fury at its core demonstrated in early Indian literature as mentioned above and is as relevant today to denounce our dependence on high finance or capital. The question is in effect how we are to set about reconstructing a cognitive world within which this is so undisturbing an assumption that it can be listed with distinction alongside the more basic fact that the Earth is an emblem of intrinsic value some believe sincerely that they have seen it empirically confirmed. One of the Creation-Hymns of the Rigveda says ,

Who really knows

Who can declare ?

From where this creation came?

The Gods themselves came later,

So who can tell from where it rose
(Trns. Seth.2011).

The rhetoric of an 'ignorant' is invoked here to show that he is earnest, that not being aware of the material existence does not negate the identifiable antecedent which is the Earth herself.

All this exhibit a sense of urgency which is lacking in our perception of Earth in modern times. That there has to be an intensity with which the Earth has to be viewed is an assertion of that intrinsic value. In fact the imperative is that the theory and practice of this value must also be a part of civil constitution. When a society is 'moving towards an almost claustrophobic cohesion' destroying peoples' space of interaction it becomes a 'non-existent space', a world of totalitarianism in which 'intelligent patience' vanish from civic sphere which shall ultimately be intolerable. In terms of investment that the Earth has made for us, our constrained understanding influenced by 'greedonomics', the term used by Sharma (1996) to reflect markets' greedy behavior, does not allow us to understand this startling relevance. Throughout the first half of the 20th century, the dominant tropes in economics had

been institutional even among conservatives. Right-wing critique of the welfare state and state-managed economics did not speak of the market, they spoke of corporations and banks and 'championed the rights of management and the productive powers of the free enterprise system'. The idea of the market that emerged in 1960s and 1970s --- self-equilibrating, instantaneous in its sensitivities and global in its reach, gathering the wants of myriad individuals into its system of price signals in a perpetual plebiscite of desires'--- dispensed with those settings and constraints. It also dismantled the 'troubling collective presence and demands' of social democracy, turning unions, workers and the unemployed 'into an array of consenting, voluntarily acting individual pieces. Everyone became a buyer or seller, everything from kidneys to pollution got bought and sold. The only thing holding it all together was the magnetic energy of these individual acts of exchange (Robin, 2012). One has to admit that there can be no room for idealization when we draw attention to the risk of these forms of dependency and a regression in social and human rights. This despair, however, can be overcome if buying or selling or any business is done with, as Albuquerque observes when we are being aware of the consciousness principle we apply the same 'there is a fundamental transformation of our desire, thought and activity of business. Business, in all its three aspects, corporate governance, industry and market practice and training, transforms itself from mere business to conscious business' (Sharma, Albuquerque: 61, 2012).

It may appear shocking to describe today's prevailing economic condition in many countries as the 'holocaust-economic culture' responsible for making thousands of people destitute and homeless. People have been experiencing under such conditions endless humiliation, all kinds of abuse and demoralizing poverty as if it is their historical fate. The recipient of the Nobel Peace Prize in Literature (in 2002), Imre Kertesz in his recent work, 'Liquidation' (2003), has explored

banality and the role of individual caught in the crush of such historical fate. However, surprisingly, Kertsz in a lecture in 1992, mentions 'the holocaust as a value because through immeasurable sufferings it has led to immeasurable knowledge'. Much like the Bible and Greek tragedy, post-holocaust literature will continue to draw on barbarism to give rise to "redemption: the spirit, Catharsis" (Lichtig 2012). In their expertly edited volume of 'Consciousness in Corporate Corridors', both Sharma and Albuquerque share a passion for getting to the bottom of why such situation makes people feel so helpless and worthless, why the economy of the market affect the ordinary people with disturbing precision. Both of them take to the analysis of the meaning of WISDOM model, an exemplar of their penetrating understanding of ethics and value which is non-exclusionary in approach when it describes the model as "World of Inclusive, Sustainable and Development oriented management". The immediacy of such phrases imply the intensity with which the Earth should be perceived and is a more persuasive index of intrinsic value than the statistics of figures and numbers. It is because of the exclusionist approach that the Earth continuously suffer loss which is delineated in the ancient texts by referring to Earth as 'Sarvamsaha', the one who endures all pain, or, one who has absolute enduring power.

This experience of profound loss stands at the centre of such descriptions, much as she sees peoples' extermination related to this, and the event finds a proliferation of correlatives in the texts' many allusions. Important it is to note that our oral traditions are as much rich with the idea of 'intrinsic value' that the Earth is imbued with and the manifestation of this intensity through a sense of detachment is equally compelling which are found well emphasized in this tradition. One example from Kabir, the peoples' poet (15th cen.) explores the onslaught of pride that comes from the riches or wealth and the consequences of it's barbarity in the following lines:

"Swollen with Pride / swollen, swollen,

swollen with pride, you wonder / On your ten months in the womb, why have you ceased to ponder? / Bees store honey, you store gold, but for all you gain here, / Once you are dead, they will shout, 'Away! Don't let his ghost remain here'. / Your wife will follow to the door, your friends to your last station. / Then your soul is alone once more – no friend and no relation. / Burned, your body will turn to ash; buried, you will lie rotten-- / An unbaked water-swollen pot, you will fall apart, forgotten. / Into the trap the parrot walks, lost in its own confusion, / Into the well of death falls Man, drunk with the world's delusion (Trns. Seth, 2011)".

Hedged by such rude realities, the poet appears to ask the people for an assurance that redemption is possible, a sense of longing for restoration or reconciliation with Earth is possible when the dignity is restored to Earth through trust and reverence which can check actions that harm her. A welcome trend in Indian literature is the language that is exemplary, when Earth is referred to. As mentioned earlier, the terms used above visualizes Earth as a female divine providing an unique approach for such restitution in language suggesting to trust her 'act of faith' towards humanity. Without this approach Earth will be perceived as a site preoccupied with only the physical effects of gain and loss. The enduring power of Earth, like that of the mother is a recurring theme in these texts and is the subject of fascinating stories in both early and subsequent literatures. While for the management-studies, if Earth is to be related as an 'unique investor' it must re-think on the "Culture in Economics", for which a vast range of literature in economics, sociology and political studies should be surveyed, providing analysis of entrepreneurial culture, the concept of trust and its management, culture in international business, and international differences in regimes of corporate governance. It is important to see that by humanizing the portrayal of Earth, these literatures have explored and identified Earth's behavior as the 'Catalyst' that can

turn hatred and violence into benign culture because as the 'supporter' of all, Earth is spontaneously not exclusionist.

With much pain and satire, the intellectual historian Daniel Rodgers calls the present dehumanizing era the 'Age of Fracture'. The last quarter of the 20th century was scarcely more fractions than the first quarter of the 17th century. 'One heard less about society, history and power, and more about individuals, contingency and choice'. While in his 1972 presidential address to the American Economic Association, J.K. Galbrith accused economists of 'eliding power' contributing to 'an arrangement by which the citizen or student is kept from seeing how he is, or will be governed'. But with market exchange now praised as the definition of social life and sociability, power as it had been traditionally understood--- an unequal relationship between individuals and classes in which someone dominated, ruled, constrained or otherwise determined the fate of someone else, became even more elusive (Robin, 2012). In view of this, what is interesting is to note that the 'Conversations...' of Sharma and Albuquerque present the consciousness debate to re-prioritize it as a primary category of social justice and future social change through economic means and use this idea to consider Albuquerque's 'consciousness of contract' as fundamental to management. In Sharma's metaphor of 'date- tree leaders', the metaphor of date tree as he mentions is inspired by Kabir who also appears much like one of our 'Pipal -tree leaders', gestures a yearning for peoples' cause implicit in his urges of these phrases.

Taking this discussion further, it is important to ensure that economy should be viewed in the light of peoples' relationship to it, something that the corporate leaders in modern times fail to anticipate, essentially because, the problem for them is how to come to terms with such seemingly bizarre ideas. Hence, it is easier to 'bury' the people and go ahead with economy. However, it could not be done, not even by very powerful corporate

bodies. For most of the ordinary people, the image of Earth is dominated by the boundless admiration because of the way the Earth contributes to and supports all life and hence the attribution of divinity to her. This Earth and her properties cannot be challenged because it is not about the CEOs and their policies but about an economic reconstruction in which policies in 'regimental uniform cannot march to different drummers'. The real hero seriously to be taken is Earth, an unique capitalist with a difference, possessing many areas of remarkable range of knowledge, resources and the ability to maneuver that no CEO could equal to. earth has invested in each individual's life ensuring that everyone lives a decent life as long as one is not tempted to exploit her rich resources being overcome by grief because these are not for trivial results in the world of 'greedonomics'. The absurdity of market-economic-acrobatics which the market has no trouble demonstrating attempt to continue to come to terms with the socio-political isolation in many countries consequently inviting protests, strikes and occupy movements or even the rise of Arab spring recently. This undoubtedly shows that only a mature, thoughtful and well-informed person will know how uncertain our economic future is. Those who are right now singing the victory of globalization are not sure about their own perception of the existing situation. Therefore, from the point of view of economics, the relationship between Earth and the people must be re-addressed properly.

Globalization has gone out of the way to encourage a peculiar perception of earth as the 'Other', as the alien. Therefore attempting to establish any workable order is difficult without changing this perception. Overemphasis on individual rights in a democracy has alienated the person from the concerns like the 'Rights of Earth'. The so called worldly wise individual appears to be under no obligation to heed them, nevertheless, wants a peaceful existence on Earth while all the time creating a state of war in as many places as possible. This is one

extreme which reminds us continuously of, to borrow the title of a magnificent book by the Yugoslav writer Danilo Kis', 'Iron Curtain is in many respects an encyclopedia of the dead', rendering painfully what totalitarian ideas could do. But the silver lining is how individual poets, artists, writers and others have offered Odes in honor of Nature. Keat's poem 'To Autumn' written in praise of the season is one exemplary reflection of sensitivity, subtlety and vividness towards Earth, the people of the local area and a reflection on agricultural economy specific to the area. The reputed philosopher of science, Karl Popper believed that his book, 'The Open Society and its Enemies', is an effort to denounce such authoritarianism, though his critics argued that his vision obscured the reality that democracies are competitive systems in which voters elect leaders for the so called elite democracies (Forrester, 2012). Instead of asking conventional questions like what is Earth, what is its true nature, it's real meaning, we may ask what do we do for Earth, how do we want to pay her for her investments in our lives? In treating Earth as the 'Other' which analogy is true even in the context of women, there is the suggestion of the erotic as a recurring theme in both these contexts since the perceived effort of this argument is that Earth is for 'consumption' as a consequence of male desirability.

One can convincingly argue that this has intensified of late as is evident from the disruption of Earth's resources repeatedly. Thus, peoples' interrupted relation has come to stand for a far greater loss, resulting from such irrevocable choices which they continue to make. One of the classic examples, in this context, is Alberta Tar Sand project, Canada for power generation. Which has endangered the life of local population, the Chipyans community so much that often there are deaths by cancer occurring at many households beside their lands, birds, and cattle succumbing to the arsenic reactions polluting their river, their life-line. In India, the Bhopal Gas disaster is an equally

chilling reminder of such tragedies. In fact, these tragedies should compel people to re-engage both with the ground reality of such disasters and the ways in which people ought to relate to Earth by establishing connection which ought to bring a deep personal focus, otherwise, as the poet Andrew Motion said, 'We slip off their surfaces, when we want to penetrate their depths'. The ability to transform the unattractive characteristics in human behavior therefore, must be explored which can make everyday life livable and not agonizing. This is deftly managed by Sharma's metaphor of 'Moon Ocean Strategy' which implies, as he says, 'a revolutionary visioning and envisioning of the future industry and thereby creating a complete transformation of the industry' (Sharma, 2012), and is reflected simultaneously in the 'conversations' of Sharma and Albuquerque (in Conversation in Corporate Corridors), the latter in favor of conscious choices that people ought to make to avoid disasters. This should not appear to offer a wishful resolve to tension. The tension today is acutely felt between the social complexities of life and human choices, but a no-nonsense appeal of Nature and Earth is implied which is discursive yet an incisive insight to bear on notions of identity and heritage (TLS. Dec. 2012).

Therefore, there is an urgent necessity to think of Earth, people and economy in considerably different way. Economist Adair Turner, a very vibrant thinker (described as thinking person's delight), in his three lectures delivered at the London School of Economics in 2010, challenged what he calls, 'instrumental conventional wisdom', and suggested bold, freed expansion of this wisdom in relevant directions. Incidentally, it is important to point out in this context about Richard Easterlin's famous paper 'Does Economic Growth Improve Human Lot'? (In 1995), he found no relationship between income and happiness. What is more, some of the 'happiest' countries are also the poorest. Why, above a quite low income threshold, does a person's happiness not increase with more income? Turner

discusses some of the ills of wealth. The richer societies are, the more 'status' goods people want, but because status is relative there is never, so to speak, enough of it to go round. The same is true of 'positional' goods. Growth in wealth also worsens the environment, thus degrading the benefits it seems to make more generally available. These negative effects of economic growth on contentment levels are well known. GDP measures the volume of marketed output, not its quality. But it is the improvement in quality which is chiefly important for satisfaction. Taking his cue from the economist Roger Bootle, Turner argues that a large fraction of GDP, especially in finance, law and 'branding', measures distributive rather than 'creative transactions, that is, it measures transfers between groups and individuals rather than net additions to income... does not create greater 'social value' (Skidelsky, 2012).

Turner, by contrast, poses the problem that though the economists have explored arguments to explain why financial markets, contrary to the financial efficiency thesis, do in fact exhibit cycles of boom and bust saying that 'irrational hard behavior' effect market, and again that 'imperfect information is the source of less than perfect market outcomes' and further that 'bad market outcomes are to be blamed on government interference or incompetence'. Supporters of free market point out that financial liberation has increased 'financial activities within the economy and an increase also in financial sector remuneration and there reflects greater creativity'. Turner counters convincingly that this ignores the power of the financial sector to extract 'above normal' returns and the lack of the physical 'product' in the traditional sense against which the value of financial services can be measured. This gives finance unrivalled opportunity to extract distributive rents from the rest of the economy. A large part of financial activity is thus 'socially useless'. The core of the argument is that after exploring the likely consequences of the financial crisis, including social breakdown,

an alternative economic culture becomes imperative. Typically Earth's resources have been built over generations--- 'too long to be defined any single "patrons" vision, too long to be pinned down to any one historical moment' (Ibid). Space, time, civilizations: Earth goes 'spiraling over all these boundaries, uncontainable in it's energy, unlimited in it's horizons, a continuing spectacle before our eyes'. The boundaries broken here are not just those between one civilization and the next but also between Earth, her environment and people. Earth has been uninterruptedly investing it's resources or 'Capital' if one likes to term it in purely economic context, in a variety of ways, in peoples' lives, not only in the societies when the way of life was simple relatively but also in modern times in a hopelessly complicated society. If Earth would speak to us ever, she would mention her frustration over her unwise investments in the modern age and context. Earth is the richest and equally an unique 'capitalist' so far to have invested not wishing any profit in return and would remain thus unparalleled for ever. We are compelled to express our admiration for her and to focus on our confessional distinctions within the human world. Whether Earth has suffered for all and will continue to do so, and whether our actions influence our chances of redemption, may not be questions that contemporary scholars feel qualified to consider, but they are a matter of serious concerns nevertheless.

For Turner, it is understandable that economic freedom is necessary since it acts as a motivation of 'money-making and environment of private ownership', but economic freedom is not enough. The continuous improvement in productive efficiency which it promotes leads to growing technological unemployment as existing jobs become redundant. So macro-economic policy shall aim at maximizing stability and minimizing downturns, the classic Keynesian prescription. The same logic of minimizing the downside of economic freedom rules out a laissez-faire approach to climate change.

The possibility of catastrophe, however small, needs a radical reduction of carbon emissions now, even if the costs are considerably higher than the private sector would want to pay. Economic freedom should also be limited to prevent public harms like congestion and pollution. Finally, population should be stabilized to reduce competition for positional goods. Turner endorses the case for the 'reconstruction of economics when he explains that conventional economics, by playing down the severity of market imperfections, has sanctioned a modern version of laissez-faire which not only inflicts huge short-term losses through periodic economic collapses, but supports an economic structure inimical, in many ways, to long-term human welfare, in the name of market perfection which is unattainable (Ibid).

Whether the people concerned would pursue such 'reconstruction of economy' is debatable, but the powerful arguments here are grounded in contexts that Turner has already established in his own writings and they satisfy to the way market behaves against people's interest to a large extent and focuses on confessional distinctions within such behavior. It is clear that Turner has offered a nuanced perspective on the humanitarian dimension to economics, not in the usual sense but rather in a way in which the language of faith is finally the only language appropriate for speaking honestly of loss. This is true of Earth who is wonderfully well resourced and must have the benefit of co-operation from people for her great act of faith.

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Multi-variables Dialectical Analysis & Contemporary Social Discourse*

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'Ism ism ism ism, We see the world through many prism'

(Arrows of Time: From the Black holes to the Nirvana Point, Subhash Sharma, 2001, p. 92)

Contemporary social discourse is taking place in instable and volatile context, wherein societies are experiencing impact of disruptive ideas. Institutions and organizations increasingly operate in VUCA (Volatile, Uncertain, Complex, Ambiguous) context. Organization and Bureaucratic Pyramids are crumbling because of cyber revolution and social media. Leaders are operating from the 'Edge of Chaos'. Non-linearity is dominating the business, social and political environment. This is reflected by non-linear changes, inflection points and disruptive technologies and disruptive ideas and emergence of 'unpredictable leaders'. In view of the some new tools of analysis are needed to understand the contemporary social discourse in the context of volatility, uncertainty, complexity and ambiguity. Multi-variables Dialectical Analysis (MDA) can help us in this understanding because volatility and uncertainty arise from an interplay of

multiple variables interacting with each other in a dialectical way and contributing to emergence of dialectical spirals.

The concept of dialectical analysis has been widely used in social sciences since its formulation in terms of thesis, anti-thesis and synthesis, by Hegel. It has been applied to understand the social change e.g. Papa, Singhal and Papa (2006) provide a view on dialectic journey of theory and praxis in the context of organizing for social change. Social change has also been understood through the lens of multiple perspectives e.g. Sharma (1996) and Chakravorty (2010) identify different 'colors of mind' to view social realities. Sharma (1996) observes M*Form nature of contemporary societies representing Multiplicity (M)/ Multi-dimensional reality. For example India is a Matrix society represented by caste, class, community, new professional categories (e.g. corporate categories representing corporate

hierarchy), region, religions, rural, urban, gender as its diversities, representing its M*Form. Giri (2013) highlights significance of multi-valued logic in social analysis and planetary realizations. Extending these idea further, we arrive at the idea of multi-variable dialectics. Linda L. Putnam, Gail T. Fairhurst and Scott Banghart (2016), in *Contradictions, Dialectics, and Paradoxes in Organizations: A Constitutive Approach*, explore the dialectic between order and disorder

Traditionally societies have been analysed on the basis of single dialectics e.g. class dialectics has been considered as the most significant determinant of social change and ideologies have been developed on the basis of this single dialectics. However, models of single dialectics ignore other variables and their dialectical dynamics. In multi-variable dialectics, all 'dialectical variables' influencing the society are considered and solutions are sought through 'middle space' / 'mid-range' approach. In general we can identify following dialectical variables in contemporary social discourse:

- Caste dialectics
- Religion dialectics
- Racial dialectics
- Class dialectics
- Gender dialectics
- Dignity dialectics
(Domination Vs Liberation)
- Identity dialectics
- Nation Vs Other Nation, dialectics

Some new dialectical variables that acquired prominence during recent years, include the following:

- Terrorism
- Human rights
- Freedom of expression
- Intolerance to indigenous ideas

Terrorism and Freedom From Terrorism, have become key concerns not only at national level but also at the global level. Human rights Vs Human duty/ responsibility, has

also emerged as a new dialectical discourse. Freedom of expression Vs Responsible expression of freedom is now part of the dialectical discourse. It is now being realised that freedom of expression can't be one sided approach to freedom. During last 100 years or so, we have observed a colonial like social discourse built around intolerance to indigenous. During last 100 years or so, under the influence of many Western thinkers, many scholars across the world resorted to Anti-Indigenous Discourse (AID) within their own nations. These scholars are now under 'dialectical challenge' from the thinkers and scholars of Pro-Indigenous Discourse (PID) who have developed alternative perspectives with roots in their own traditions and history. For example in India, during last few years, a new social discourse rooted in Nationalism, Development and Aspirations (NDA) has gained significance and dominance in contrast to earlier 'leftist' and 'socialist' social discourse that dominated Indian society after India's independence in 1947. It may be observed that different views of history and society and related social discourse, have roots in Structuralist, Culturalist and Spiritual (SCS) approaches to history and society. In future we may observe some mutual adjustment and some creative solutions emerging from social discourse influenced by various paradigms or perspectives on history and society.

It may be indicated that in single variable dialectics, complexity of society is reduced to single variable. Further ideas, ideologies, knowledge constructs and knowledge categories and 'dialectical narratives' within society are developed accordingly. Following examples illustrate the same:

- Class: Complexity of society is reduced to class dialectics as if nothing else matters.
- Race/ Color: Complexity of society is reduced to race/ color dialectics as if nothing else matters.
- Caste: Complexity of society is reduced to caste dialectics as if nothing else matters.
- Gender: Complexity of society is reduced to gender dialectics as if nothing else matters.

- Religion: Complexity of society is reduced to religion dialectics as if nothing else matters.
- Identity: Complexity of society is reduced to identity dialectics as if nothing else matters.

Single variable dialectics, is based on binary thinking and binary hierarchy e.g. class is a binary hierarchy and there is an inherent conflict in the binary. This conflict is reflected through dialectical intensity and leads to colouring of mind and viewing the society through class color of mind. Thus, colors of mind can be represented in terms of class, race, caste, gender, religion etc. In fact such colors of mind have given rise to many isms arising from dialectical processes in the society as a result today we see and analyse human societies from the prisms of such isms, wherein mind gets imprisoned in the prison of an ism. Many such isms are rooted in violence and hate for the Other and are illustrative of 'secular violence' that we observe in contemporary societies in addition to 'religious violence'.

Following are the key aspects of single variable dialectics:

- I. Binary thinking and binary hierarchy e.g. class is a binary hierarchy
- II. Inherent conflict in the binary
- III. Other is your enemy

Other/ Enemy, is to be blamed for my present condition.

Enemy is to be defeated through a violent approach. Revenge is deep rooted. Action – Reaction (AR) process takes over leading to conflicts with extreme positions taking over the dynamics. Thus, hate for the other is inherent in formulating solutions to dialectical problems. We need to go beyond Action-Reaction (AR) to Interaction and Mutual Adjustment (IMA). Thus, dialectical intensities should be handled through proper understanding of ARIMA (Action-Reaction-Interaction-Mutual Adjustment) processes in societies. Sharma (2007) observes, "Actions and reactions make vectors change direction",

in the interplay of dialectics. Hence, there is a need for moderating the action– reaction dynamics and search for middle space solutions. In absence of middle space solutions, a dialectical chakra arising from dialectical intensity turns into an unmanageable spiral leading to chaos in the society.

It may be indicated that in resolving dialectical conflicts, there can be following four types of liberation approaches, which we can observe from India's freedom struggle:

1. Liberation through Violence: Treat the Other as enemy to be defeated through violent struggle, and thus liberate one's group / community by following violence approach.
2. Liberation through Non-violent approach: Appeal to the conscience of the oppressor/ dominator. Educate the dominator by making him /her aware of the oppression / domination and thus lead to change of heart. This conscience/change of heart approach is also the moral route to liberation. This approach requires continuous 3 D (Discussion, Dialogue, Discourse) approach to the dialectical conflict.
3. Liberation through Self empowerment and Aspiration: In this approach focus is on realizing one's strengths and using it to advance, in spite of constraining environment in which one is operating. Constraining environment is treated as challenge to be overcome. This can also be referred to as 'Swayam' (Self driven – Self motivation)/ Self-improvement/ Self actualization route to liberation and it represents the aspirational approach to liberation.
4. Spiritual approach to Liberation: This is self awakening route to liberation. Instead of blaming Others for one's condition, one needs to take self responsibility for improving one's / community's material and spiritual condition.

These four routes to liberation are available to all individuals and communities. However,

the choice is shaped by the space time and historical contexts. It may be indicated that violent route leads to permanent enmity and hostility in the post liberation context. Non-violent approach leads to better mutual understanding and friendliness among the parties involved in dialectical conflict, once the conflict is resolved. Aspirational and spiritual approaches lead to synergy between parties on both sides of the dialectical conflict. In fact for resolving dialectical conflicts we need to move towards higher consciousness as dialectical conflicts get resolved and dissolved by seeking solutions from a higher level of consciousness. Many times higher level of consciousness is represented by Vision and Hope (VH) that needs to be articulated. For example Vision and Hope (VH) of Prosperity, Justice and Peace (PJP) can help resolving caste, class, religion and gender dialectics. During his times, Gandhi gave the vision of Ramrajya to overcome the dialectical conflicts originating from various dialectical variables that were very significant during his times. In contemporary context, Prime Minister, Narendra Modi has given a new vision of 'New India' rooted in the idea of 'sabka saath sabka vikas' (collective energy for collective development) that takes us beyond the conflicts generated by dialectical variables influencing contemporary India. Other visions such as India as a 'Golden bird flying in the sky of success', and India as 'Vishwaguru' also originate from a higher level of consciousness beyond the conflict generating dialectical variables that are influencing contemporary Indian society. It is interesting to contrast these visions with isms based on single variable dialectical analysis leading to vote bank politics in India.

Fig. 1 presents the idea of multi-variables dialectics in the form of dialectical intensities yantra and its resolution through search for middle-spaces solutions and higher consciousness taking us beyond binary thinking. We refer to it as multi-variables dialectical yantra as it presents this idea in a geometrical figure representing an energy diagram.

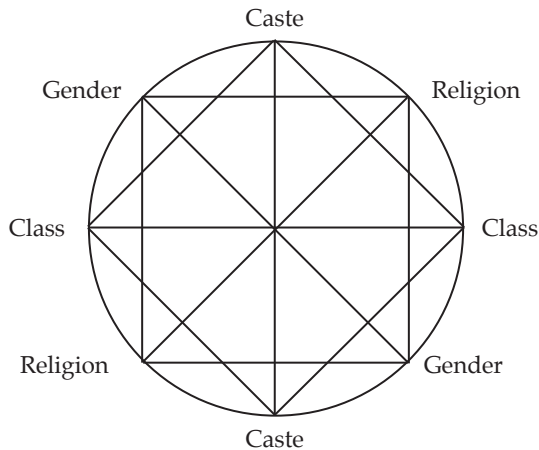


Fig. 1: Multi-variables Dialectical Yantra

A circle also represents the idea of equilibrium. Current equilibrium of a society can be disturbed through extremism in dialectics. Enlightened leadership implies that leaders should attempt to restore the society towards a new equilibrium by moderating dialectical intensities. Further, many times in multi-variables dialectics, there is also a moderating influence of variables on each other, and thus, extremists positions of single variable dialectics may also get moderated through self organization. It may be indicated that if dialectical variables are not properly moderated they tend to become spirals that go out of control creating disturbance and chaos in the society. Hence, enlightened leaders focus their energies on moderating dialectical intensities and channelizing 'dialectical energies' in a positive and constructive direction for the benefit of people/society/nation/world. Leaders following divide and rule approach have been using dialectical energies for their vested interest. In the past, during the colonial period dialectical energies of a society were used for furthering the cause of colonialism through divide and rule policy. It may be indicated that democracy in general helps in positively channelizing the dialectical energies of a nation for nation building. This energy channelizing for nation building also represents the essence of nationalism taking us beyond the territorial, constitutional and cultural views on nationalism.

It may be indicated that models of single dialectics ignore other variables and their dialectical dynamics represented by non-linear force fields. In multi-variable dialectics, all 'dialectical variables' influencing the society are considered and new solutions are sought through a continuous 3 D process of Discussion, Dialogue and Discourse. Such an approach is a democratic approach to arrive at new creative solutions and it helps in moderating the extreme positions in dialectical conflicts. Position-Opposition-Proposition (POP) represents the essence of this democratic approach to arrive at new solutions to dialectical conflicts. Exhibit 1 presents a song of 'dialectical churning' (Manthan) titled as 'Quantum Chatter' (Source: Quantum Rope: Science, Mysticism and Management, Subhash Sharma, 1999, p. 58)

Social Progress takes place through 'dialectical balancing' of multi-variables dialectics. History unfolds in unpredictable way because of 'dialectical churning' (Manthan). New 'dialectical variables' that may emerge during course of history or transformation of an existing dialectical variable can lead to a new form. Dialectical manifestation of a dialectical variable can throw up a new leadership. Many times, new leaders emerge from dialectical processes and dialectical movements within society. However, for leadership to become sustainable, leaders should find some creative solutions for resolutions of the dialectics.

It may be indicated that dialectical processes within a society may be expressed through Order -Disorder- New Order (ODN), represented by Hierarchy- Anarchy - New Hierarchy. In human history we observe that emergence of religions in the form of 'Organized Religions' was an attempt to create an order through hierarchy in the society. Thus, Theocratic State and Theocratic society, emerged rooted in the idea of Commandments or a similar document rooted in 'revelations' to a prophet. In due course this hierarchy became rigid and a disorder emerged, and it was handled through separation of Church

and State, wherein Church hierarchy was dominated by priests and State hierarchy by bureaucrats. This was also a beginning of 'Seculocratic State' and Secular society. With emergence of democracy, this State evolved into Secular Democratic Nation State, and the idea of Secular society received a further push. Such a State was driven by politicians and bureaucrats with some checks and balances articulated in the Constitution of the nation. Later particularly after industrial revolution a new hierarchy in the form Corporate hierarchy emerged because Market emerged as a strong force leading to emergence of 'Corpocratic State' and Corporatized society, wherein State and its policies are heavily influenced by Corporations. Corporations developed codes of conduct for good governance. Thus, there was power shift from Church (Organized Religion) to Nation State to Corporations also reflected in terms of a shift from Commandments to Constitution to Corporate codes of conduct. This shift is also reflected in terms of power shift from Priests (Theocratic society) to Bureaucrats (Secular society) to Businessmen (Corporatized society). Thus, new 'commanding books' emerged in the form of Constitution and Corporate codes to create new order in societies. Though all three viz. priests, bureaucrats and businessmen, are supposed to work for People, in reality they end up serving their own self interest. It may be indicated that these hierarchies/pyramids in one form or other were also responsible for colonialism as these hierarchies/pyramids wanted to expand their influence to other regions and nations. However, liberation movements in different nations challenged colonialism and hierarchies associated with it. With advent of Globalization, Corporate hierarchy has become dominant at the global level, as trade and business got corporatized. However, such hierarchies have not been able to create the envisaged order within their own regions as well as at the global level because of emergence of new dialectical variables and associated new consciousness e.g. environmental movements, feminism, ethical concerns, nationalism, social media and many

new era spiritual movements emerging from different regions of the world. In general there is now a new global disorder/ new anarchy, calling for new solutions beyond the hierarchy/ pyramid models. Multi-variables dialectical analysis suggests that it is time to move away from hierarchy/pyramid models of the past which were considered good models to control disorder in society, to an all inclusive circle/ harmony model that seeks 'harmony without hierarchy'. This is the

challenge for future, as it implies rotating and reforming the earlier pyramids to make them into circles. In fact Gandhi had suggested the idea of 'oceanic circles' and a nesting among these circles to achieve harmony in society. Fig. 2 presents this idea of transforming pyramid/hierarchy to 'oceanic circle' with a view to achieve greater harmony in society. It also implies movement towards 'sacro-civic' society with roots in 'harmony without hierarchy'.

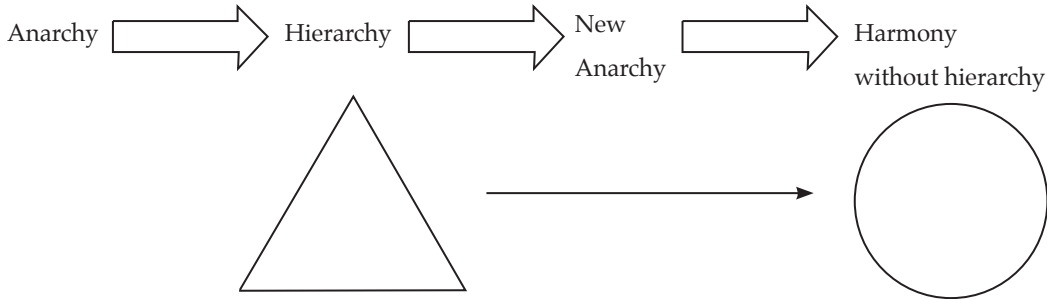


Fig. 2: Anarchy-Hierarchy-New Anarchy: Towards Harmony Without Hierarchy

It may be indicated that dialectical variables may also find a place in a Nation's Constitution e.g. Indian Constitution addressed some of the dialectical variables that were very significant at the time of India's independence (1947). These presented in Table 1, included class, religion and caste and at that moment solutions were considered in terms of socialism, secularism and reservations.

Table 1: Dialectical Variables That Influenced Indian Constitution

Dialectical Variable	Solution adopted
Class	Socialism
Religion	Secularism
Caste	Reservation

After nearly seventy years of experience, wisdom of these solutions has been under challenge, and many new dialectical variables have emerged and assumed significance which demand new solutions and a relook at earlier solutions as well as a movement towards higher consciousness. As a dynamic document, Indian constitution has to take

cognizance of such changes and emergence of new dialectical variables. This implies revision or 're-visioning' of the Indian constitution to keep pace with the contemporary realities of new dialectical variables and new ideas and a future vision of a 'sacro-civic' society.

It may be observed that any deterministic view of history is questionable because dynamic interaction among various dialectical variables leads to indeterminism in history because of unintended consequences of such interactions that can lead to rise of new forces in history. This poses a challenge to the Marxist view of history that is a deterministic view of history with roots in Rationality, Order and Determinism (ROD) view of human society. It also challenges the colonial view of history because idea of liberation as a new dialectical variable emerged during this period. For example, Gandhi challenged the colonial empire and associated hierarchy and its hard power approach through the soft power of non-violence. Thus, modernity as a partner of colonialism and as a tool of hard power, was challenged by Gandhi. It may be

indicated that when new variables emerge, old books become outdated. They need revision, updating and their rewriting can lead us to a new book with greater contemporary relevance. This has been a lesson from history, which has seen outdated of many books though some ideas from the old book (s) may remain valid.

Moderating the mutli-variable dialectics requires some overarching constructs that will help us in finding better solutions through a creative search for middle space solutions. At the national level, it implies a new vision through a new prism of multi-variable dialectics. In this respect, Indian philosophy provides us a new path. For example, Purusharthas (Dharma, Artha, Kama, Moksha: Ethics, Wealth, Pleasure, Transcendence/ Spirituality) framework for Holistic Development & Management (HDM) can act as an overarching idea for resolving dialectical conflicts and moderating dialectical intensities.

Note: This paper is based on author's presentation at Association of Indian Management Scholars (AIMS) International, Conference (AIMS 14) held at Mudra Institute of Communication Ahmedabad (MICA), Dec. 26-28, 2016 and is primarily based on earlier writings of the author and extends the ideas further.

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Exhibit I

Quantum Chatter: A Song of Dialectics

(Quantum Rope: Science, Mysticism and Management, Subhash Sharma, 1999, p.58)

Matter and anti-matter, create the quantum chatter,
Actions and reactions, make vectors change directions,
Thesis and anti-thesis, we look for the synthesis,
We wonder at the basis of manthan and oasis,
We look for new solutions and ways of resolutions,
Some hope for revolution, from manthan's evolution,
Churning of the ocean by the quantum rope,
Poison shows its motion, but nectar is the hope.





New Horizons of Ethics, Leadership and Management: Purusartha and Poetics of Development

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The development of new purusarthas in the history of a culture or civilization would perhaps be one of the more important ways of looking at man's history as it will emphasize ways of making his life significant in the pursuit of new ends of a different kind. [...] The emergence of any new purusartha on the horizon of human consciousness should be seen as a breakthrough in human history, providing the possibility of a new kind of pursuit not available earlier.

-Daya Krishna (1997), *Prolegomena to any Future Historiography of Cultures and Civilizations*.

Poetry [...] can be seen as an event with performative force, words which open up this contact, make something manifest for the first time. But what is this event?

Outside of the most subjectivist interpretations, it has an objective side: something language-transcendent is manifested, set free. But it also has an inescapably subjectivist aspect. This reality is made manifest to us, who speak this language, have this sensibility, have been prepared by previous speech or experience. So this new word resonates in / for us; that the word reveals what it does is also a fact about us, even though it is more than this. It could in principle resonate for everyone [...] It opens new paths, 'sets free' new realities, but only for those for whom it resonates.

Charles Taylor (2011), "Celan and the Recovery of Language," p. 59-60.

[...] experience-centered approaches can vivify and challenge the study of ethics, which, which usually overlooks the crucial role of oral narratives and everyday practice in shaping moral being. Such a perspective would privilege how people engage with

precepts and tell us something about the dynamic ways in which individuals not only imagine and live their ethical worlds, but convey this imagination to others through narratives. Texts leave their times to enter ours to become new texts, our texts, and the ethical process is one of gathering and unfolding manifold impressions—that are enlivened through emotional engagement.

Leela Prasad (2007), *Poetics of Conduct: Oral Narrative and Moral Being in a South Indian Town*, p. 226.

Introduction and Invitation

Leadership and management are multi-dimensional processes of being, becoming, self-organization, mutual co-organization and social co-ordination and are not only lines of control and command as they are conventionally understood and practiced. Both leadership and management have an ethical as well as aesthetic dimension. While ethics points to quality of our relationship and responsibility to the other, aesthetics points to quality of our relationship to and creative unfoldment of our self as part of an inter-linked process of self-development and mutual unfoldment. Ethics and aesthetics go beyond their usual separation and are related to each other as part of a border-crossing and emergent movement of aesthetic ethics or ethical aesthetics (Quarles van Ufford & Giri 2003). In understanding the calling and practice of ethics in management and leadership we can relate it to the vision and practice of *purushartha*. *Purushartha* is an important vision and pathway of life from India which talks about realization of meaning and excellence of human life in terms of four cardinal values and goals of life— *dharma* (right conduct), *artha* (wealth), *kama* (desire) and *moksha* (salvation). Ethics resonates with the vision and practice of *dharma* but it is not confined only to *dharma*; it is also a dimension of reality, critique and possibility in *artha* (wealth), *kama* (desire) and *moksha* (salvation). Ethics of leadership and management as part of the broader and deeper vocation of ethics is thus related to *artha* (wealth), *kama* (desire) and *moksha* (salvation). But this calls for us to go beyond an isolated view of *purushartha*, for example, ethics as *dharma* isolated from *artha* (wealth), *kama* (desire) and

moksha (salvation). It calls for flowing across these closed domains in creative ways which is facilitated by a poetics of development where poetry and poetics help us go beyond our entrenched isolation and overflow into other domains in a spirit of communication and spiralling integration. The present essay explores these paths of creative formation of ethics, management and leadership as part of a transformational dynamics of *purushartha* and poetics of development where poetics becomes part of developmental dynamics of self, society, other and the world.

Ethics and *Purushartha* of Development

Purushartha provides paths of human excellence and social frame in terms of realizing *dharma* (right conduct), *artha* (wealth), *kama* (desire) and *moksha* (salvation). But its implication for human development and social transformations in the present day world has rarely been explored though in the managerial context Subash Sharma has explored its implication (Sharma 2008). This is not surprising as much of the vision and practice of development is Euro-American and suffers from an uncritical one-sided philosophical and civilizational binding and what Fred Dallmayr (1998) calls “Enlightenment Blackbox” which cuts off our engagement with human development from our roots and especially our integral links with Nature and the Divine. While *purushartha* can help us realize our links to Divine in an open way rethinking *moksha* (salvation) as not only other-worldly but also this-worldly realization of beauty and blessings of the Divine in our practical acts and meditations of love and labor, the contemporary discourse of human development also can transform classical ideals of *purushartha* and make it

more socially responsive and responsible. In traditional schemes, *purusartha* is confined to the individual level and rarely embraces the challenge of realizing *purusartha* at the level of society, world and Mother Earth. Today we need to envision and transformationally practice *purusartha* at the collective level, for example at the levels of family, community, organization, corporation, state and at the inter-state level. We need to envision and practice family *purusartha*, community *purusartha*, organizational *purusartha*, corporate *purusartha*, state *purusartha* and planetary *purusartha*. Family *purusartha* involves creative practices of family life which teaches us proper balance between elements of *purusartha* such as *dharma* and *kama* as family life is learning the art of being with desire in a way of *dharma* despite many temptations (Madan 2003). Family life is also linked to *artha* as we earn our living and find meaning of life thus realizing the double meaning of *artha*—wealth and meaning. But family also becomes many a time place of destruction of potential of self and relations as it becomes imprisoned in patriarchy and age related authoritarianism which does not lead to realization of beauty, dignity and dialogical need of all concerned, especially women and children. Such a family is not a place of *purusartha* but a place of disrespect, destruction and annihilation. Thus the challenge of collaborative and collective *purusartha* at the level of family is to help us interrogate and transform such logics of violations and violence and make it a circle of realization of potential. The same challenge of creative envisioning and transformative practice awaits us in all other levels for example at the level of both corporation and state.

Gandhi was striving to realize better co-ordination between all these cardinal values of *purusartha* and he was striving for both the political and moral-spiritual transformation of politics and state so that both become fields and circles of realization of *purusartha* as they also contribute to the realization of *purusartha*. According to Anthony Parel, it

is in striving towards such inter-connected *purusartha* at the level of self, society and state that Gandhi's significance lay. At the same time, Gandhi was critically thinking about the meaning of *purusartha*, that is whether the language of *purusartha* is inherently masculine and whether it can be applied to women in a gender liberating way. As Parel writes which has significance for a critical and transformative reformulation of *purusartha* at both the individual and the collective level:

[Gandhi tried to free the concept of *purusartha*] from its perceived misogyny.. He wrote to Prema Kantak, a female disciple, for help. The word 'purusartha' is one-sided in its connotation. Can you think of a gender neutral word? He seemed to have found an answer a few weeks later: "To understand an ideal and then to make a Herculean effort to reach it, no matter how difficult it is, this is *purusartha*. The word *purusha* should be interpreted in its etymological sense, and, not merely to mean a man. That which dwells in the *pura*, the body, is *purusha*. If we interpret the word, *purusartha* in this sense, it can be used equally for men and women (Parel 2016: 22).

Gandhi's critical and transformational engagement with *purusartha* in quest of gender neutral term and more dignified relationship between politics as desire and spirituality as *moksha* provides challenges for rethinking and practicing leadership and management in a spirit of a new collective *purusartha*. It also challenges us to go beyond dualistic and isolationist construction of *purusartha*, for example as leaders focusing only on the *kama*, desire, for profit and control and not simultaneously cultivating *dharma*, *artha* and *mokhsa*. Gandhi challenges us to realize what can be called integral *purusartha* where all the cardinal values of life are in dynamic and movemental balance. In our conventional understanding elements of *purusartha* such as *dharma* and *artha* are looked at in isolation. Gandhi challenges us to overcome an isolated

constitution of elements of *purusartha* and look at them instead in a creative spirit of autonomy and interpenetration. Much of illness and ill-being both in traditional societies as well as in our contemporary ones emerges from isolation of these elements for example, *artha* (wealth) not being linked simultaneously to *dharma* (righteous conduct) and *mokhsa* (salvation). Similarly we are challenged to rethink vision and practices of human development which can learn from visions of *purusartha* in creative ways in the process both opening *purusartha* and human development to cross-cultural, cross-religious and cross-civilizational dialogues. For instance, it is helpful to explore what are the parallels of *purusartha* in other religious and civilizational streams such as Christianity, Islam, Buddhism and Chinese civilizations. *Dharma* in Indic scheme of *Purusartha* needs to be brought together with similar visions and practices in such as *dhamma* in Buddhism and rites in Confucian traditions.

All these dialogues can help us realize the possible anthropocentrism in the discourse of *purusartha* and human development. The conventional discourse of *purusartha* has manifested in an anthropocentric way as we may not have consciously related *purusartha* to the non-human world and world of Nature. In her engagement with frontiers of justice, Martha Nussbaum (2006) talks about the challenge of realization of “cross-species dignity” which can inspire us to think of dignity and fuller realization of potential of all species and Nature and not only human. Thus we need to realize both personal and collective *purusartha* in such a way that contributes to realization of “cross-species dignity” of all beings and Nature. This can draw inspiration from the statement of Lord Krishna in Bhagavad Gita that the Lord manifests Himself in the most excellent form of all beings, for example, among the trees in Aswatha, the Banyana tree. But even though Lord Krishna himself says that He is the Banyan among the trees, in Mahabharata He was in complicity with Arjuna in letting the

Khandava Forest being burnt by Agni, the god of Fire, who wanted to eat the whole forest to satisfy his desire, *kama*. When Agni expressed his desire to eat the whole Khandava forest, neither Krishna, the so-called God, nor Arjuna, the so-called heroic warrior, had the courage to ask Agni about the *dharma* or the rightness of his desire, whether this is proper or destructive. Instead they became slaves of Agni in the fulfilment of his desire to the point of killing even a small baby snake coming out of the womb of a dying pregnant mother snake in Khandava forest. This violence produced by naked dance of desire in burning the Khandava forest led to subsequent violence in Mahabharata. Takshaka, the snake king of Khandava, who could escape this burning, came and built a palace of illusions for the Pandavas in Hastinapura seeing which Duryodhana felt jealous which was one of the causes for his arranging the game of dice in which Yudhishthira, the eldest Pandava brother lost everything including his wife Draupadi. The violence against Draupadi and the Pandavas is linked to this originary violence (Karve 2008). We shed crocodile tears for the violence done to Draupadi and the Pandavas but in the Mahabharata neither Draupadi nor Krishna nor Arjuna weep for the burnt animals and plants. Ethical awakening challenges us to weep for the burnt Khandava forest and all the animals and plants killed and burnt. It also challenges us to realize the link between violence done to Draupadi and Khandava forest, violence against woman and Nature (Shiva 1988). Burning of the forest continues unabated and it has led to burning of homes and hearts of millions of forest dwellers and has led to present ecological crises and climate change (Sundar 2016). Such a condition of violence and annihilation challenges us to stop this and regenerate forest and commons as part of a new ecology of living and regeneration.

Realization of the burning of the forest as a consequence of our burning *kama* or desire as we see in the above burning of life points to the challenge of overcoming anthropocentrism in

the discourse of *purusartha*. Current models of human development are also anthropocentric and it needs to embody post-anthropocentric models of rights, justice and responsibility. Engagement with ethics as it learns from vision and practices of *purusartha* also need to be post-anthropocentric. Our discourse and practices of appropriate leadership and managerial styles also need to realize the temptation to desire on our part. For example, like Arujna and Krishna, falling prey to the desire of Agni to eat the Khandava forest, leaders of business, corporations and state can become slaves to the *kama* or desire of profit-making agents to burn the forest and take away sources of life for narrow profiteering and self-interest. This causes much violence especially to the marginalized, women and children as well as to Nature. The challenge is now to realize the temptation of such violence and move from violence to non-violence in thought, practice and imagination. Ethical awakening ought to help us in this process of realization of limits of violence, including anthropocentric violence on non-humans and Nature and move towards autonomy, shared blossoming or what I call meditative verbs of co-realisation and responsibility (Giri 2012). As Jurgen Habermas tells us: "Only when philosophy discovers in the dialectical course of history the traces of violence that deform repeated attempts at dialogue and recurrently close off the path to unconstrained communication does it further the process whose suppression it otherwise legitimates: mankind's evolution towards autonomy and responsibility" (Habermas 1971: 315).

Purusartha and Poetics of Development

The vision and practice of *Purusartha* can help us deepen and enrich our practice of ethics but for this *Purusartha* itself needs to be broadened. Many commentators on *Purusartha* have pointed out that other elements also need to be part of *Purusartha*. Though adding new elements to any discourse has limits as we may add these in an additive, not in a transformative manner, we can add poetics to *purusartha* in a transformative manner which

can make our addition an open-ended journey of deepening, broadening and cultivation. It is in this spirit, we can realize that it is helpful to bring *kavya* (poetry) and *natya* (drama) to our traditional conception of *purusartha*. In its conventional rendering *Purusartha* has been closely tied to traditions of *Dharmasastra* and this tradition is deeply problematic from the reality and challenges of gender and caste justice and liberation as it is also for justice of Nature and non-human animals. Indic traditions have also transformative genres of *kavya sastra* and *natya sastra* which crossed boundaries as *Natya sastra* challenged logic of closure of degenerated Vedic tradition. Similarly the *kavya* traditions in classical India such as *Ramayana* and *Mahabharata* have explored visions and pathways of *purusartha* with a creative spirit of complexity, subtlety and border-crossing which now needs to be brought to our engagement with *purusartha*. For example, if going beyond an isolationist view of *purusartha* and realizing the inter-relationship among *dharma*, *artha*, *kama* and *mokhsa* is an important challenge of our times, then both *kavya* and *natya*—poetry and drama—can help us in this reality, aspiration and challenge of border-crossing. It can bring a performative dimension to both the elements of *purusartha* and their movements of inter-relationships across borders which can help us to go beyond a logic of domination and realize the potential of transformation. *Kavya* and *natya* can bring the performative dimension to both *purusartha* and development which can help us go beyond a logic of reproduction and come to paths of transpositional movements and transformations where the performative becomes paths of realization of potential rather than a reproduction of logic of existing structures (Giri 2016; also Giri 2012 & 2013). In realizing such a meaning of the performative, we can draw inspiration both from classical sources as well as from contemporary movements of critical thinking such as the ones articulated by the performance theory of Judith Butler (cf. Butler & Athanasou 2013) and the critical realism of Roy Bhaskar.

Cultivation of the *performative* in *purusartha* and development brings us to the vision and practice of poetics of development. Development is a multi-dimensional aspiration, struggle, *sadhana* (striving) and process of change and transformation. So far mainstream discourse and practice of development mainly focuses on the hardcore, the issues of economics, politics and infrastructure and rarely explores the subtler dimension of development. Discourse of development is too prosaic and there is very little poetry in the mood and methods of the advocates, engineers and executives of development. While there is some effort in exploring and reflecting upon the pathways like art and development, there is very little effort in exploring the poetics of development. Such an exploration includes exploring new visions of human development and earth realization coming from many traditions of poetry from classical to the contemporary. It also includes exploring the way new songs and poems of life, culture and society gets written during the course of development work carried out by manifold actors of development such as social movements and voluntary organizations. But very rarely even social movements and voluntary organizations write poems about the experience of their work with people. Poetics of development is also missing in the so-called valorized discourse of alternative human development coming from scholars such as Amartya Sen (1999). In Sen's pathways of human development there is focus on functioning and capability but where is our nurturance of and devotion to creativity? Even where is poetry in the current discourse of happiness and human development. True, in the Bhutanese version there is emphasis on protecting cultural diversity but where are we encouraged to write poems, sing songs as part of our interlinked journey of transformation from Anna to Ananda, food to freedom?

Such questioning bring us to the challenge of embracing questions of meaning of life as part of our engagement with *purusartha* and poetics of development. *Purusartha* is

concerned with ends of human life and it can be related to a mode of critique and creativity in contemporary critical theory what Piet Strydom (2009) calls *endeetic* critique which asks the question of ends and challenges us to be remain vigilant about the displacement of ends by means which constitutes a pathology of not only different paths of modernities but also in the modernization theory itself. Strydom's *endeetic critique*, i.e. a critique concerned with the issue of the meaning of our ends and needs also reminds us of the famous question that Maitreyee had asked about the end of our strivings thousands of years ago. Amartya Sen renders this immortal question of Maitreyee in the following way:

It is not unusual for couples to discuss the possibility of earning more money but a conversation on this subject from around the eighth century B.C. is of special interest. As that conversation is recounted in the Sanskrit text *Brihadaranyaka Upanishad*, a woman named Maitreyee and her husband, Yajnavalkya, proceed rapidly to a bigger issue than the ways and means of becoming more wealthy: How far would wealth go to help them get what they want? Maitreyee wonders whether it could be the case that if "the whole earth, full of wealth" were to belong just to her, she could achieve immortality through it. "No," responds Yajnavalkya, "like the life of rich people will be your life. But there is no hope of immortality by wealth." Maitreyee remarks, "What should I do with that by which I do not become immortal?" (Sen 1999: 1).

Maitreyee's question is a question of *purusartha* urging us to ask the question of relationship between *artha* (wealth) and *moksha* (salvation) which has layers of symbolic and worldly meaning and Sen translates its worldly meaning in this way: "If we have reasons to want more wealth, we have to ask: What are precisely these reasons, how do they work, on what are they contingent and what are the

things we can 'do' with more wealth" (Sen 1999: 2). Sri Aurobindo (1957) in his *Thoughts and Aphorisms* has said there are eternities and eternities and similarly Maitreyee's concern with immortality means immortalities and immortalities which can be creatively translated to our contemporary challenges of creation of life-enhancing conditions blossoming and realization of potential for all. Leaders of society, market and state can initiate actions and policy processes which help reduce child mortality, malnutrition, support for pregnant mothers, proper child care support, dignified employment and creative blossoming for all which can help us overcome mortality and death in individual and social life. Contributing to the self-critical and public discourse of meaning and ends of human life and the public that Strydom presents with his *endeetic* critique and in the spirit of Maitreyee they can ask: What do we have to do with that kind of life, society, humanity and pursuit of wealth which does not ensure self-development, inclusion of the other, social transformations and planetary realizations. As leaders of business, management, corporation, state and society we can ask ourselves also this question what do we have to do with such models of profiteering and violent development which burns everything down and kills us including plants and animals instead of helping us blossom.

Savitri in Mahabharata had striven to overcome death by pleading with Yamaraja, Lord of Death, for bringing to life Satyavan, her Love. Today we are all of us are challenged to bring to life burnt and dead parts of our own life which are killed by the mechanical logic of life by the colonization of the life world by state and market as Habermas may suggest. We are also challenged to bring to life the dead child both in ourselves and in the other, which heralds the end of natality and in a way the end of humanity. In his epic *Savitri* Sri Aurobindo presents us Savitri as a journey of soul, society, world which is engaged in *sadhana* and struggle for overcoming death and revival of life. This overcoming of death and consequent

immortality is not mechanical, it is creative. We overcome death not simply by living long but with our creative acts and meditation for a fuller manifestation of our own lives as service to humanity. We become immortal not just physically but with our creative offerings to humanity through art, poetry, philosophy, philanthropy and acts of service to humanity such as planting new seeds of life in soul, soil, culture and society. Ethical engagement in leadership and management can lean from such acts and meditation of Savitri and sing with Sri Aurobindo (1950):

A lonely freedom freedom
 Cannot satisfy a heart
 That has grown with every other heart
 I am a deputy of an aspiring world
 My Spirit's liberty I ask for all.

Purusartha and Poetics of Development: The Challenge of Transformations of Ethics, Leadership and Management

Poetry and poetics as part of a broader aesthetics of life try to open up the rigid boundaries of ethics as only command or only as responsibility to the other and opens up many lines of communication and overflowing between the self and the other. Poetry can also open isolationist construction, constitution and production of *pusurartha* and challenge us to realize the overflow between the cardinal values such as between *kama* and *dharma* and *dharma* and *artha*. In such an overflowing, *pusurartha* is not only concerned with the question of end but also with the reality and challenge of and. We need to transform *endeetic* critique in *pusurartha* and critical theory to an and-nurturing concerned critique and creativity which is suggested in the following poem by the author:

End and And

End and end
 I am responsible for the end..
 How do you reach the end
 Without and..
 Is not and the mother of end?

Anxiety about end
 Without walking and meditating with and..
 Makes it a Gulag
 A Gulag archipelago
 How do we create
 A rainbow of and and end
 End and and
 Dancing in the middle
 A Midwife of Transformation
 A Garden of Love and Life

Ethical engagement is here concerned not only with questions of end but also with and which bring us to the reality and possibility of relationships. Here we are not only concerned with face of the other as Emmanuel Levinas suggests nor only with the self as Heideggerian early ontology may suggest but with the self and other in an open, simultaneous and transformative ways. Here *purusartha* and poetics as part of a broader transformation of life can help us develop both self and other as passages of transformation in the midst of pessimism of life. Here would it be too much to expect our leaders in business, management, state and society to sing and dance with the following lines of Singer:

The pessimism of the creative person is not decadence, but a mighty passion for redemption of man. While the poet entertains he continues to search for eternal truths, for the essence of being. In his own fashion he tries to solve the riddle of time and change, to find an answer to suffering, to reveal love in the very abyss of cruelty and injustice. Strange as these words may sound, I often play with the idea that when all the social theories collapse and wars and revolutions leave humanity in utter gloom, the poet—whom Plato banned from his Republic—may rise up to save us all (Singer 1978: 6)?

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Endnotes

¹ Dynamic skill theory is a way of looking at human and social development as a way of dynamic developmental formation. This dynamic skill theory can attend to the development of poetic skills of life as well as development of the poetic dimension of self and society becomes part of developmental dynamics at both individual and societal level. In a post-anthropocentric way, poetry is not confined only to human beings. I was visiting an exhibition on things at Weatherspoon Museum of Art at University of North Carolina at Greensboro on 6 June 2017 where I read this significant line about this exhibition written by Dr. Emily Stanney, the curator of the Museum: “[...] these ordinary objects take on poetic meaning and a seeming life of their own.” I thank my friend Julie Geredien for telling me about dynamic skill theory.

¹To understand the spirit of State *purusartha*, we can engage ourselves with the following poem by the author

**State, Spirit and Commons:
Co-Emptying and A Festival of
Co-Realizations**

State
Political and economic

Caste, class and gender
Movements and self
Transforming machineries of violence
Ethical Critique and a New Aesthetics
of Commons
Collective Action and Collaborative
Imagination
Transforming State from Within and
Across
State and Spirit
Dancing in an Open Way
With Hegel, Kierkegaard, Gandhi and
Sri Aurobindo
Going Beyond the Divide Between
History and Pre-History
Towards a New Unfoldment of
Potential
State Becoming a Non-State
A Non-State State
As Self Becomes a No-Self
Democracy as Political and Spiritual
Toward a New *Tapasya* of Co-Emptying
And evolution of consciousness
A Festival of Co-Realizations (Giri
2017).

[Dedicated to Professors Prabhat Patnaik, Gopal Guru and Anupama Roy of JNU as the poem emerged out of a seminar on “How to Study the Indian State” organized by Prof Roy on April 8 and in question-answer conversations with Professor Patnaik after his lecture which was sympathetically nurtured by Professor Guru who was on chair. Aravali Guest House, April 9, 2016, 8 AM].

¹ The noted Indian sociologist T.N. Madan (2003) tells us how family life is a continuous search for a creative balance between world engagement and a spirit of renunciation especially one’s propensity to consume and satisfy one’s desire.

¹ As Parel tells us: “[...] absolute non-violence is not Gandhi’s greatest contribution to political philosophy. That honor, I think, goes to his fundamental teachings that the good life depends on the confluence of, and the

co-ordination between the cardinal ends of human life” (Parel 2016: xi-xii).

As Heikki Patomaki interprets Bhaskar’s critical realism:

Critical realist ontology explains why there are multiple possible futures—The actual is only part of the real world, which also consists of non-actualised possibilities an unexercised powers of the already existing structures and mechanisms that are transformationally efficacious in open systems (2010: 364-365).

What Bellah writes in his paperback edition in 1985 to his book on Tokugawa Religion first published in 1957 where he had adopted an uncritical modernization approach this context below deserves our careful consideration:

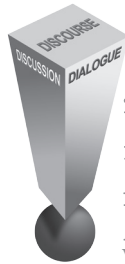
However, the greatest weakness of the book has nothing to do with Japan but with a weakness in the modernization theory I was using: I failed to see that the endless accumulation of wealth and power does not lead to the good society

but undermines the condition necessary for any viable society at all. I suffered myself from the displacement of ends by means, or the attempt to make means to ends, which is the very source of the pathology of modernization. [...] What would it mean to reverse the functionalization of religion, the reduction of the realm of ultimate ends to the status of means? What would it look like if religion set the ends, and the means—wealth and power—that have usurped the status of the ends, were reduced to the status of means again?

¹ Sometime ago, we saw picture of a dead child floating in shores of Spain who had crossed the ocean with a boat trying to flee the war in Syria. Can we now have a new Savitri who can revive this child and millions like him. Can we revive the dead child in us as well which is killed by our own unthinking and unkind adulthood.

¹ A Poem by Ananta Kumar Giri (2017) which is part of his forthcoming collection of poems, *Weaving New Hats: Our Half-Birth Days*.





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Ever Evolving Dynamics among Management, Leadership, Human Development and Ethics

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Four great concepts viz. Management, Leadership, Human Development and Ethics indicated in the title and the sequence in which the dynamics is placed, is worth adulation. They are arranged in terms of intensity of focus and velocity in an ascending order. All of us here are deemed to know the basic meaning of the concepts involved. But the concepts trigger unique insights and opinions about them as seekers through different areas of knowledge approach them. All of the concepts are powerfully those invoking unique opinions!

Management is the most basic of all of them. Here it refers to successfully tackle the aim and objectives with a planned strategy. Success here is shown in terms of output and outcome. Management may or may not involve ethics. But it certainly moves through *causa-causana*. Optimum or Best possible win or benefit or productivity or profit normally happens to be

the aim. Leadership is perceived to be beyond management as a powerful concept. However, managing with unique strategy or even over a long period of time is also leadership. Management is normally promoting human development, though there are negative tendencies like terrorism also which need management devoid of ethics. Management normally brings incremental change or stable movement. Sometimes only stability and not even any positive movement also!

Leadership cannot also be defined in a single all accepting way! It refers to a plethora of skills that trigger change. It may be in one individual or a group of individuals acting as one body. The change brought about in people and environment is non incremental or transformational such that the macro environment becomes different in form/structure and functioning and values. The space in which it operates gets enhanced.

But the nature of leadership is not type caste. There are charismatic leaders, problem solving leaders, servant leaders, pioneering leaders and bench-marking leaders. But all the leaders essentially have the following criteria: They are excellent communicators. They may be great orators to move groups of people to action. Others may be great one to one communicators. Humans who receive their communication may be empowered and enhanced to act the way the leader initiates. Some of the may not talk; but their action communicates with zest. In case of charismatic leaders the very appearance of the leader communicates his ideas and triggers positive action in people!

All leaders are essentially innovators and are different from the others. They give different ideas that develop humans or a different path to the same form of human development that impresses the people to action. They change either the idea of human development or they change the method to achieve human development so as to give meaning to the minds of current people. For people to follow there are many criteria leader achieves! He is either a magical conversationalist. He participates in their daily chores to prove his mettle supporting and leading them. He makes the desires of people materialize by solving problems in their lives with best strategies or by some unknown miracle! The leader might enhance their well being with material and non material ways! A leader can think as individuals; but is a team player who can work with people to develop them like a catalyst.

All leaders must attract followers. People must listen, communicate and act in the way the leader wants, in large numbers. People must find meaning in what the leader is communicating. People must feel like doing what the leader states, as best path. Different people have different leaders. But if a leader carries many people behind him, following him once they are impressed, effortlessly confidently like a pied piper!

Human development is the aim of all economies globally. This natural because we are human society. Muhammed- ul- Haq and Amarthya Sen introduced the concept as a better indicator of economic development than per capita income, which was accepted till then as a measure of quality of life. Per capita income is national income divided equally by the population. Human development involves consistency and continued positive change of every human being in the economy. This includes his good physical health and mental health, education and training, employment, entitlement, freedom, gender empowerment/ sense of equality and empathy. However human development could be perceived even beyond this. It should consist of spiritual quotient, emotional quotient, social quotient and intelligence quotient of every human being.

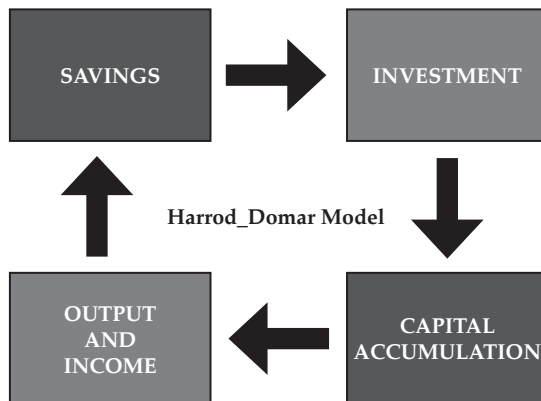
Human development is not unanimously accepted aim in all cultures and economies. At the micro level, it is an aim; but at macro level Ethics is the aim in the Indian culture's macro environment. Human development is to be subservient to ethics. There are different criteria of ethics in different societies. According to Harvard's website, the University upholds four key values. These include:

- Respect for the rights, differences, and dignity of others
- Honesty and integrity in all dealings
- Conscientious pursuit of excellence in one's work
- Accountability for actions and conduct in the workplace.

One could take ethics as meaning 'Dharma' righteousness or Justice or doing that which is right and good to all.

Here is the controversy whether man is superior to institutions or vice versa. Indian culture has established statement here that institutions are superior and so establishment of dharma is loftier over and above achieving human development. Sages have stated this in Vedas and entire Mahabharata war is for establishment of dharma! This is because it is established that

'dharma rakshati rakshakaah'. If we establish institutions to protect ethics they preserve human development and sustain human development in the long run! Ethics/dharma is that which brings physical and mental well being of all or most people. In other words we can forego human development in the short run to establish institutions that promote dharma as per Indian cultural calling. The meaning of 'dharma' changes with time and space and also according to the nature of humans living at that time and space. So human development is also a determinant of dharma. If an institution gives well being to all but not to some, then it is permitted to sacrifice the well being of those few for larger human fold. At micro level, dharma is synonymous to human well being therefore it is said that 'non violence is the greatest of values'. That is, not hurting/harming each other is the greatest ethics/dharma. Human being is just a spec in the universe. We have flora and fauna on earth, other planets and their environ and other heavenly bodies in the universe which we have to be mindful about, in the development process of human being and human society! It also means not harming/hurting this universal environment. So it is cautioned that it is not dharma if human development harms the environment. Ethically correct human development should not hurt the universal environment and not hurt other organisms in the process of development. Optimum use of resources is an essential requirement of human development. it means prevention of overuse of resources and preventing wastage of resources so that resources are sustained.

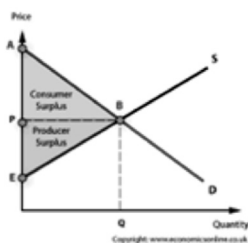


Through 250,000 years of human development we have moved from hunting stage to the present ICT (Internet and Communication Technologies) era. In the process, we have believed in market phenomena where interaction between increasing supply and declining demand intersect to determine the price. We understand that the point where supply meets demand without either excess supply or excess demand, the market arrives at the optimum price. If there is excess supply in relation to demand prices decline. this leads to low profits. So demand increases to take advantage and as supply related to cannot adjust immediately there is rise in price till the optimum price is reached. At this price both consumers and producers are in utmost satisfaction. But this economic model has resulted in inadvertently in inequality - Inequality of income between consumers and producers and inequality of factor income. Wage earners are at the lowest income strata while capital owners are at the highest level. With least government intervention this inequality proceeded unabated. Therefore state control to redistribute income and wealth was introduced in various degrees. This is popular in emerging economies as there is more inequality in these economies. But it is important for us to note that in all economies with greater state control, governments have become more corrupt (Evidence of Lord Acton's statement: "power corrupts; absolute power corrupts absolutely").

Market Model of Micro Economics



'Equilibrium of the Firm'



'Market Equilibrium'

Macro Economics

↑ National income → ↑ Per capita income = Economic Development

HDI
GEM
SDI

Happiness Index

Both market model and state control model have failed. At present we see the most developed economies in a flux to find a new model of development. Developing economies looking in bewilderment to find their way! The best model is certainly that which promotes greater well being of all human beings. All human beings have to be developed in all ways (spiritual quotient, emotional quotient, social quotient and intelligence quotient). It is heartening that India has this model! We need to eat right food and right quantity of it. We need to work and enjoy with mental equanimity. We have to tread without disturbing the equilibrium in the universe and among other fellow human beings. Having had one of the ancient cultures, India has found the right nutrition for our body! We have evolved 'yoga' for mental well being. Our life style encourages living in harmony with animals and vegetation for the joy of it. Automation is not recommended by Indian culture. We have the best model of human development that is to develop each human being from inside him as an integrated being of 'body-heart-mind and soul'. We are in pursuit of highest development of each being. This enables a human being to compete with himself and not with any external entity. Each human being has his own values (Dharma). He manages his challenges with mental and

bodily equanimity. He is the leader of himself. He is the creator of his world!

There is perfect harmony in the Indian model of human development! Then what holds back the world from adopting the Indian perfect model! Sorry state is that India is in deep slumber of over indulgence and corruption in most of the walks of life. We just need to have 2400 calories in rural life and 2100 calories for urban life. We over eat multiple times more than that. International experts say that if India and China continue to eat at this rate, they will need resources of two earths to meet their food cravings! All types of corruption are rife to the level of unrecognized intertwining into life styles. We have dictatorial tendencies, nepotism, non-transparency, bribery and black money in all asset transactions. Even personal lives are corrupt with unthinking selfishness operating only at lower sub-conscious level without any conscience in general (most of us). We need to wake up towards the right ways already known to us! We need to control ourselves away from transgressing the known right ways with unproven adventurous pursuits daring to take the unknown consequences which proves costly to humanity and us! Only then Indian model can reach and affect all humanity or we are into eternal quagmire!

Redo Life Styles



Ethics and Sustainable Management

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Abstract

The article deals with an assessment of how ethics is relevant in business management. It also provides a model (integral model) for sustainable management. The article provides explanation about the various paradigms by which ethics can be integrated with business management. The article also evaluates two corporate cases (Xerox and HUL) to evaluate the facets of Integral model.

Is ethics required in business? If required, then, to what extent? This is a bigger question to be answered. One side of this discussion is that, businesses are not charity organizations. Businesses cater to needs that exist in the markets for profits. They withstand the market competition by differentiating themselves from the current market, for which, they may have to be dynamic and innovative. In the process of differentiating themselves from others, they may violate some of the ethical parameters. However, since businesses try to provide services and products that bridge the need gap within the society, they are automatically utilitarian in nature and hence, are complying with ethics, inherently.

The other side of the argument is that, businesses can bring about ethical behavior through their activities that are socially responsible. Because of corporate social responsibility, they can attain business sustainability. In a developing country like India, it is compulsory that, corporations embraced ethical business practices along with corporate social responsibility to bridge the economic gap in the society.

Unethical activities in corporate India

Unethical behavior in corporate world can exist because of multiple reasons. It may exist because of compelling reasons to acquire markets or, to maintain the leadership position in the market, or when companies

try to overstretch and project something fake as real. Satyam scam the biggest fraud in the Indian corporate sector, which amounted to 14,000 crores is an example where the company tried to overstretch and project false information as real. In this case, its chairman Mr. Ramalinga Raju, is accused of fudging the books of accounts of several years and inflating revenues and profit figures. Because of this fraud, Satyam went out of business. Many employees lost their jobs and investors lost their money. In this case, the chairman and managing director of the company themselves behaved unethically to amass personal wealth. "Managerial Egoism" is a rationale, which believes in the fact that, if managers aim to maximize their own self-interest, in the process they would maximize the economic welfare of the general public. Satyam case, actually defies this rationale, as managers and directors did not act in an ethical way to maximize the benefits of the stakeholders and the society, while pursuing their own self interests.

Another example is that of Kingfisher Airlines, which is currently getting embroiled in an unethical behavior by not paying its employees in India for quite a long period of time. Also, Kingfisher has defaulted on its payment of loans worth over Rs 8000 crores secured mainly from the public sector banks. How can Kingfisher airlines exist in business without declaring bankruptcy even after defaulting on employee salaries and payment of interest on loan loans? This only shows that, there are sufficient loopholes in our legal system in dealing with corporate misdeeds. If it were to be any other country, Kingfisher would have been bankrupt by now.

Insider trading is another issue which needs to be discussed under ethical business practices. Because managers have access to material information, they should not use their position advantage to gain economic benefits. But, in many cases, managers and directors of the public companies make use of the material information and do transactions on their stock holdings. Managers are pursuing their own

self-interest, instead of maximizing the wealth of shareholders and investors. In-fact, because of Insider trading, public investors are losing faith in capital markets. Also, the fact that, only a select few, who have the privilege to get access to material information, are getting advantaged which contradicts the "Utilitarian theory of ethics" ("Utilitarian theory of ethics" defines that any action that brings maximum benefits to the greatest number people in the population can be considered ethical).

Telecom scam and coal scam has exposed the corporate wrong doings in a big way. In Telecom scam, many private operators, who were ineligible to get license for wireless radio spectrum, were given licenses at extreme low prices, leading to a huge loss to the national coffer. In Coal scam, government allocated nation's coal deposits to public sector units and private companies without competitive bidding process. As a result, private and public firms paid less than they might have otherwise. The windfall gain to companies which were considered for allocation is around 1.86 lakh crores. Most of these public and private firms are reputable corporate houses, which have been accused of overstating their net worth, failing to disclose prior allocations and hoarding rather than developing the coal allocations. CBI is suspecting bribery in this case. These companies, which are supposed guardians of Indian Economy are setting wrong example by involving in unethical activities.

Some multinational company of foreign origin operating in India have been very callous to local laws and are negligent towards addressing operational issues that were unethical. Union Carbide could not settle the issues related to poisonous gas leak accident in Bhopal. More than 10,000 people lost their lives on a single day and more than 500,000 got exposed to harmful effects of Methyl isocyanate. Many people are permanently disabled after the incident. This accident is considered as the worst industrial disaster in the history of mankind. It was Ironical that no one was held accountable for this

accident. The magnitude of the accident was humongous, but the kind of relief provided, both humanitarian as well as environmental were grossly insufficient.

When Indian origin multinational companies are found violating the regulations in foreign countries, and they get severely penalized. Ranbaxy, one of the largest pharmaceutical companies in India, got severe penalties for supplying substandard and spurious medicines to United States. Infosys, the cream of Indian software industry was penalized by US for Visa related irregularities. The above cases are just the tip of the iceberg. There are many such examples, which reveal that, corporations in India get away with their wrong doings easily for inexplicable reasons. This only show that our corporate culture lacks ethical vision and companies have not developed a conscious effort to integrate ethics in their vision.

In a country with huge population with significant percentage living below the poverty line, if companies are only profit driven and act unethically to provide advantage to a selected few, then it will create an economic gap within the society, posing severe threat to the economy as well as the political system of the country. Therefore, it is very essential that, corporations followed a more sustainable, inclusive and ethical management practice which leads to Sustainable Management.

Sustainable Management

The existing management philosophy deals with resource allocation, utilization, profit maximization. Because of unrestrained resource utilization and an agenda to perpetuate profits, corporations have caused significant damage to the environment and have unshackled many societal problems. On one hand, social scientist argues that, corporations emanate from society to satisfy the needs that exist in the society. On the other hand, they also argue that, the corporations are responsible for social divide and environmental degradation.

Sustainable management envisages utilizing the resources through optimal ways to satisfy the needs of the current generation, without compromising the requirements of the future generation. The triple bottom line concept (Viz. Equity, Environment and Economy) needs to be reinforced with Ethics, Innovation and Vision to bring about a sustainable management practice.

Evolution of development thinking from economic development to new paradigms of sustainable development and integrative holistic development has influenced the corporate world. Sharma (1996) suggested 4 Es model of holistic development and management emphasizing the need for achieving a proper balance between following four Es:

1. Efficiency
2. Equity
3. Ethics
4. Ecology

Sharma further states, "When applied in corporate context, this model leads us to the concept of Holistic Corporate Management (HCM), wherein foundations of corporate management are based on four pillars of efficiency, social equity, ethics and ecology. Efficiency implies bottom-line concerns. Social equity dimension is reflected to some extent by corporate social responsibility (CSR) and neighborhood concerns. Ethics dimension is reflected in good governance and the 'Character Competence of the Corporation' (Sharma, 2002). Ecology is reflected in terms of concern for environment and implementation of the concept of sustainable development in corporate context through 'environmental management systems'. Thus, in Holistic Corporate Management (HCM) all four dimensions of 4E models find integration". It may be indicated that 4E model has an equivalence in 3 Ps model of Profit, People and Planet. This model, also known as triple bottom line model, suggests that corporates in addition to Profit, should also focus on CSR and environmental concerns captured through the imaginative phrases, People and Planet.

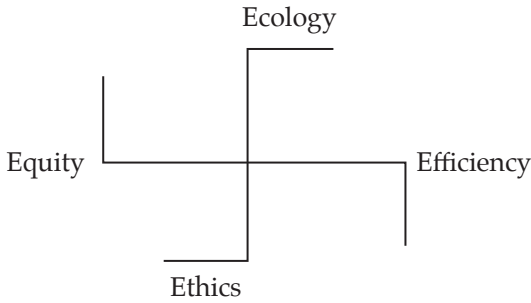


Fig 4: 4 Es Framework for New Corporate Model

(Source: Management in New Age: Western Windows Eastern Doors, Subhash Sharma, 1996, p.92)

4Es Framework can be considered as one of the very initial models that explained sustainability and management. However, an integral model not just considers the concepts of 4Es, but also, integrates the ideas of innovation and long term vision as basis for sustainable management.

The Integral model for sustainability (which is as mentioned below and as explained in the grid) explains the integration of ethics and 3Es, vision and innovation to establish new paradigms of sustainable management. The grid provides a summary of the various paradigms that are possible by taking into consideration the various factors explained in the integral model.

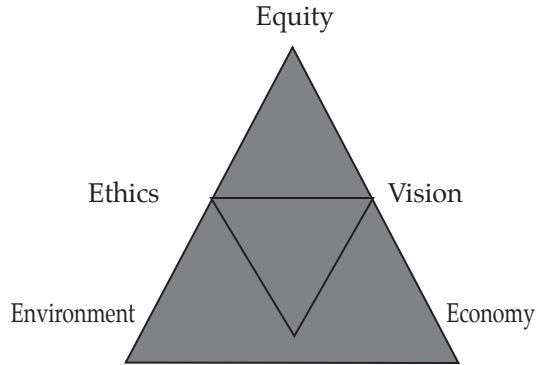


Fig 1: Integral Model for sustainable development

The Integral Grid:

	ETHICS PARADIGM	INNOVATION PARADIGM	VISION FOR FUTURE
EQUITY	*INCLUSION, *COMPLIANCE, *TRANSPARENCY	*SOCIAL INNOVATION TO BRING ABOUT INCLUSION AND EQUITY	*FUTURISTIC PLAN OF ACTION TO BRING ABOUT EQUITY
ENVIRONMENT	*ETHICAL USE OF ENVIRONMENTAL RESOURCES. *REDUCED MINING *REDUCTION IN POLLUTION	* NEW ENVIRONMENTALLY SAFE PRODUCTS AND SERVICES	*FUTURISTIC PLAN FOR ENVIRONMENT PROTECTION
ECONOMY	*BRIBERY AND CORRUPTION FREE ECONOMIC PRACTICES *GROWTH AMBITION WITH SHARED VALUE	*INNOVATIONS THAT CREATES NEW MARKETS AND BRING ABOUT NEW GROWTH	FUTURISTIC BENEFIT MAXIMIZATION FOR ALL THE STAKE HOLDERS

Table 1: The Integral Grid

The integral model provides basis for five ethical paradigms for sustainable management. These paradigms are as explained as below:

1. Equity - Ethics Paradigm

This paradigm explains about the requirement

of Inclusion, compliance and Transparency in Corporate governance. It explains about how the management facilitates for inclusive growth for all sections of the society. This paradigm also explains about the compliance and adherence to the set policy towards sustainable living. It also gives explanation

for transparency in governance which is an explanation towards corruption free corporate governance system.

INCLUSION: History has been testimony to the fact that, Inequalities in the social set up has been one of the reasons of social upheavals. Corporations, being part of the society, should have a management system that would not only think of wealth / profit maximization through exploitation, but also include the marginalized individuals in the society in their growth agenda. In this direction, corporate social responsibility (CSR) seems one such attempt to include the social issues in management.

COMPLIANCE: Equity is possible only if all the players in the society get equal opportunity to grow. To get this possibility, there are enough policies and regulations in place. Corporations should not involve in subverting these policies and regulations through their clout and power. Therefore, complying with the policies and regulations would provide for the benefit maximization of all the participants in the society.

TRANSPARANCY: Mere compliance with the regulations and policies are not enough. Corporations will have to be accountable for their activities and should follow transparency in management practices. Many of the corporate misdemeanors have been associated with companies not being compliant and transparent.

2. Environment- Ethics paradigm

This paradigm explains the ethical use of environmental resources, which refers to reduced mining and reduction in pollution. Driven by the growth ambitions, countries are compelled to make use of the environmental resources. However, there has to be a balance between how much the environment can be degraded to achieve the growth.

ETHICAL USE OF ENVIRONMENTAL RESOURCES: Natural resources like soil, water, air and biodiversity are gift of nature to mankind. Any attempt to use them

indiscriminately would reduce the carrying capacity of the environment, resulting in ecological catastrophes. Therefore, utilization of soil, water, air and biodiversity should be on ethical basis and the sustainable management envisages on the optimal utilization of these resources.

REDUCED MINING AND REDUCED CARBON FOOT PRINTS: Management systems are to be developed in corporations that would consume less of metals and minerals and thus cause lesser burden on mines. Operations and logistics should be streamlined, so that, the carbon emission is reduced significantly.

REDUCTION IN POLLUTION: The effluents and releases from the industries and manufacturing units can pollute the environment significantly, rendering the environment vulnerable and thus reducing its carrying capacity. Adequate systems are to be integrated, so that, all types of pollution are taken care.

3. Economics and Ethics paradigm

BRIBERY AND CORRUPTION FREE ECONOMIC PRACTICES: There have been significant instances where managers have used bribery and corruption as a practice. In the short run, these unethical practices may yield good results, but in the long run they would have detrimental effect on all the stake holders of the society.

GROWTH AMBITION WITH SHARED VALUE: This paradigm explains the economic practices without corruption and Bribery. It explains about growth with shared value.

4. Innovation and Ethics Paradigm

Innovations can be beneficial as well as detrimental. Therefore, Organizations engaged in Innovations should embrace ethical ways to commercialize their products / services. Most companies would take an utilitarian approach.

5. Vision and Ethics paradigm

Companies and management will have to

have a long term vision to practice ethics in their management practices to be more stable and sustainable. This long term vision would change the organization structure completely and would result in sustainable management practices across the organization. This change has to be top down in the sense that, the top management will have to have a holistic vision with ethical paradigm integrated in it.

In his article on creating social compact, Michael Porter explains about the integrating the sustainable concepts with the value chain. C. K. Prahalad, in his article, "Fortune at the bottom of the pyramid" provides a direction towards inclusion as a management strategy for organizations to be successful and profitable in the future. Also, Clayton Christensen explains in one of his articles that, Disruptive innovations should be social oriented and maximize the benefits to the societies. All these concepts actually corroborated the idea of integral model for sustainability. The following cases would elaborate on the fact that, how some companies are able to integrate ethics and innovation in their corporate vision to bring about sustainable management practice which has a balance approach towards Equity, Economy and Environment. In other words, how Integral model is being used by some companies to build their competitive strategies.

CASE 1: Xerox and Sustainability Initiative

Xerox, in the early 1980s, realized that, to more effectively manage some very fundamental elements of sustainability, which include the health and safety of its people, product safety and the natural environment; it was necessary to organizationally merge the company resources that managed these aspects. This provided a perfect foundation in Xerox for applying a systems approach to managing these areas; resulting in more effective decisions that are dependent on evaluating complex trade-offs.

Xerox was an early leader in its industry for focusing on sustainability; pioneering two-sided copying in the 1960s, introducing

recycled paper products in the early 1970s and developing automatic power-down functions on some of its machines in the 1980s.

In the early 1990s Xerox started its remanufacturing initiative, it realized that, to effectively optimize both the economic and the environmental benefits, it needed to address some critical elements – designing products for multiple lives, building reverse logistics capability, developing diagnostic tools for evaluating condition of parts, and applying a new "life cycle" based financial model.

Xerox started working to integrate remanufacturing concepts into the design of its products, and took the next step in 1993 and applied environmental life cycle analysis tools to ensure that Xerox was focusing its subsequent efforts toward impacts where it could drive the most significant benefit. One of the important things Xerox worked on was to improve the energy efficiency of its products.

Xerox now advises customers on how to save money on their document management process while reducing energy and paper usage. By reducing the number of print devices needed, Xerox tries to improve the efficiency of customers' office workflow; ultimately reducing the amount of hard copy print output generated. Typically customers see a 30 percent monetary savings and 25 to 30 percent energy savings and associated carbon.

Xerox, is both, a profit-making enterprise that creates value for shareholders and also an institution that strives to be a positive force in the world around us. Its products and services provide cost-effective solutions for its customers.

As an initiative to protect our climate and reduce energy use, Xerox has reduced its carbon footprint by cutting energy use in its own operations and in the operations of its customers through energy efficient products and services. In its promotion to preserve the Biodiversity and conserve forests across the globe, Xerox has invested \$ 1 million through

its “The Nature Conservancy” drive. In drive to reduce the waste, Xerox have diverted over 2.3 billion pounds (cumulative) of waste from landfills through its equipment and supplies return, reuse and recycling programs since 1991.

CASE 2: Hindustan Unilever (HUL) and its sustainability initiative

HUL’s sustainability crusade started in November 2010 with an aim to double the size of the business while halving the environment footprint of its products, increase the company’s positive social impact, and source 100% of agricultural raw materials sustainably.

The top leaders at Unilever had an inherent belief that, as global resources deplete, consumers will ‘vote with their wallets’ by choosing socially responsible companies. Also, Hindustan Unilever (HUL) has fierce competitors like P&G and ITC in the marketplace. In a hypercompetitive market, it is very difficult to grow using the same model that HUL have used in the past. Hence HUL had to adopt a sustainability oriented strategy.

At Unilever, sustainability isn’t being run as a separate division. It is embraced by all the departments and the responsibility of injecting sustainability into brands lies squarely with brand managers and the category heads. At any point of time, at least 25-30% of the HUL portfolio gets innovated on. “Sustainability has to be a part of the brand promise itself. Brands which are investing in this will be the ones that are ‘future ready’.

Corporate social responsibility is an integral part of HUL’s business strategy. HUL joined hands with the government of Maharashtra involving around 1,500 farmers in Nasik to grow tomatoes using less water and fertilizers. And the results are encouraging with nearly 70% of paste requirements now being fulfilled by sustainably sources tomatoes.

When it comes to manufacturing and logistics, the company’s focus is on waste, water and energy, with the 2008 carbon footprint as baseline for comparison. And just how serious

HUL is, can be gauged by the fact that factories were shut down completely for a day to measure water and energy consumption and check for leakages. Reduction in total waste from HUL’s manufacturing sites stands at 77% against the 2008 baseline. Sustainability brings compelling benefits when the constraints force innovation. In HUL’s coffee factory in Mysore, the waste that’s left after processing coffee was used in a biomass boiler as fuel. As an innovation in packaging, HUL is using flexible packing, in some cases, pouches that have caps and can be reused, across products like Lifebuoy Hand Wash Liquid, Shower Gels, Domex, Kisan, even tea.

HUL is systematically changing over to fuels that use factory waste or waste from other industries like coconuts shells and cashew nuts. Two years back, only 8% of energy consumed was from renewable sources, but today, it is touching 20%.

At HUL, the logistics team works on four-pronged principles: travel less, load more, use alliances and buy smart. Through shrewd use of planning, IT and some native intelligence, the warehouse and logistics operation is designed in a way to minimize travel and cut carbon footprint. For a company that moves 30 lakh tons of product every year, even minor savings accumulate into substantial gains.

The differential approach that HUL has on its businesses can be seen in the way company is running the water business. HUL executives claim they have tried to redefine the category with innovative products that include an industry first table top purifier and the first non-electric purifier that allows storage. More than 9 million people gained access to safe drinking water from Pureit in India by the end of 2012. Apart from the business aspect, Unilever has set up a Unilever Foundation that works along NGOs, state governments and governmental agencies to engage communities in conserving water and the company claims that partnerships have resulted in water conservation potential to the extent of 25 billion liters. The innovations

teams at HUL are working overtime to bring out products that use less water whether it is Magic, a product that uses significantly less amount of water in rinsing laundry.

As part of its Unilever Sustainable Living Program (USLP) promise of helping more than a billion people by 2020 in protecting lives and providing hygiene, brands like Lifebuoy are taking a lead in behavioral change programs that reduce incidence of disease. On any given day, nearly two billion people use Unilever products and more than 35% of those consumers reside in India. Given that one of the stated goals of USLP is to enhance livelihood, HUL is pushing its Project Shakti aggressively. According to the latest numbers, the number of Shakti entrepreneurs - door to door selling sales people- has scaled up to 48,000 across 15 states. In conclusion, HUL has integrated innovation, corporate social responsibility in its sustainability oriented business.

In case 1, Xerox has integrated innovation as a primary driver of sustainability. Xerox had to embrace sustainability in 1980s, as it had to reinvent itself and come-up with a unique differentiating factor as compared to its competitors. As mentioned in case 1, in order to embrace environmental leadership, Xerox had to integrate continuous as well as radical innovations to bring about a better product design that was in-line with its sustainability initiative. It also had to make innovation in its processes to integrate a 3 pronged approach to reduce the load on forests, reduce supplier waste and recycling & remanufacturing.

In case 2, HUL is operating in a hyper competitive market with its competitors posing severe threat to its market share. HUL had to differentiate itself by having a sustainability oriented market strategy. Innovation has been in the forefront for HUL in branding its products. HUL has been associating with rural population, either by empowering them economically by helping farmers in growing tomatoes or by educating them about the health and hygiene related issues. HUL has

been encouraging rural women entrepreneurs in rural India in a big way. This is an example of "Inclusive capitalism" (Prahalad & Hart). HUL has introduced sustainability drive inside and outside the company in a big way and thus leveraging its competitive edge on sustainability.

Conclusion

In hypercompetitive markets, where companies are in constant look out for futuristic strategies, sustainability strategies have taken the top priority. Companies like Xerox and Hindustan Unilever are embracing sustainability and corporate social responsibility to promote their business activities. These companies are not only deriving the competitive advantage because of sustainability practice, they are obtaining core competency for future by constantly involving themselves in Innovation to bridge the need gaps existing in their operating environments.

In both the cases, it is very much evident that, these companies are leveraging on sustainability to get competitive advantage. However, it is very important to note that, ethics is the basis for sustainability. Hence, in a world, with huge population, fast depleting natural resources, and with degrading environment, companies with a futuristic perspective should make a conscious effort to be more ethical than ever in their operations to be more sustainable and successful.

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Application of Vedic Science Thought for Improving the Efficiency of Managing Indian Farming Agroindustry Sector

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Abstract

Agriculture is said to be the backbone of Indian economy. Unlike other industrial sector which is highly organized involved in producing the materialistic goods (communication, railway, space engineering, information technology, etc), agricultural sector as we see today is unfortunately highly disorganized, resulting in low agricultural productivity. This may be linked to the present day alarming suicidal rates among farmers, public unrest arising from Cauvery_Mahanadi_Indus river disputes. All these happenings is contradictory to the law of nature because Indian sub-continent is blessed with rich source of flora and fauna, but has failed miserably in harnessing the potential of rich biodiversity the continent offers in abundance. Some of the reasons for the failure of farming_agroindustry sector to emerge as an organized sector could be due to: (i) high risk associated with farming operation and (ii) non - availability of a good visionary leaders with managerial skills. Looking into the evolutionary path way, there is no doubt, Indian population has benefitted from the development of engineering sciences. Success here could be due to two reasons; one being adventuring into engineering sciences is often associated with less risk and guaranteed with more profit; other being available of good leadership / managerial skills.

One of the possible solution for improving the efficiency of managing Indian farming_agroindustry sector from the current crisis is exploring the application of Vedic science thoughts. In other words, transformation of management thought for improving the “nascent” Indian agricultural sector (to be understood in terms of mechanized agriculture practiced in western countries and what is practiced in India, which is relatively negligible and poor), as proposed by Maharishi Vedic school of thought, can be understood in terms of “tripartite model of consciousness”: (i) *Rishi* (ii) *Devata* and (iii) *Chhandas*.

In Vedic science, wholeness of consciousness (*Samhita*) has within its structure 3 values. In its elemental state of wholeness, pure consciousness experiences only itself. In the first of the tripartite structure consciousness is the knower, or the *Aishi* aspect of consciousness, Secondly, the process or knowing value of consciousness is the *Devata*. Thirdly, that which is known is the *Chhandas* aspect of consciousness. These three fundamentals which Maharishi identifies as the self-referral mechanics at the basis of life, express themselves in every step of evolution (). They can be used productively to analyze the progression of management styles as they have evolved over time and to project the direction towards which they will be moving in the future.

For efficient implementations of these powerful Vedic line of thoughts into Indian farming_agroindustry sector, we need to develop a strategy in identifying the potential receptive points at which these tripartite model of consciousness can be implemented.

Introduction

India has made remarkable strides on the agricultural sector during the past three decades. Much of the credit for this success should go to the several million small farming families that form the backbone of Indian agriculture and Indian economy. Policy support, production strategies, public investment in infrastructure, research and extension for crop, livestock and fisheries have significantly helped in increasing the agricultural productivity, food production and its availability. Nevertheless these achievements, producing additional food with limited land, and providing economic access to food at the household level for ensuring food security would continue to be a major challenge for the nation. India has experienced considerable changes in the crop mix, yield and production since the inception of the Green Revolution. The Green Revolution phase displayed a high yield

growth per unit of input. The first post-Green Revolution phase (from late-1960s to mid-1980s) was marked by continued growth in returns from land through the intensification in use of chemical inputs and machine labour. The second post-Green Revolution phase (beginning the mid-1980s) was characterized by high input-use and decelerating total factor productivity growth (TFPG).

Total Factor Productivity

Agricultural productivity may be measured by total factor productivity (TFP). This method of calculating agricultural productivity compares an index of agricultural inputs to an index of outputs. This measure of agricultural productivity was established to remedy the shortcomings of the partial measures of productivity; that it is often hard to identify the factors cause them to change. Changes in TFP are usually attributed to technological improvements.

The most important factor for agricultural production is the land. The land under cultivation in India has expanded marginally during past few decades. On the contrary, it may be noted that the population dependent on agriculture has increased considerably. With the fragmentation of land the number of marginal farmer households has increased to 70 % of the total farming households during 2001-02, than to only 40 % during 1960-61. This implies that given the unavailability of land for further expansion of agricultural cultivation, the enhancement in production has to be attained from the land already under cultivation. In addition to land and labour as the critical factors of agricultural production, other crucial input variables are farm inputs and the components of the farmer's economic and biophysical environment. The farm inputs are seeds, fertilizers, pesticides, tractors and irrigation. The biophysical environment of the farmers includes the climatic factors like soil type, slope, soil depth, rainfall, temperature, etc. The economic factors pertain to the availability of farm credit, input subsidies, expenditure on R&D by government, infrastructure access, etc.

Augmentation of agricultural production is accomplished conventionally by expanding the area under cultivation and increasing the inputs. Nevertheless, in the Indian context the extension of gross cropped area is less likely, hence, like other South Asian countries, the increase in agricultural productivity has to come from the land under cultivation (Wiebe, 2003). In such a scenario, land quality of the cropped land is of vital significance.

A number of studies on the measurement of productivity have been carried out and can be classified into two groups: (i) agriculture sector and (ii) crop-specific analysis. Indian agriculture has made substantial gains in productivity with the introduction of high yielding varieties (HYV), as measured by index of TFP (Rosegrant and Evenson, 1992; Dholoakia and Dholakia, 1993; Evenson et al., 1999; Fan et al., 1999). These studies have shown that the TFP growth in agriculture

has been the prime driving force behind the acceleration of overall growth in the Indian economy achieved during 1980's.

Total Factor Productivity for India grew at an average annual rate of 1.8 per cent. During the 1970s, TFP growth rate was 1.6 %, but it grew fast during the 1980s, at 2.5 % per annum. Since 1990, TFP growth in Indian agriculture has continued to grow but at a little slower rate (2.3% per annum), but still it is at a high level. Modern inputs such as HYV seed, fertilizer and irrigation were major contributors to TFP growth in Indian agriculture. Rapid adoption of new technologies and improved rural infrastructure induced productivity growth. The output growth in the TGP was input- as well as technology-based. The analysis has confirmed that contribution of TFPG to output growth had started declining and was, in fact, showing a tendency of further deterioration in the process. Productivity growth, which picked up during the early-1980s, could not sustain during 1990s and this situation raised an alarm for the policymakers and researchers of the country.

Examining the TFP growth of major crops grown in different states of India, one could see a strong perception that (a) technological gains have not occurred in a number of crops, notably coarse cereals, pulses, oilseeds, fibres, sugarcane, vegetables, etc. during the 1990s, and (b) crops and areas, where these gains occurred during early years of Green Revolution, have exhausted their potential. The sustainability issue of the crop productivity is fast emerging. The productivity attained during the 1980s has not been sustained during the 1990s and has posed a challenge before the researchers to shift the production function by improving the technology index. It has to be done by appropriate technology interventions, judicious use of natural resources and harnessing biodiversity. During the Green Revolution era, large investments were made on research and development for the irrigated agriculture. The promotion of HYV seed - fertilizer - irrigation technology had a high pay-off and rapid strides of

progress were made in food production. However, in recent years, agriculture has been experiencing diminishing returns to input-use and a significant proportion of the gross cropped area has been facing stagnation or negative growth in TFP. The sharp fall in the total investment, more so in the public sector investment, in agriculture has been the main cause for the deceleration of agricultural growth and development (Kumar, 2001). Moreover, the ratio of amount spent on extension to that on research has been falling. A vast untapped yield potential still exists in the country. This coupled with the second-generation technologies and heterogeneity in production environment warrants much more intensive extension efforts. The slowing-down of emphasis on extension will further widen the gap in the adoption of technology. Extension services need to be strengthened by scaling-up investment levels and improving the quality of extension. The first step in this direction should be to increase the availability of operating funds. This will result in accelerating the TFP growth, improving sustainability of the crop sector and minimizing the yield gap in the region (Kumar and Mittal, 2006).

Per Worker-Agricultural Productivity: International Comparisons.

Per worker labour productivity in India is low as compared to some developed countries. According to Dr. Baljeet Singh, "In India per worker productivity forms 1/23 of that of U.S.A. and Japan and 1/21 of that in U.K." The low level of per-worker productivity is an indicator of backward agriculture (Table 1).

Table 1: Per worker productivity in agriculture.

Country	Average Productivity (Rupees)
India	1,213
England	16,456
Japan	18,120
U.S.A.	19,264
West Germany	27,690

No doubt per hectare productivity in India has increased after the introduction of economic planning. But, if we compare it with developed countries it seems to be very low (Table 2).

Table 2: Comparative agriculture productivity 2000-01.

Crop	Country	Productivity / Hectare (kg.)
Rice	India	1913
	Japan	6410
	China	6320
Comparative Agricultural Productivity 2000-01		
Wheat	India	2553
	France	7240
	U.K.	8050
Cotton	India	280
	U.S.A.	690
	Turkey	1110
	Australia	1210

An increase in agricultural investments, especially in research and development, is urgently needed to stimulate growth in recognizing that there are serious yield gaps and that there are already proven paths for increasing productivity, it is highly pertinent for India to maintain a steady growth rate in TFP. As TFP increases, the cost of production would decline and the market prices would stabilize at a lower level. Both the producers and consumers will benefit. The fall in food prices will benefit the urban and rural poor more than the upper income groups, because the former spends a much larger proportion of its income on cereals than that by the latter. All efforts need to be concentrated on accelerating growth in TFP to fight poverty, whilst conserving natural resources and promoting ecological integrity of the agricultural system. More than half of the required growth in yield to meet the target of demand must be achieved from research efforts by developing location-specific and low input-use technologies with emphasis on the region/sub-regions/districts where the current yields are below the potential national average yields. The

regions where TFP stagnation or decline has taken place must get priority in agricultural research and development.

All these happenings is contradictory to the law of nature because Indian sub-continent is blessed with rich source of flora and fauna, but has failed miserably in harnessing the potential of rich biodiversity the continent offers in abundance.

Probable reasons for the failure of farming agroindustry sector to emerge as an organized sector could be due to:

- (i) high risk associated with farming operation
- (ii) Non - availability of a good visionary leaders with managerial skills..... and other unknown factors!!!!!!!

Looking into the evolutionary path way, there is no doubt, Indian population has benefitted from the development of engineering sciences. Success here could be due to two reasons – one being adventuring into engineering sciences is often associated with less risk and guaranteed with more profit; - other being available of good leadership / managerial skills.

Changing Paradigms of Management in this Century

A. Scientific Management

In the early 20th century, role of business leader was to organize capital, people, and technology for efficient production. This search for efficiency was vital among the functions of leadership. Within the business setting, the leader was a designer. Following the logic of the school of scientific management, a business leader's job was to design efficient production processes to support a strategy of low-cost, high-volume production (Taylor, 1911). The large successful enterprises of Ford, General Motors, DuPont, Bell Telephone, and the railroads emerged from this concept of management.

B. Human Relations School

At the Hawthorne Works of Western Electric Company, efficiency engineers accidentally

discovered that workers were more productive when they felt that their personal feelings were being cared for and when they had opportunities to satisfy their individual, emotional and interpersonal needs in the workplace. This discovery led to the: Evolution of the Human Relations School of management in the late 1930s pioneered by Mayo (1933) with contributions from Barnard (1938); Roethlisberger and Dickson (1939).

In subsequent developments that took place:

- Managerial theories of employee motivation became much richer under the influence of this perspective
- Managers learned to think of employees not only as work units interested solely in the economic rewards their jobs would generate, but as individuals who have needs for recognition, status, control, and a sense that they are contributing to the entire production system
- Role of the leader, in the Human Relations School of thinking, included much more than technological design
- The leader became a psychological diagnostician, a coach to employees, a benefactor to the community, and an arbiter of disputes

Though the concept of leadership was changing by mid-century, business strategy through the 1960s was still based on large-scale production

- As the late-century model began to emerge, the Human Relations School inspired the development of a wave of interest in corporate culture as a source of competitive advantage

C. Knowledge-Based Organization

- *During the 1980s and 1990s, a new and distinct paradigm of management thought began to emerge*
- *Began with the publication in Porter's book Competitive Strategy (1980) which showed that the strategy of high-volume, low-cost*

production was suited only to certain industries

and

- Could be vulnerable to a more focused strategy in which a firm's product is specifically differentiated from its generic counterparts
- Porter's focus and differentiation strategies are based on the development of core competencies by which the competitor can serve market niches better than the generic counterparts
- Best-selling book by Peters and Waterman (1982), *In Search of Excellence, advised executives to "stick to their knitting."* By this the authors meant that a company's strategy should concentrate on its core skills as a means to differentiate it from other firms

Current Emphasis on Creativity and Continuous Learning

- As 20th century comes to a close, core competence of an organization is understood more in terms of the skills of individuals or small groups than in terms of global organizational design
- Teams are seen to be the unit of creativity
- Peters and Waterman (1982) located organizational creativity and vitality in a firm's small "skunk works"

Forex: The icons of industry are entrepreneurial organizations that started from small units, such as Apple Computer, Intel, Lotus, Microsoft, and the new telecommunications companies that emerged from the breakup of the Bell System.

As technologies converged (e.g., telecommunications and computing, information systems and distribution, video programming and computing) and markets became more global - managers realized that no physical resources (such as raw material contracts, patents, distribution systems, or databases) can be the sources of sustainable competitive advantage.

Only continuous evolution of knowledge can keep a firm ahead of its competition. This insight reveals the strategic importance of a firm's ability to create and its ability to learn, known in the management literature as its absorptive capacity (Cohen and Leventhal, 1990).

Factors affecting Indian agriculture

Small and fragmented landholdings

- Dependence on the monsoon
- Lack of international competitiveness of its produce
- Inadequate availability of electricity, fertilizers, irrigation and pesticides
- Poor access of the farmers to good roads, market infrastructure, refrigerated transportation of goods
- Conversion of agricultural land for residential and other land use purposes.

The farmer's plight

The farmer is trapped in a vicious cycle of:

Low risk taking ability → Low investment → Low productivity → Weak market orientation → Low value addition → Low margin → Low risk taking ability.

This situation makes the farmer and the Indian agri-business globally uncompetitive despite abundant natural resources.

Roadblocks before cooperatives

It is now increasingly recognized that co-operative system in India has the capacity and potentiality to neutralize the adverse effects emerging from globalization. After economic liberalization under the new economic environment, co-operatives at all levels are making efforts to reorient their functions according to the market demands.

The co-operatives have inherent advantages in tackling the problems of poverty alleviation, food security and employment generation. Co-operatives are also considered to have immense potential to deliver goods and services in areas where both the state and the private sector have failed.

Co-operation in a vast country like India is of great significance because:

- It is an organization for the poor who wish to solve their problems collectively;
- It is an institution of mutual help and sharing;
- It softens the class conflicts and reduces the social cleavages;
- It reduces the bureaucratic evils and follies of political factions;
- It overcomes the constraints of agricultural development;
- It creates conducive environment for small and cottage industries.

Slow pace of growth in co-operatives

Despite its rapid growth, the overall progress of co-operative movement during the last 100 years is not very impressive. Some of the major road-blocks have been listed below:

(i) *Government Interference*: The co-operative movement in India was initiated in 1904 during British government. Right from the beginning the government has adopted an attitude of patronizing the movement. Co-operative institutions were treated as being a part and parcel of the government administrative set up. The government meddling thus became an essential element in the working of these institutions.

As a result, people's enthusiasm for the movement did not grow. After attainment of independence in 1947 some healthy changes in the attitude of the government did take place. It was not given proper importance that it deserved in any plan. Even today, quite often co-operative societies are imposed upon the people. Though this increases in the membership of co-operatives, the spirit of co-operation cannot flower fully. Neither it grew according to any plan nor did it become a people's movement. It just grew very slowly and that too haphazardly. It turned out to be a state-driven institution.

(ii) *Mismanagement and manipulation*: The essence of the co-operative movement

is that it gives the farmers the status of shareholders and assures them agricultural, educational and other facilities. Co-operative institutions are small institutions owned by a small number of members. A hugely large memberships turns out to be mismanaged unless some secure methods are employed to manage such co-operatives. Over the years, this truly democratic idea got corrupted and farmers with larger holdings grew more powerful thereby altering the power structure of the co-operatives. In the elections to the governing bodies, money became such a powerful tool that the top posts of chairman and vice-chairman usually went to the richest farmers even though the majority of members were farmers with small or medium-sized holdings.

Co-operatives do not enjoy level-playing field vis-à-vis private retail chains in the country. It is well-known that business houses cannot be run on bureaucratic lines.

Board members need to learn to take quick, appropriate and member-cum-customer friendly decisions. Traditional type of business of co-operatives must be conducted by competent and professionally-qualified personnel.

(iii) *Lack of Awareness*: People are not well informed about the objectives of the movement, rules and regulations of co-operative institutions. Unfortunately, no special efforts have been made in this direction. People look upon these institutions as means for obtaining facilities and concessions from the govt. Lack of education, dirty local politics, caste-ridden elections to the offices of co-operative societies, bureaucratic attitudes of the government officers at the lower rank are some of the hurdles in spreading the correct information about the Co-operative movement and in educating the members about its true character and vital role in the society. It has been observed that a large number of members are not aware of the existence of byelaws, their rights and duties

and the roles of office-bearers and management staff of the co-operative. Studies have shown that almost 90-92% of members of primary agricultural cooperative societies (PACS) in Uttar Pradesh have never seen copies of the byelaws of their own co-operatives.

(iv) *Inadequate role of promotional institutions:* To create awareness among co-operative members and general public, the promotional institutions like the National Co-operative Union of India and the state Co-operative Unions / Federations must take a stronger lead to implement member education programmes. Field studies have shown that the educational instructors and field projects are getting ineffective due to:

- [i] lack of programming for them;
- [ii] lack of funds;
- [iii] in-adequate supply of support material and
- [iv] lack of trainers training programmes.

At present 40 field projects do not have any funds to carry out field activities, nor do they have any support material and work programmes. Also, much of the responsibility rests with the co-operatives themselves. They need to allocate some funds for the education and orientation of their members. The scope of central-level co-operative education fund needs to be revisited so that interested co-operative institutions and specialized agencies are able to generate training and educational materials.

(v) *Restricted Coverage:* The co-operative movement has also suffered on account of two important limitations on its working. One is that the size of these societies has been very small. Most of these societies are confined to a few members and their operations extended to only one or two villages. As a result their resources remain limited, which make it impossible for them to expand their means and extend their areas of operations. Two, most of the societies have been single purpose societies. Such societies are unable to assess a total view of the persons seeking help,

nor can they analyze and solve problems by themselves. The help these societies render thus cannot be adequate. By assessing the persons and the problems only from one angle, these societies neither help properly the person nor make an optimal use of their resources. Under these circumstances it has not been possible for these societies to make much progress.

(vi) *Functional Weakness:* The Co-operative movement has suffered from inadequacy of trained personnel. Lack of trained personnel has been caused by two major factors: [i] there has been a lack of appropriate institutions for training of personnel; [ii] unsatisfactory working of co-operative institutions qualified and experienced personnel did not feel attracted or motivated. The functioning of the co-operative societies, too suffer from several weakness. Some of these are, not being careful of the need of credit-seekers or their repaying capacity at the time of granting loans, making no adequate provision for repayment of loans, unsatisfactory accounts keeping, factional politics in the management, lack of co-ordination among various divisions of the co-operative structure, too much dependence on outside sources of finance, lack of and untimely auditing and inspection.

Thus there are several pitfalls. Poor infrastructure, lack of quality management, over-dependence on government, dormant membership, non-conduct of elections, lack of strong human resources policy, neglect of professionalism, etc. are the limiting factors. *Indian co-operatives are also unable to evolve strong communication and public relations strategies which can promote the concept of co-operation among the masses.*

(vii) *Misconceived concentration of power:* Although co-operatives are democratic business institutions, yet the distribution and exercise of power at the Board level is a matter of concern. In general, the principal task of the Chairman of the Board is to conduct the meeting and assist in formulating logical business proposals and take appropriate

decisions. The chief executive of the cooperative is given the task of implementation of such decisions. In many cases it has been found that the Chairman, due to self-interest, assumes both roles as leader of the organization as well as that of the executor of the decisions taken. They become executives reducing the chief executive / managing director to execute the orders from the Chairman. Such a situation generates manipulation and serves self-interest.

In a large number of small cooperatives, Chairmen are the bosses and managers are mere clerks. To insulate the cooperative from such a situation, a careful study of byelaws is of great relevance where the rights and duties of Chairmen and managers are clearly defined. It becomes necessary for cooperative enterprises to develop a proper chart of duties (Daman Prakash, <http://www.indiancooperative.com/blog/roadblocks-before-cooperatives/>).

To conclude.....

Although change is happening in rural India but it has still a long way to go. Agriculture has benefited from improved farming techniques but the growth is not equitable. Land use is changing in rural areas as farmers are getting good value for their holdings. The effort should be to stop the migration to

urban areas. The government, the planners have to step up efforts to make a positive and equitable difference in the lives of the farmers and make agriculture occupy a pride of place in the nation's economy.

One of the possible solution for improving the efficiency of managing Indian farming_ agroindustry sector from the current crisis is exploring the application of Vedic science thoughts.

Maharishi Vedic school of thought can be understood in terms of "tripartite model of consciousness":

- (i) *Rishi* (the knower of consciousness)
- (ii) *Devata* (process or knowing value of consciousness) and
- (iii) *Chhandas* (known aspect of consciousness)

Maharishi categorically states this tripartite structure of wholeness as the subjective, the objective, and the relationship between them. These three fundamentals, which Maharishi locates as the self-referral mechanics at the basis of life, express themselves in every step of evolution. They can therefore be used fruitfully to analyze the progression of management styles as they have evolved over time and to project the direction towards which they will be moving in the future.

A schematic representation describing self -interaction of the unified field at the basis of nature's functioning (Dillbeck, 1988)

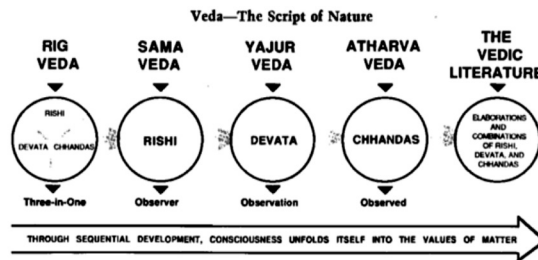


Figure 1. Maharishi Vedic Science describes the self-interaction of the unified field at the basis of nature's functioning. This whisper of the unified field to itself, the language of nature, is called the *Veda*. Consciousness in its pure state, fully open to itself alone, experiences itself as this self-interacting reality of nature. This is the field of pure knowledge, where consciousness knows itself to be the knower, the known, and the process of gaining knowledge—all three values simultaneously in one. *Veda* is a clear script of this self-referral state of pure consciousness, the togetherness of observer (*Rishi*), observation (*Devata*), and observed (*Chhandas*). The whole Vedic literature is dedicated to bringing out the details of the three-in-one structure of pure knowledge. *Rig-Veda* is the totality of all knowledge—the knowledge of the three-in-one. *Sama-Veda* is basically attributed to the value of *Rishi*, *Yajur-Veda* to *Devata*, and *Atharva-Veda* to *Chhandas*. All the other aspects of Vedic literature expound these three values, connecting them to the individual in terms of the Self, the mind, and the body, and detailing the perpetually self-referral transformation through steps of sequential development by which consciousness, the Self, gets into the value of matter, the body. Knowledge has organizing power. In the field of pure knowledge, the *Veda*—the infinite organizing power of nature—is lively. By opening one's awareness to the *Veda*, one harnesses nature's infinite organizing power, bringing the full support of nature to every phase of activity and to the nation as a whole.

Dillbeck C.M The self interacting dynamics of consciousness as the source of creative process in nature and in human life, Modern science and Vedic science, 2 (3), 1988

Tripartite model of consciousness, as suggested by Maharishi Vedic school of thought, could be applied to the entire spectrum of farming-agroindustry sector; which when segregated includes farmer, staff of agricultural marketing and cooperative society, including agroindustry (responsible for processing the raw material into finished products) and inclusive of people working in other related domain, if any. In fig 2 representing tripartite model of consciousness, among the three components, *Devata* which signifies the process of observation needs to be regulated / fine-tuned for effective implementation of the managerial thoughts at the appropriate (*yet to be identified*) strategic receptive points of farming-agroindustry sector.

A peep into Kautilya's arthashastra for a possible solution affecting Indian farming_agroindustry sector

Kautilya's arthashastra (Shamasastry, includes books on the nature of government, law, civil and criminal court systems, ethics, economics, markets and trade, the methods for screening ministers, diplomacy, theories on war, nature of peace, and the duties and obligations of a king. The text incorporates Hindu philosophy, includes ancient economic and cultural details on agriculture, mineralogy, mining and metals, animal husbandry, medicine, forests and wildlife.

Following are the few excerpts taken from Kautilya's Arthashastra (Shamasastry), which when implemented may offer a tangible solution for the agricultural sector.

[Kautilya states "for whoever imposes severe punishment becomes repulsive to the people; while he who awards mild punishment becomes contemptible. But whoever imposes punishment as deserved becomes respectable. For punishment (danda) when awarded with due consideration, makes the people devoted to righteousness and to works productive of wealth and enjoyment; while punishment, when ill-awarded under the influence of greed and anger or owing to ignorance, excites fury even among hermits and ascetics dwelling forests, not to speak of householders.

But when the law of punishment is kept is abeyance, it gives rise to such disorder; for in the absence of a magistrate, the strong will swallow the weak; under his protection, the weak resist the strong"].

For instance, superintendent of agriculture shall in time collect the seeds of all kinds of grains, flowers, fruits, vegetables, bulbous roots, roots, fibre-producing plants and cotton. He shall employ slaves, laborers and prisoners to sow the seeds which have been often and satisfactorily ploughed. Likewise, references are made in the text regarding decisions to be taken by a government based on rain fall pattern, forecasting of rain, sprouting of seeds using certain astrological calculations; the text also states "where rain, free from wind and unmingled with sunshine, falls so as to render three turns of ploughing possible, there the reaping of good harvest is certain. Hence, according to the rainfall pattern, the superintendent shall sow the seeds which require either more or less water. One of the main highlight of Kautilya's arthashastra is imposing penalty (danda) or the punishment on the offenders, which is determined based on the severity of the crime committed. *Fear for law is the harmonizing principle that has been explicitly mentioned in Kautilya's arthashastra for various type of administrative wings as this alone can fetch efficiency, growth and prosperity for the country, which needs to explored for implementation into agricultural sector.* The text offers a rich source of treatise for bringing efficiency of highest order in managing Indian agriculture and therefore should be consulted for finding a concrete solution plaguing farming-agroindustry sector for decades.

Practicing Kautilya's arthashastra in its right spirit in today's world is probably going to get rid of corruption in all spheres of life to a larger extent.

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Ethical Issues in Accounting from Ancient Times to Recent Times

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Abstract

Ethics is a branch of Philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct. It includes honesty, morality, fairness, responsibility etc. In today's business environment the role of accountants and auditors require high level of ethics. Shareholders, Potential shareholders and other decision makers base their investment decisions mainly on financial statements prepared by accountants and verified by auditors for different entities. Since accuracy of decisions depends on the reliability of accounting information, the ethical dimension of the profession has gained considerable attention.

This paper attempts to examine ethical issues in accounting from ancient times mentioned in Kautilya's Arthashastra and compares it with codes of conduct of various professional bodies and reaches a conclusion that the thought process in framing fundamental principles and practices of ethics are almost same from ancient times to recent times even though economic, social, legal and political conditions have changed significantly in the last 2500 years

Key words: Ethics, Ethical Issues, Creative accounting, code of Conduct

"Every set of Published accounts is based on books which have been gently cooked or completely roasted. The figures which are fed twice a year to the investing Public have all been changed in order to protect the guilty." – Griffiths

From Ancient times to recent times the term "Ethics" has been defined in many ways. Ethics, values, morality are perceived as inter connected.

Ethics in its broader sense, deals with human conduct in relation to what is morally good and bad, right and wrong. It is the application of values to decision making. These values include honesty, fairness, responsibility, respect and compassion" (Kidder).

People and individuals live in cultures that include values such as honesty, truth and combine these values into a generally acceptable code of social conduct. Problems, difficulties, issues may arise where individuals or organizations attempt to transfer their original culture to another culture or sub-culture. This might occur when an individual moves from one place to another, particularly from one country to another, and may occur for organizations operating multi- nationally (Hunt, 2000)

"Ethics is concerned with the good worth seeking in life and with the rules that ought to govern human behavior and human interaction. Business is basic to human society and it would be nice to show that moral action is always best for business. But this seems not to be true, especially in the short run: lying, fraud, deception and theft sometimes lead to greater profits than their opposites; hence moral judgements sometimes differ from business judgements." (Donaldson, 1988).

The Business being a system covers economic, social, legal and political issues. Business ethics concentrate on such matters as the fair distribution of economic benefits, justice, etc. Accountancy is defined as a profession within the business system traditionally self-regulating in common law countries and has a code of ethics that has developed over more than decades.

Business Ethics are the moral principles which should govern business activities. These provide code of conduct that guides business managers in performing their jobs. A

Company's manager play an important role in establishing its ethical tone.

Reasons for a strong commitment to ethics

- Ethical companies have been shown to be more profitable.
- Making ethical choices results in lower stress both for managers and employees.
- Ethical behavior enhances leadership.

One can say, that forms of ethics started from the very inception of the human civilization. The rudimentary forms of ethics and ethical practice was started from the formation of society, with certain norms and the way a man will conduct his daily activities to be a worthy member of the society. With progress of social and economic activities, virtues and vices became a part of it. Therefore, early philosophers and thinkers wanted to distinguish between right and wrong, the moral values, and how mankind remains happy?

In ancient India, Vishnugupta Chanakya Kautilya (popularly known as Chanakya) has been addressed as an Acharya or guru and a statesman.

He is famous for his treatise "Arthashastra" the science of wealth and welfare during the latter half of the 4th century B.C.E. The Arthashastra is a theoretical treatise designed to instruct kings everywhere and for all time. In Arthashastra, he deliberated on all aspects of society and stated how everyone, that is, from the ordinary citizen to the Ruler should conduct themselves to have a well governed society bringing good and benefit to everyone.

His observations on ethics and field of accounting are today also relevant and resembles the modern days ethics and code of conduct advocated by the present day professional accounting bodies.

Kautilya's views on Ethics

Kautilya stated righteousness is the root of happiness. Greed clouds the intellect. Another's wealth, even if it be husk, should

not be stolen. Both character-building and action – oriented ethical values are essential for a solid grounding in ethics and he stated ethical behavior helps in the maintenance of law and order and the creation of wealth.

Research reveals that, he believed that not only was it important to adhere to the principles of accounting but those who practiced them should behave ethically. He urged the king to make every effort to appoint incorruptible individuals to key positions dealing with revenue collection and treasury management.

He also highlighted on Character – Building and Action-Oriented Values. He elaborated on the action- oriented ethical values, such as rights, fairness, and servant leadership etc. He believed that instilling ethical values in a child kept him ethical later in life whether he worked as a public servant (a politician or bureaucrat) or as a merchant (or an accountant) in the private sector. The grounding in ethics, such as, the development of the capacity to follow one’s conscience, look beyond self- interest and show benevolence toward others, was as important as learning professional skills.

He stated that the major underlying factor was excessive greed for resorting to which he calls ‘false accounting’ (now a days termed as aggressive and creative accounting) and he attempted to contain it through moral persuasion and legal means. Kautilya proposed at least three conditions, to tackle ethical issues, namely

- i. Citizens (including government officials) have to be informed of the laws. With that in mind, he modified, extended, and above all, somewhat codified the existing rules and regulations.
- ii. An organizational structure that reduces the scope for conflicts of interest.
- iii. Comprehensive schemes of rewards and punishments to increase compliance.

However, Kautilya believed that even the most comprehensive set of rules and regulations was insufficient for checking greed and eliminating the potential for fraudulent

practices. In spite of so much progress in knowledge and technology, various codes of conduct, enforcing regulatory mechanism etc his belief is still valid even today.

He stated in his treatise, ‘Just as it is impossible to know when a fish moving in water is drinking it, so it is impossible to find out when government servants incharge of undertakings misappropriate money... - “Kautilya’s primary goal was to minimize the scope of such eventualities. He provided insights to possible inadvertent as well as deliberate accounting errors or irregularities causing loss in revenue by way of system failures and moral failures by means of (i) inadvertent recording errors, (ii) deliberately deceptive accounting, (iii) collusion among employees to misappropriate revenue, (iv) loss in productivity due to in-fighting among employees etc; Most important, he observed that “principles are only as good as the people who practiced them”.

Significance of Ethics in Accounting

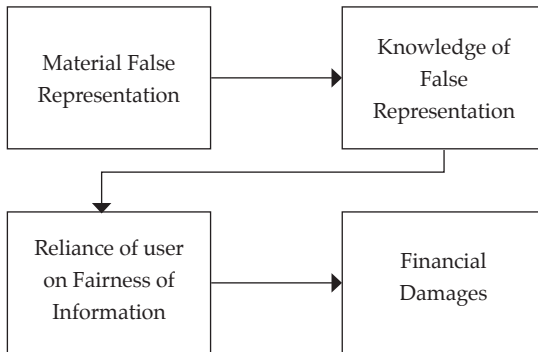
The effects of ethical behavior in accounting are far reaching in the economy. Many accounting professionals are tempted to alter financial results and often rationalize the behavior. In accounting, ethics and integrity standards are based on a broad commitment to honesty, integrity and objectivity. it requires to present information in most accurate way possible. But professionals are facing ethical dilemma in which they are tempted to opt for the unethical ways to satisfy their greed. This places a pressure and stress to alter, manipulate and modify the facts while preparing financial statements resulting into false painting of assets, liabilities, incomes and expenses. Some of the unethical issues connected with accounts are as follows.

Ethical Issues in Accounting

Accounting provides fair and accurate reporting of financial position of business. The concept of Ethical accounting of business ethics relates directly to clearness, accountability & corporate responsibility. But at present all the economies of world are infected with the

virus of fraud. India is deeply soaked in and characterized by fraud.

Generally a fraud cycle can be depicted as below:



Fraud is an activity that takes place in a social setting and has severe consequences for the economy, corporations, and individuals. It is an opportunistic infection that bursts forth when greed meets the possibility of deception.

Fraudulent Financial Reporting

Most accounting scandals over the last two decades have centered on fraudulent financial reporting. Fraudulent financial reporting is the misstatement of the financial statements by company management with an intention of misleading investors and stakeholders. This type of fraud involves falsification, manipulation or alteration of accounting records or supporting documents.

Misappropriation of Assets

The most common ethical issue at an individual level is misappropriation of assets. This refers to embezzlement or stealing of the assets of the company in unethical way. This type of fraud involves theft of cash and inventory, payroll fraud, skimming revenues and many more. For example, personal traveling expenses charged as business expenses.

False representation of Facts

A statement is said to be false if it is made with an intention to deceive its user. When the users rely upon this false information and suffer losses and defamation, this act is

taken as fraudulent and unethical. Falsifying Documents is a type of white collar crime. Some types of documents that are commonly falsified may include:

- Business records like ledgers, cash statements
- Tax returns and income statements
- Inflating prices in unethical manner
- Forged signature
- Concealment of Assets
- Fake receipts and vouchers of transactions

Under – statement of Revenues

Under statement of incomes with an intention to evade taxes is also serious unethical practice. Though, to control this unethical behavior government has come up with the idea of audited financial statement and if found guilty, there are provisions of severe monetary and criminal penalties. Some of the examples of under statement of income are as below:

- False schedule of Debtors
- Skipping sales receipts
- Inflating Expenses or recording fake Expenses
- Over statement of opening stock and understatement of closing stock

Disclosure Violation

Disclosure violations are the unethical omissions which involves failure to disclose information to stakeholders to influence their decision. It is duty of management to walk a fine line to protect company's proprietary information. However, if this information relates to a significant event, it may not be ethical to keep this information away from the investors.

Role of Accountant and Auditors

Accountants and Auditors are the accelerators of the ethical financial reporting. They have the responsibility to ensure the fairness and trust in presentation of financial information while complying with their employment duties. But at present, where all the business transactions are flooded with the scandals and frauds, these professionals are also compromising

with their accountability towards public. The critics of accountants have stated that when asked by a client “what does two plus two equal?” the accountant would be likely to respond “what would you like it to be? This behavior has led to ethical stress in Business environment.

The role of accountants and auditors is critical to society. Accountants serve as financial reporters and intermediaries in the capital markets and owe their primary obligation to the public interest. The information they provide is crucial in aiding managers, investors and others in making critical economic decisions.

Accordingly, ethical improprieties by accountants can be detrimental to society, resulting in distrust by the public and disruption of efficient capital market operations. On the other hand every company wants to be seen by the public with the best of financial health. The accountant and auditor needs to decide what will be his primary motive, whether to serve the society at large by practicing ethical accounting or to serve his paymasters at the cost of other stakeholders?

An accountant can produce deceptive financial statement which may be perfectly in good taste and totally legitimate by using creative accounting. Although there are misunderstandings regarding the definition of creative accounting, the majority of researchers accept the idea that this stands out through two aspects.

1. The first aspect has in view the use of the accounting professional’s imagination in order to translate those judicial, economic, and financial innovations for which there are no normalized accounting solutions at the time of their occurrence.
2. The second aspect shows the fact the adjustments resulting from this financial engineering are initiated according to their incidence on the enterprises balance sheet and results. At the heart of the issue would be difference in perception and interpretation of accounting standards. Most of the accounting scandals reported in the recent past was the result of creative accounting, misleading financial analysis as well as corruption.

Company	Nature of creative Accounting
World com	Inflated revenue by using improper bookkeeping, charged operating expenses as capital expenses, received off-the books loans.
Enron	Lied about its profits (earnings manipulation), used off-the-books partnerships, imposed quarterly earnings targets based on EPS goals and not on true forecasts, manipulated reserve accounts, structured earnings through fraudulent inflation of assets values, manipulated California energy market, bribed foreign governments, used make-to-market accounting and created special purpose entities to move assets and liabilities of the balance sheet, used insider trading.
PARMALAT	Entered fake transactions, used scanning machine to forge documents, showed increased net profit by not complying with accounting standards, performed accounting fraud.
Bank of Credit and Commerce International	Unaccounted funds, used bribery, money laundering and smuggling, sale of nuclear technology and support of terrorism.

Health South Corporation	Overstated income, engaged in fraudulent accounting practices, overstated revenues by as much as 4700 percent.
Xerox Corporation	Falsified financial statements for five years to boost income and improperly posted revenues before they were actually made.
Kanebo Japan	Over a period of five years, using creative tactics the profit was inflated by \$2 billion.
Waste Management Inc	Understated depreciation expense on the company's property and equipment and thus income was inflated by \$1.7 billion.
Satyam Computer Services Limited	Overstated assets, overstated income to meet analyst expectations, used deceptive accounting practices, falsified bank accounts, created fake accounts of customers to generate fake invoices, issued ESPOs to those who helped in preparing fake bills, obtained loans with forged documents.

Kautilya recognized that a good system of bookkeeping and auditing were necessary but not sufficient to guarantee ethical practices. In other words, an accounting method, no matter how sound, would not defeat 'aggressive and creative' accounting practices.

He suggested various measures to the king to improve the ethical climate. In one place he stated "A king endowed with the ideal personal qualities enriches the other elements when they are less than perfect"..... " Whatever character the king has, the other elements also come to have the same". According to Kautilya, a king should uphold the highest ethical standards and rule through his leadership and not by his authority. In today's business scenario also we talk about ethical leadership.

Thus, it may be noted Kautilya's Arhashastra offered a complete conceptual framework and a set of concrete policy measures to promote economic development and fairness.

Ethics and Accounting – In Today's Scenario

Under this backdrop, if we analyse today's scenario of accounting and ethics we can detect many common thought and perception in the modern days of running business. In today's scenario after numerous frauds and accounting scandals, issues of ethics and code

of conduct of professional accountant has occupied maximum attention.

Increased emphasis is placed on ethics and the importance of ethical decision making are gaining increasing significance because of the pressures placed on business managers by stockholders, creditors, and other parties affected by financial performance. It is felt that unethical behavior, such as personal trading, insider trading, and fraudulent financial reporting are areas of high concern and lot of effort are given by the professional bodies to reduce the scope of unethical practices.

In this connection, it is worthy to note the code of professional and ethical conduct of professional accounting bodies:

A. Fundamental Principles of Institute of Chartered Accountants of India (ICAI) are:

- A professional accountant should be straightforward and honest in performing professional services.
- A professional accountant should be fair and should not allow prejudice or bias, conflict of interest or influence of others to override objectivity.
- A professional accountant should perform professional services with due care, competence and diligence and has a

continuing duty to maintain professional knowledge and skill at a level required to ensure that a client or employer receives the advantage of competent professional service based on up-to-date developments in practice, legislation and techniques.

- A professional accountant should respect the confidentiality of information acquired during the course of performing professional services and should not use or disclose any such information without proper and specific authority or unless there is a legal or professional right or duty to disclose.
- A professional accountant should act in a manner consistent with the good reputation of the profession and refrain from any conduct which might bring discredit to the profession.

A professional accountant should carry out professional services in accordance with the relevant technical and professional standards promulgated by:-

- IFAC (e.g. International Standards on Auditing);
- International Accounting Standards Boards;
- The Member's professional body or other regulatory body; and
- Relevant legislation

When in public practice, an accountant should both be, and appear to be, free of any interest which might be regarded, whatever its actual effect, as being incompatible with integrity and objectivity.

American Institute of Certified Public Accountant (AICPA) principles of Professional code of conduct are listed below:

- In carrying out their responsibilities as professionals, members should exercise sensitive professional and moral judgments in all their activities.
- Members should accept the obligation to act in a way that will serve the public interest, honor the public trust, and demonstrate commitment to professionalism.

- To maintain and broaden public confidence, members should perform all professional responsibilities with the highest sense of integrity.
- A member should maintain objectivity and be free of conflicts of interest in discharging professional responsibilities. A member in public practice should be independent in fact and appearance when providing auditing and other attestation services.
- A member should observe the profession's technical and ethical standards, strive continually to improve competence and the quality of service, and discharge professional responsibility to the best of the member's ability.
- A member in public practice should observe the principles of the code of Professional Conduct in determining the scope and nature of services to be provided (AICPA Principles of Professional Conduct, Section 52-57).
- These Principles reinforce the profession's recognition of its responsibilities to the audit client, outsiders that might use the financial statements and to colleagues in the workplace.
- If we examine the above codes, we can identify almost the same thing was expressed in Arthashastra where it talks about integrity, incorruptibility, proper ruled based knowledge etc.

Similarly, (c) CIMA codes of ethics is made up of five fundamental principles:

- Integrity
- Objectivity
- Professional Competence and due care
- Confidentiality
- Professional behaviour

The code also identifies five categories of common threat to the five principles, namely:

- i. self Interest threat
- ii. Self Review threat
- iii. Advocacy threat

- iv. Familiarity threat
- v. Intimidation threat

Also, an accountant may be subject to ethical dilemma like: (i) Pressure From Management (ii) Accountant as whistle blower (iii) The Effects of Greed (iv) Omission of Financial Records.

If we analyse ancient scenario and modern day's scenario we will observe that in Arthashastra, the essential of ethics and codes were driven by various social, political and economic environment prevailed during that era. In modern day, the economic, social and political environment are totally different, and it is worthwhile to examine the factors, that has led to the increased concern about ethics.

A 2007 article in Managerial Auditing Journal determined the top nine factors that contributed to ethical failures for accountants based on a survey of 66 members of the International Federation of Accountants. The factors include (in order of most significant): "self-interest, failure to maintain objectivity and independence, inappropriate professional judgment, lack of ethical sensitivity, improper leadership and ill-culture, failure to withstand advocacy threats, lack of competence, lack of organisational and peer support and lack of professional body support. Most importantly, Globalization of the economy has led led to a mixing of cultures and socioeconomic systems. Increasingly, a company cannot assume that what was considered proper in its home market would be acceptable in another market. Expectations of high standards of ethical corporate behavior are rising, as companies face legal and economic penalties for pursuing unethical and illegal activities. In fact, some companies have made ethical leadership in the market a central part of their corporate strategy. They believe that ethical behavior is not just the right thing to do, it is also good business.

Most Ethical Companies in the world (country wise) (2016)

Ethisphere an organization which has

identified the most ethical companies across continents and countries. it has used "Ethics Quotient" (EQ) a proprietary rating system for the selection of Ethisphere worlds most Ethical Companies

The Framework of the EQ is comprised of a series of Multiple and Standardised way. The information collected is not intended to cover all aspects of corporate governance, risk, sustainable social responsibility, compliance or ethics, but rather a comprehensive sampling of definitive criteria of core competencies. The EQ framework and methodology was determined according to the world's most ethical companies methodology advisory Panel.

Countries	Companies
Australia	2
Belgium	1
Brazil	1
Canada	1
Columbia	1
France	3
Germany	1
Guatemala	1
Hongkong	1
India	3
Ireland	2
Italy	1
Japan	3
Poland	1
Portugal	1
Singapore	1
Spain	1
Sweden	1
Switzerland	2
UK	4
USA	99
Total	131

Source: www.ethisphere

The above table shows that 131 companies a cross 21 countries and 5 continents (Asia, Australia , Europe, south America and North America representing about 45 industry groups. it is USA, UK, India, Japan and France which comprise companies following most ethical practices. Among the industry groups Health and Beauty & Health care products (20) Life, Accident & Health insurance (17) & IT services are on the top (6)

Conclusion

Accounting is the art of Communicating reliable financial information to the stakeholders while maintaining the trust and fairness, and the accountants are the communicators. These communicators are required to be fair and independent, but, the unsatisfying greed has made them involved into unethical actions. Most of the financial statements at present provide roasted information rather than true information to fiddle the profits by using creative accounting giving rise to ethical issues in accounting. In ancient times Vishnugupta Chanakya/ Kautilya who is famous for his "Arthashastra" a treatise on science of wealth and welfare exhibited a very advanced thinking on accounting and ethics. He advocates that organizations institutions should be well structured to avoid internal conflicts and lead by people who are ethical, incorruptible and

well versed in rules and regulations when we match the modern days codes of conduct of ethical principles of professional accounting bodies such as ICAI/AICPA/CIMA with Arthashastra we astonishingly find that the fundamental Principles a practices are very much the same, though the factors driving ancient times and recent times are completely different.

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Macro-level Trends, Linkage Role of Ethics and Entrepreneurial Responses: A Conceptual Framework for Research Agenda

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Abstract

Entrepreneurship in general and entrepreneurial leadership in particular, is an instrument of growth engine for nations. Building on Toynbee's theory of challenges and responses, this article defines macro-level trends, roles of ethics and entrepreneurial responses. Ethics is conceived as an important linkage mechanism between macro-level challenges and individual/firm responses. As a Fulbright-Nehru scholar, this is based on observations of Indian entrepreneurship during the first five month of 2017. This article is an extension of the presentation at the dialogue meeting held at Indus Business Academy in the month of February, 2017. For supporting fruitful research agenda of entrepreneurship, a conceptual framework is presented.

Introduction

“Man achieves civilization, not as a result of superior biological endowment or geographical environment, but as a response to a challenge in a situation of special difficulty which rouses him to make a hitherto unprecedented effort” Arnold J. Toynbee (1987).

Entrepreneurship by definition refers to innovative practices of individuals that create and deliver value to the target world (Miles, Munilla, Covin, 2004; Harris, et al., 2009; Chell et al., 2016; Hanson, 2015). Entrepreneurs, a relatively small percentage of entire population (i.e., minority), take up enormous risks in responding challenges of starting enterprises that are new and value-driven. Ethics provides guiding principles that govern the purpose, priorities, focus and routines of activities and outcomes of individuals and organizations (Hannafey, 2003; Harris, et al., 2009; Chell et al., 2016; Hanson, 2015). Entrepreneurship and ethics have “an intense love-hate relationship” (Fisscher, Frenkel, Lurie, and Nijhof, 2005). This is due to potential conflicts and contradiction between two desirable values—success and integrity. These two have somewhat conflicting associated requirements: successes are measured primarily in tangible outcomes while the scope of integrity involves both internal motivations and external results (Arthur et al., 2005; Alstete, 2008). The role of entrepreneurs is primarily in their creative delivery of value through their innovative products and services. Their reward is through their successes through failures. The challenges are how entrepreneurs pursue successes and learn from failures with constructive and workable ethical framework, both in their personal endeavors and organizational engagements.

Ethics is not static but dynamic. Ethics displays in the form of stable attitude and consistent practices. In the well-established, slow growth contexts, it would be easier to be ethical. However, in emerging economies, where business norms are in the long process

of establishment and the rules of engagements are in dynamic influxes. With changing personal circumstances, ethical conducts also evolve. The ethics of the young and the old are different. Social class differences between the rich and the poor influence their ethical practices (Kraus et al., 2009). Entrepreneurial ethics in particular are also affected by socio-economic-cultural contexts (Harris, Sapienza, and Bowie, 2009). Therefore, in discussing entrepreneurial ethics, it is imperative to consider larger socio-economic-cultural trends. This article aims to examine emerging trends in India and discuss entrepreneurial ethics accordingly.

This article aims to examine the role of ethics in the dynamic contexts where macro-level challenges invite corresponding responses in emerging economies (e.g., India). The theoretical model is based on Toynbee’s theory of challenge and response (Toynbee, 1947; Schmandt and Ward, 2000). The basic premise is that the growth and decline of civilizations, originations and individuals to a larger extent as a spiritual process that great achievements are, not as a result of “superior biological endowment or geographical environment, but as a response to a challenge in a situation of special difficulty which rouses ...to make a hitherto unprecedented effort.” (Toynbee, 1987, pp. 570). After examining the rise and fall of 26 civilizations in the course of human history, Toynbee concluded that they rose by responding successfully to challenges under the leadership of creative minorities composed of elite leaders (Britannica, 2017). There have been serious criticisms on his theory of history on multiple fronts (Navari, 2000; Hale, 2004). However, in discussing the relationships between entrepreneurship and ethics, his theory might be useful in several ways. First, it helps to explain the relationships between complex challenges that entrepreneurs face in the context of emerging economies. Second, this provides the nature of responses of entrepreneurship. Third, this also defines the role of ethics in between challenges and responses.

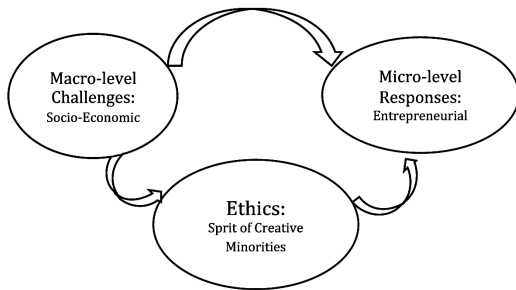


Figure 1: Challenges, Ethics and Responses
(Adapted from Toynbee's theory of challenge and responses)

Figure 1 is an adaptation of Toynbee's theory of challenge and response in the context of entrepreneurship. For the purpose of this article, several key ideas are modified. Macro-level challenges are primarily of socio-economic in nature. Instead of macro-level responses (e.g., government policies, international collaboration of world organizations), the focus in this article is the collective responses of entrepreneurs. Entrepreneurs as the relatively small in percentage of any population segments are deemed to be "creative minorities" that bear the daunting complex challenges. Ethics (displaying the quality of their spirit) assumes the role of the linkage mechanism between macro-level challenges and entrepreneurs' responses.

The subsequent section of this article is organized as below. After defining macro-level challenges that emerging economies face, corresponding responses are discussed. Ethics is then conceived as an interfacing mechanism between challenges and responses. Future research issues with concluding remark are presented.

Macro-level Challenges, Ethical Implications, and Entrepreneurial responses

An examination of India's emerging trends is an almost impossible endeavor in view of the tremendous magnitude of complexity in socio-economic-cultural-political dimensions. The focus, therefore, is most obvious, observable and measurable phenomena—demographic

trends and economic growth prospect with the growing middle class. In this section, five macro-challenges are noted based on demographic, economic and technology factors. This changing population dynamics would have huge impact in the way India face the opportunities and challenges. In relation to growing population needs, continuous economic growth is imperative for India.

Table 1 is changing global population prediction of United Nations 92015) by continents. It shows that by 2100 the world's population may reach 100 billion. With Africa's rapid population growth, Asia's relative strength position in world population is expected to steadily decline from 59.8% (2015) to 43.6% (2100) while Africa is likely to grow from 16.1%(2015) to 39.1%(2100).

Table 1; Changing Global Population Prediction (# in million) (2015, 2030, 2050 and 2100).

	2015		2030		2050		2100	
	#	%	#	%	#	%	#	%
Africa	1,186	16.1	1,679	19.8	2,478	25.5	4,387	39.1
Asia	4,393	59.8	4,923	57.9	5,267	54.2	4,889	43.6
Europe	738	10.0	734	8.6	707	7.3	646	5.8
Latin/ America/ Caribbean	634	8.6	721	8.5	784	8.1	721	6.4
North America	358	4.9	396	4.7	433	4.5	500	4.5
Oceania	39	0.5	47	0.6	57	0.6	71	0.6
World Total	7,348	100.0	8,500	100.0	9,726	100.0	11,214	100.0

United Nations, Department of Economic and Social Affairs, Population Division (2015).

World Population Prospects: The 2015 Revision. New York: United Nations.

Table 2 summarizes the changing global middle class by region. The cumulative effect of slow growth rates of population growth in Europe and North America would result in steady decline of relative size of potential global middle class by North America and Europe from 11 and 24% in 2009, 9% and

20% in 2020, 8% and 16% in 2025 and 7% and 14% in 2030. In contrast, Asia Pacific's share of potential global middle classes suggest

consistent increase up to 60% of more (Drabble et al., 2015; Hawksworth et al., 2017).

Table 2; Changing Global Middle Class

	2015		2020		2025		2030	
	#	%	#	%	#	%	#	%
Sub-Saharan Africa	114	4.0	132	4.0	166	4.0	212	4.0
Middle East / North Africa	192	6.0	228	6.0	258	6.0	285	5.0
Asia Pacific	1,380	46.0	2,023	54.0	2,784	60.0	3,492	65.0
Europe	724	24.0	736	20.0	738	16.0	733	14.0
Latin / America / Caribbean	285	9.0	303	8.0	321	7.0	335	6.0
North America	335	11.0	344	9.0	350	8.0	354	7.0
World Total	7,348	100.0	8,500	100.0	9,726	100.0	11,214	100.0

Human beings are noted for translating external threats, risks, opportunities into value-based motivations, aspirations and endeavors (i.e., constructive responses). Figure 2 shows the relationships between the scale of macro-level challenges and

scope of entrepreneurial responses. Macro-level challenges are megatrends recognized into identifiable problems. Entrepreneurial responses are based on realistic goals based on internal and external legitimacy (Anderson & Smith, 2007; Drori and Honig, 2013).

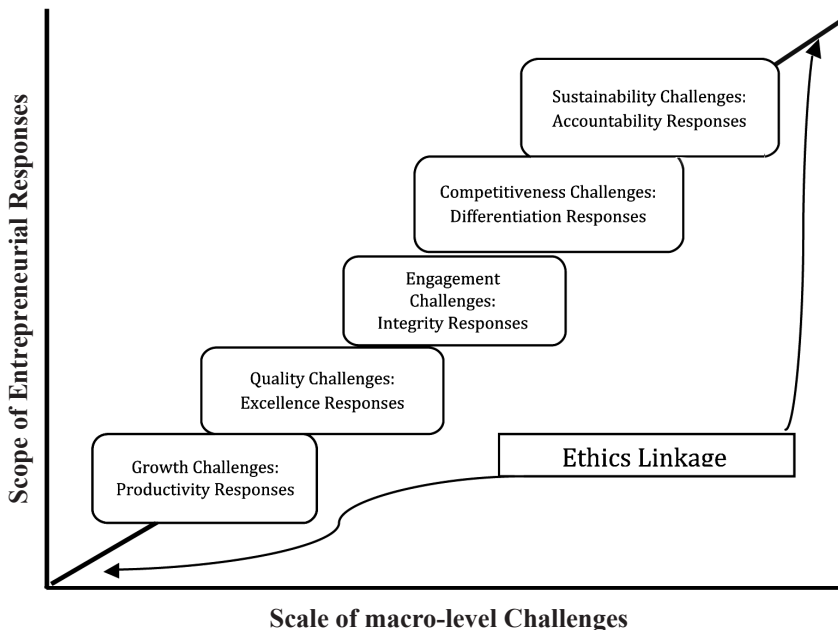


Figure 2: Macro-level challenges and Entrepreneurial Responses

Ethics assumes the bridging role between challenges and responses (i.e., linkage mechanism). Five specific challenges are discernable issues and problems that increase the scale of complexity. Entrepreneurial responses alone cannot handle such magnitude of increasing level of challenges. Government policies, work ethics of public at large, institutions that offer educations and training and large global business, non-governmental organizations do their share of responses to the enormous challenges. Entrepreneurs expand the scope of their responses through innovation and ingenuity. These five challenges are briefly explained as below.

First, growth challenges. The 'World Population Prospects: The 2015 Revision' projected that by 2022 India is likely to overtake China as the largest country in terms of population. Its GDP may grow rapidly as one of top five in the world by 2020. India's growing wealth in the next 30 years might claim 20% of global middle class by 2040 (Drabble et al., 2015; Hawksworth et al., 2017). As of 2015, India is 20% of China's GDP and GDP per capita and in terms of human development (HD) index, India ranks 130 compared to China at 90 (The Times of India, 2017). Such incredible dichotomy—the prospect of growing middle class and stark reality of economic inequality—would provide India's entrepreneurs huge growth challenges. Entrepreneurs are likely to wrestle with productivity enhancements demand for growing middle class and creating employment opportunities for large pool of population.

Second, quality challenges. With large population base and bigger than average population growth rate, India as a nation adopts rapid catch-up model. Growth challenges are to make the economic size bigger as needed. On the other hand, quality challenges are to consider content value of what the economy produces. Services speed is also an important quality indicator in the coming years. As 2017 demonetization drive suggests, Indian government aims to achieve simultaneous building up of physical, social and virtual

infrastructures that other advanced economies have done through 100 plus years through 1st and 2nd Industrial Revolution, 3rd IT revolution and 4th digital revolution (WEF, 2016). The challenges of entrepreneurship in emerging economies, India in particular, requires to face these quality challenges through cost-competitive, affordable value creation and flexible delivery of goods and services (i.e., frugal innovation) (Bruton et al., 2008; Kathuria et al., 2010).

Third, network challenges. Delhi is the world's second largest city with an agglomeration of 25 million inhabitants and Mumbai with around 21 million inhabitants. Besides, by 2030, additional five cities-- Kolkata, Hyderabad, Bangalore, Chennai, and Ahmadabad-- would have more than 10 million inhabitants (United Nations 2014; OECD 2016). As the world continues to urbanize, sustainable development challenges will be increasingly concentrated in cities, particularly in the lower-middle-income countries where the pace of urbanization is fastest with enormous migration away from rural areas (Datta, 2006; Bhagat and Mohanty, 2009; Nijman, 2015). . . Integrated policies to improve the lives of both urban and rural dwellers are needed. These increasing urbanization involve five positive aspirations (i.e., comfort, convenience, cleanness, cooperation, community) and five negative battles (i.e., chaos, congestion, contaminations, crime, and corruption). With increasing interactions within in geographical proximity and virtual connectivity, network challenges are about how to combine diverse skills and talents for greater value creation and delivery (Bhagat, 2011; Nandi and Gamkhar, 2013). Entrepreneurs' responses would be increasingly relationally intensive and technologically savvy in providing a wide range of products and services offerings including homecare, IT support, diagnostic healthcare, residential and industrial wastes management, transportation-logistics, and cost-effective business solutions of start-ups (Gough et al., 2013; Medina, 2010; Saini, 2014; Weinstein, 2011; Smitha, 2017).

Fourth, *competitiveness challenges*. Competitiveness pertains to the ability and performance of a nation to sell and supply goods and services in a given market, in relation to the ability and performance of other nations in the same market. Global leadership is based strengths—economic, cultural and institutional. Merely the size of GDP would not allow any nation to assume the role of influential leadership. However, growing economic clout would make difference in the way any nation exercise its influence.

By 2015, E7 (China, India, Brazil, Russia, Indonesia, Mexico and Turkey) surpassed G7 (USA, Japan, Germany, the UK, France, Italy and Canada) in terms of GDP (in PPP terms) (Hawksworth et al., 2017). This does not mean that E7 now takes leadership in global arena and take the position of G7. E7 is seriously lagging behind G7 in terms of the quality of life, social and institutional infrastructures. However, there might be visible shift of global positioning in the far years ahead beyond 2050.

Table 3: Five Emerging Challenges in India

Macro-level Challenges	Ethical Implications	Entrepreneurial Responses
<p>Growth Challenges: <i>Requirements for life essentials and employment opportunities for growing population under resources constraints (e.g., water, air, minerals, and technologies).</i></p>	<p>Work Ethics <i>Principles of defining the nature of work (e.g., physical, emotional and knowledge) for wealth creation and delivery for more with less.</i></p>	<p>Productivity Responses <i>Define input factors (e.g., labor, capital, technology) to achieve measurable outcomes (e.g., value, products and services) with efficiency / effectiveness.</i></p>
<p>Quality Challenges: <i>Demand from stable rural population segments and growing urban segments (e.g., small, middle and large) for better standard of living.</i></p>	<p>Value Ethics <i>Guidelines of effective allocation resources for providing basic needs (e.g., food, shelter, water) and essential services for improving life conditions.</i></p>	<p>Excellence Responses <i>Develop excellent goods and services that meet and satisfy the needs of target segments of stakeholders (e.g., suppliers, customers and governments) and attain desirable rewards and gainful profits.</i></p>
<p>Network Challenges: <i>Need to collaborate among diverse potential innovative value creators to meet increasingly complex socio-political-economic challenges that require shared talents, insights and technologies.</i></p>	<p>Engagement Ethics <i>Rules that govern how to interact and relate among people and entities to form constructive relationships with contributing value creators and non-contributing value benefits recipients.</i></p>	<p>Integrity Responses <i>Deliver what is agreed / promised with mutually desirable results in the form of meaningful interactions, valuable outcomes, or socially responsible services in meeting the needs of direct customers and those of society at large.</i></p>

<p>Competitive Challenges <i>Pressure</i> to position of market and political leadership in domestic and global arena in terms of comprehensive dimensions (e.g., infrastructures, productivity, quality, health, ecosystem, quality of life).</p>	<p>Winning Ethics <i>Patterns</i> that achieve long-term competitive advantage over others with consistently better performance records despite reasonable rates of mistakes, failures, setbacks, and disastrous risk-taking.</p>	<p>Differentiation Responses <i>Demonstrate</i> what is fair to all involved to justify leadership roles based on achieving combined set of outstanding record performances (e.g., entrepreneurial leadership, product quality excellence, mass-customization capabilities) in the long-term.</p>
<p>Sustainability Challenges: <i>Requirements</i> to build complex infrastructures (e.g., physical, social and virtual) and ensure quality of life for the people at large and pass the wonderful world to the future generations.</p>	<p>Sustainability Ethics <i>Vision</i> that expects to achieve quality life environments for the larger number of people (e.g., base of pyramid) at the present and attempts greater things for sustainable world for future generations.</p>	<p>Accountability Responses <i>Display</i> how to provide innovative goods and services for advanced economies (e.g., top of pyramid) and offer affordable quality products and services for neglected sector of emerging economies (e.g., based of pyramid) and strive disruptive innovations for the use of future generations.</p>

Fifth, sustainability challenges. As the demand for quantity and quality of resources intensifies, the real concerns are to manage earthly resources beyond present generations. Securing scarce resources for timely supply of essentials (e.g., clean water, air, food) while ensuring safe and peaceful world are the nature of sustainability challenges (Sachs, 2012; Veleva et al., 2015). Sustainability challenges include shared sense of destiny by managing natural and human resources for meeting the needs at the present and passing this planet for the future generations (Chapman, 2008; Gollan, 2005; Childers et al., 2014). Entrepreneurs' responses are to determine the realistic contribution options for the sustainability challenges in their contexts (Cohen and Winn, 2007; Moore and Manrin, 2009; Parrish, 2010). In this case, ethical framework is crucial for consistent implementation of innovative practices that improve the quality of ecosystem (Parrish and Foxon, 2006; Kuckertz and Wagner, 2010).

Table 3 is a summary of five emerging challenges, ethical implications and responses as discussed above. Macro-level challenges may arrive like sudden tsunami over all people providing no indicators. Instead, these micro-challenges are related, interdependent and thus converge at the right time. These persistent challenges require proper internal interpretations among stakeholders before taking concerted and deliberate responses that stretched to long periods. The key is that specific challenges requires relevant interpretations in the ethical framework of individuals and organisations. Based on ethical interpretations and internalization, there come responses with purpose-driven consistency.

Concluding remarks

This study identified five major macro-level challenges that call for responses of entrepreneurs in emerging economies. Major challenges identified in this paper (i.e.,

growth, quality, network, competitiveness and sustainability) and five responses (i.e., productivity, excellence, integrity, differentiation, and accountability) add to the literature by providing a lens to examine the critical roles that ethics for entrepreneurs in the dynamic environments. This article also provides the linkage mechanism of ethics in between macro-level challenges and entrepreneurs' responses. Relevant ethical framework in terms of work, value, engagement, winning and sustainability may further refined and expanded. This exploratory nature of discussion intends to be useful for building fruitful research agenda that examines the dynamic and complex macro-level challenges with entrepreneurial responses using rich ethical framework.

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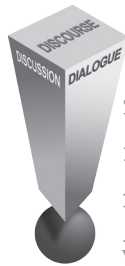
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Rwanda: Poetic Voices Speaking Women

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“Poetry is not simply to delineate ideal, but to reconcile us with what is” writes the philosopher Joseph P. Lawrence (1990) in *Poetry and Ethics: Their Unification in the Sublime*. It is a deep way of creating a symbolic relationship with the world. Poetry allows us to give meaning to what happens in our life by expressing a very moment of existence, especially in a time of life shaking moments and existential experiences. As well, as it is a powerful way of keeping a feeling of inner balance, in “normal” time.

True poetry is rooted in experience and language, points Lawrence out. It is the capacity to create values out of specific situations. In this way, we can think that expressing our pain, speaking about the experiences of others, challenges us, and guides us to rethink the values we are composed of, the ethic vision we have of the world.

Drawing on my poetic activities in Rwanda, as a social anthropologist and poet, I explore poetic voices speaking about women to express the violation of human dignity and define and

shape the female subject out of experiences of violence and pain, fear or domination.

Poems bring to light the values that are in the core of creative existence and a poet’s relationship with others.

We hear two voices of men, Fefe Kalume and Gratién Kashori, speaking about women’s experiences of violence. Violence, rape, marginalization, racism, are not only deeply life breaking experiences for the victims, but they challenge the society in its way of seeing the other, they challenge the norms and values of being a woman. In which way do poets in Rwanda challenge the way of seeing and being a woman?

With this sound in our ears, we move on to women’s voices, poets speaking about being a woman. The last notes will be on how poets contribute in shaping values and norms out of specific experiences,

If not making us aware, that speaking out of experiences, valorizes the importance of flowing with time, making each person unique.

Giving Voice to silenced Voices

The Calvary of Claire is a pain-written poem, telling the life of a woman, victim of rape, of humiliation, of pain. It is based on a true story, told by the poet Fefe Kalume.

Poet, he is also the author of two novels: *Deux fois refuge dans moi-meme* (2015) (Twice a refugee inside myself/inside me) and *La verite cache dans une bague* (2015) (The truth is hidden in a ring). Fefe says about himself: "Two countries (Rwanda and Congo) gave birth to me, two countries have traumatised my body, my heart and my soul." During the genocide in 1994, he lost his mother and other members of the family. Later on in the Democratic Republic of Congo, "I suffered unforgettable violence". For long time, I was an enemy of myself, cause of my identities, Rwandan and Congolese, he says. In the poem The Calvary of Claire, he speaks not about his own suffering, but of the broken life of a woman, Claire.

The Calvary of Claire¹

She is there
Unmoving
Like a statue
Haggard eyes
Stunned, overwhelmed, blinded by tears
Which refuse to flow
And eyes that look without seeing you
Because the spirit has gone
And with it the sap of life
Human dignity
And the hope of being
She has made her way until now
In suffering and poverty
She has never known respite
Never decided her own destiny
Never had the right to think

Never had the right to speak
Never had the right to love
Since early childhood
Instead of school
It was the hard toil of the fields
And endless domestic chores
,At fourteen
Instead of wholesome adolescence
It was marriage imposed by her family
One of five concubines
She had four children by the time she was
twenty
She climbed all the way to Calvary
Accompanied by whips and insults
And the scorn of a sadistic husband
Who was blind
To her devotion
To her sacrifices for the survival of the
household
To her immaculate and faithful love
Twice
She was raped in front of her husband and
children
Three times
She was raped in front of her father, her
brothers and her brother-in-law
Before being taken to MUZIRU.
When she returned
Her husband spat on her
The others turned their backs
Her children refused to speak to her
And now
She has no voice to cry out
No more tears to shed
No more heart for weeping
No faith left for prayer.

¹Extract of *Calvaire de Claire* (original Title in French). Fefe Kalume was Winner of Transpoesis Competition Kigali vibrates with Poetry, Edition 6, 2017. Translation by Thomas O'Brian.

It is a devastating poem. And still, we understand the power of giving voice to a silenced voice. With an artist's sensibility, Fefe Kalume is concerned about the suffering of

the other.

We can be blind for the suffering of the other, or desperate, devastated. But a poetic expression constitutes an encounter with the world through an empathic creativity. It speaks of a specific, poetic, relationship with the world. Travelling with the space of the Great Lakes Region, Fefe Kalume speaks about the Burundian Refugees in Rwanda: "I want to visit the camp, talk to the people, and feel in my own body, what it means to be a refugee,

And write about it."

With an empathic creativity, we move out of the pain by giving voice. In this way, the poet names the pain, and contributes to a knowing, a knowing which is may be the beginning of a change.

The Urdu scholar Shamim Hanfi expresses that "poetry in itself cannot change the world, but" argues "that it can create the realisation of the need to change the world – that what is happening is not right" (Maaz Bel Bilal).

The poem of a silenced voice calls for a change, and reminds us about the tremendous suffering we need to name and to speak out.

Using poetry as a weapon to speak against violence, Gratien Kashore's poem *Hommage aux Femmes Africaines* (Tribute to African Women) contributes to a reconstruction of dignity. The Poet, originally from the Democratic Republic of Congo names the violence, but also emphasizes the values, the deserved respect and adoration, of women.

Today, I wish to impose my law

The law of a deep transformation

I want also to impose my voice

The voice of consciousness and of liberation

Protect you against rape and violence

Committed against Africans, our goddess

I refuse that you are a victim again

A victim of war, a victim of crime

Je refuse to keep that shame inside my heart

I am determined to defend you, fight for you

So that you enjoy freedom

Respect and dignity².

With Gratien Kashori, we can understand poetry as a way of *writing* shame into pride and beauty, a flowing that transforms emotions and thoughts.

Women speaking their beauty

Delice Mukazi is one of the young poets that vitalizes the poetic landscape of Kigali, the capital of Rwanda. She performs at Kigali vibrates with Poetry, the monthly Spoken Word Event as well as at 100 Hills Promoters Talent Competition the University Campus. "I am powerful" she speaks, to express where her dreams are heading to. The ambitious 22 years old woman, student of Business, Information and Technology at the University of Rwanda, writes about "dreams, life and silence, anything that crosses my mind" (Moses Opobo, 2017).

About one of her first poems *Speak your Mind*, she says "I was motivating those people who fear to express what they have on their mind, those who fear to stand in the public and tell the world. I was telling them to speak their mind and open themselves to the world."

This important call/invitation, especially in a society with restricted borders of what is considered to as normal, acceptable and respectful/respected, overcoming fears (and among those fears, to be who you are) is one of the *Leitmotive* in Delice Mukazi's poems.

In the Poem *Why should I fear?* She writes

Why should I fear?

To accept those challenges

Take risks, just to try myself?

(...)

Why should I fear of being myself?

Of being the person I can be

Not the one they want me to be

²Translation by the author.

Why should I fear?

Doing things my way, following my path
Alone or not.

We grow with fears, the poem may tell us. We grow with fears once we accept to see them as challenges, the poet requests.

In *The Woman you see* she speaks about the image of a woman in Rwandan Society and questions the ideal of being a silent and silenced loving mother and wife, respectively un-seen – unrecognized in her strength and capacities.

It is a call for the appreciation of the cultural values attribute to women, a request for respect and admiration. At the same time, we can read the poem as a poet's search for an artistic identity, a voice within the society, that goes beyond the culturally defined values.

She paints the woman as an indispensable part of human condition/humanity, a person with wishes and desires, independent of who man or the society want her to be.

Delice defines the woman as unbeatable, a power that comes from her feminine strengths and not from masculine muscles.

The poem is a call for admiration and respect. It is a call to *see* her,

To *see* her contribution as woman and mother, and not at least,

To *see* herself in her own value.

Our ears may enjoy listening to this extract of the poem:

The Women you see
She has been created like him
They have been given the same breath
Even though it's said that
She is part of him
Don't look at her and laugh
Don't ignore her and leave
I am sure that you need
And you will always need her help

She is also a human being

She needs to live and live better

She has wishes and dreams like him

She also struggles to reach her goals like him

And the voices claims:

There is a belief that

He feeds her

That everything she possesses

Comes from him

But that's a wrong belief

That woman is independent

She works hard to keep it up

And to prepare a brighter future

Her independence is her motivation

That's the way it is

She has been given powers

She has been blessed a lot

Do not hesitate to call her means of creation

See how you were born

What if she was not there?

Imagine the world without her

She is the beautiful and strongest creature

She constitutes half the population

And she is mother to the other half

She doesn't say much

Her silence and her actions

Are louder than her words

Never mistake her silence for her ignorance

Her calmness for her acceptance

And her kindness for her weakness

Don't discourage her

Don't make her cry

Don't mess up her things

And never disturb her ways

Just be kind to her

Her actions are perfect

Her words strengthen the world

And no matter how you will try to destroy

her
 You have no other name than the loser
 Because you can't defeat her
 She is always the winner
 Being strong doesn't mean
 Having powers in arms like he does
 Her powers are hidden
 Her strengths are invisible
 No matter how beautiful, smooth
 Thin and weak she looks
 She is very strong
 No relation is complete
 Without that woman in this world
 She plays,
 Loving mom, caring sister
 Understanding wife, lovable daughter
 Yet understood by none
 That is she
 The woman you see.

Delice Mukazi's poem oscillates between what she is supposed to be – writing against values and norms of being a woman in cultural terms, within the society/values she grows up with – and a vision/a definition of herself grown out of self consciousness and dreams, her own identity, where her dreams may lead her.

With Lawrence understanding of poetry as a reconciliation with what is, we see the woman in the beauty she inhabits and which is named with the poem. We also suggest that poetry shapes what may be tomorrow, by using the intuitive power to see the potential unleashed.

The beauty of individualized beauty

My Melanin is beautiful, claims Ella Bikwemu with a strong poetic voice and became the Winner of Kigali vibrates with Poetry, Edition 5, January 2017. Ella was born in Burundi and lives in Kigali today. Poetry "is life itself, because anything can be a poem," she says. "It's a way of communication and living" (Opobo, 2017). The young poet writes about injustice, racism and women. *My Melanin*

is beautiful is in the cross-line of the issue of women, "Sometimes, they are considered as inferior to men and discriminated against", as well as expressing herself on racism. She knows "there is nothing wrong of being black."

My Melanin is Beautiful³

Does her melanin offend you?
 Does it darken your sight?

Her melanin is the darkness that shines
 brighter than gold in a room full of light

It's even brighter at night
 But you don't see that

You don't allow yourself to see that but you
 see even if you stomp on her skin, you will
 not dim her light.

Her complexion is not just a reflection,
 It is the root of self

The mother of all self, and with her passive
 aggression, her melanin showers you with
 affection regardless of your suppression
 towards her community.

On one hand. The sun is drawn to her,
 vibrating rays of whispers of sweetness and
 tenderness

While digging into her skin, complementing
 each and every shade of her blackness.

But on the other hand, racism and
 segregation loath her, fooling some of her
 children to search for ways and methods to
 lighten their skin.

They forget that this is the same skin that
 shed blood while fighting in the wars of
 our ancestors and triumphantly came out a
 warrior.

They forget that this the same black of the
 nipple that nurtured them to life,
 The same black that is too dark to shadow
 and too deep to cross.

It is at the background of a collective /historical
 memory of being black, that Ella writes the

³<https://www.youtube.com/watch?v=mtBzBrfHN9c>

poem. The poem also wants to give a strong message, touch people's heart and encourage the young generation to understand, that they are part of a shared history.

"I want you to know that there is nothing wrong about being black."

"To be born with this melanin is to know that you have a wide range of brothers and sisters that share with you your struggles."

The reconciliation of what is goes deeper into a collective and historical past which has the potential to un-do its devastating effect on the present generation cause of an acceptance grows the potential of re-writing it with beauty.

What Michel Wiviorka (2001) calls "reversement du stigma" (Overthrow of the stigma) finds a poetic expression. Ella proudly speaks her beauty. The self is seen as "work of art, a masterpiece, that cannot be cadged in a museum or like a picture on a page."

The poet defines herself by a process of awareness, of being conscious of the value of her self, what never can have an impact as deep as having transformative power, when done by a stranger, the other.

"Our melanin is ever-beautiful!

It is hypnotising and exciting

Women envy her rich blackness

Men fantasize about her pure darkness.

To be born with this melanin is to know that you can be born black and still be effortlessly beautiful".

She makes herself the value of beauty. "And once again I repeat my melanin is beautiful! It is too dark to shadow and too deep to cross," is the word of the woman poet.

At the First poetry Biennale Show, held in Delhi in April 2017, the Indian Poet Udayan Vajpayees emphasis that poetry contrasts with "politics that wants to generalize conscience or morality" and sees its power in the capacity to express an "with poetry that retains *vivek* or the distinction between right individualized sense of beauty" (Maaz Bel Bilal).

In this way, poetry is an attitude toward ourselves as well as a specific relationship we have with the world.

"Poetry is a matter of what's going on in life, what you're doing and who you are." Expressing the dynamics of creativity, Ella says: As Poetry is life, it is not like you can write every day. Poetry will come to you. You just have to be attentive and aware of what's happening. Then it has to flow naturally."

We may hope that poetry is about not just accepting the reality of the world, but that poets take the reality to their concern.

Once we interact with the world in this intensive way,

We are challenged to create our own values out of experiences and growing, as permanent as water flows to the ocean.

Epilogue on poetic values

Listening to the poetic voices, we may wonder about the impact of poetry on the level of the society. Concerned about the culture constituting meaning of pain (The body in pain: the making and unmaking of the world (1985)) Elaine Scarry (2012) explores the ethical power of literature through history. She identifies three attributes of literature that contributes to a transformation of the society: its invitation of empathy, its reliance on deliberative (careful) thought, and its beauty.

In her vision, empathy is understood as the capacity to "exercise and reinforce our recognition that there *are* other points of view in the world" and she wants us to "make this recognition a powerful mental habit" in order to have a real impact on the society.

With Scarry, we can believe that a poetic vision of the world may contribute not only to our own transformation, but our voices can have a real impact in to society. The creative empathy of the poet can generate an empathy of listening, while writing beauty out of pain can strengthen us in our humanistic actions and thoughts.

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Yoga: Greek and Indian Parallels with Special Reference to Prof. Sharma's Theory of Osmotic Meditation

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Yoga : Historical Origins and Definition

The term yoga, meditation or the yoking of the mind, represents the religious identity of original Indian culture which stretches to the urban centers of pre-Vedic Indus civilization, Mohenjo-Daro and Harappa. Archeological discoveries at Mohenjo-Daro and Harappa and the written records of the Aryans, the **Vedas**, provide an abundance of knowledge of the ways and manners of the people of the Indus Valley civilization. The evidence from Mohenjo-Daro and Harappa attests that the living pattern of the people of the Indus Valley were in an advanced stage at the time of the entrance of the Aryans. The Indus Valley civilization was agrarian. The people were

literate while irrigation and urban planning were among their particular skills. Their major food products consisted of wheat, barley, chick peas, beans and they consumed mutton, pork, poultry, ghariyal, tortoise and turtles, milk, vegetables and fruits.¹ Their industries ranged from spinning and weaving cotton.² Use of metals such as gold, silver, copper, tin and bronze was popular.³ Terracotta figurines of the great mother goddess and the pipal tree (*ficus religiosa*) are icons of Harappan religious culture. Animal worship was popular.⁴ So also was the worship of water.⁵

Archaeological excavations have revealed a number of symbols which were important to the people of the Indus Valley civilization

¹ Marshal, J.1931(repr.2004), Asian Educational Services, India), **Mohenjo daro and the Indus Civilization**, Vol.1, Chap.1-19, plates 1-14, Arthur Probsthian, London,27-8;73.

² op.cit.32-3.

³ op. cit. 29-31.

describing their religious behavior and beliefs.⁶ This civilization breathes such religious ideas as meditation, renunciation, rebirth, *karma*, and the final goal of liberation. The *yogi* motif has since been found on Indo-Sumerian seals which are dated well before 2000 BCE. The surviving seals of the Indus valley civilization indicate symbols of a highly developed spiritual culture. Among these symbols are the seals of god Siva (or his proto type) who is represented in the posture of *yoga*. Excavations in historical sites in the Indus civilization demonstrates the famous male statue found from Mohenjo-Daro which reflects a pre-Aryan historic Siva (*Mahatapah, Mahayogi*), in a *yogi*-like posture 'with feet drawn up beneath him, toes turned down and hands extended above the knees.'⁷ This image of a cross-legged and seated human figure, whose hands resting on the knees and whose half closed eyes, suggests the posture of 'meditation.'

• Meditation

Yoga represents a wide range of meanings among which the following are virtually significant: yoke, yearning, harness and union. The Pali meanings of *yoga* (stem:*yu*) range as *yogga, yojita, yogitaka, yojeti, yogiyati, yogan karoti, yogan apajjati, yoga yutta, yoga yaca*.⁸ Removal of defilements, among other features, is a central feature in *yoga*:

'By casting off, through the aid of Yoga five faults, viz. attachment, heedlessness, affection, lust and wrath one attains to Emancipation. The Yogin unites his Individual soul with the Paramathman as a result of his vows in the naval, throat, head, heart, chest the sides, the eye, the ear, the nose, burns all his acts, good and bad, and ultimately having recourse to Yoga attains the Emancipation.'⁹

⁴ op. cit. 68-74.

⁵ op.cit.75-6.

⁶ Sullivan, H.P. 1964, **A Re-Examination of the Religion of the Indus Civilization**, History of Religions, Vol. 4, No. 1, 115-125.

⁷ Marshal, op. cit.53 (=Plate, xcvi).

⁸ The Sankrit meanings range as *yoga, yoganiya, yoga, yojana, yojanika, yojitha, yojithaka, yojeti (=yunjati), yotta*.

One who practices *yoga* (=yogaya) or meditation and religious abstraction is *yogas*, the ascetic, devotee, contemplative saint or *yogin*. The etymology of *yoga* manifests the tie of the yoke of a plough, cart or *yotta, yottaka*. The meaning broadens in *yogin*, hand or bowl ascetic:

'One who devotes himself to spiritual things, an earnest student, one who shows effort (in contemplation) a philosopher, wise man. The word does not occur in the four Nikayas. The oldest reference is *pubbete yogi*, saints of other days.'¹⁰

Yogis in ancient India are known to have practiced methods of mind training, been celibate, naked or clothed in the most meager of garments, to have had no fixed abode, and to have taught the way beyond birth and death. These methods and modes of living exemplify the practice of asceticism (*tapas*).¹¹ Early references to an ascetic mode of life occur in the **Rg Veda** which moves to subsequent periods of the Upanishads. Asceticism marks an important historical epoch when communities of renouncers arose in the sub-continent, as result of a vibrant intellectual culture that made its presence before the rise of Buddhism. The ascetic ideal becomes prominent in Hindu literature as in the **Dharmasutras, Dharmasastras**, Epics and Puranas. By the late Vedic period (500-400BCE) Brahmanic, Jain and Buddhist ascetics arose

⁹ Chakraborti, H. 1973, **Asceticism in ancient India in Brahmanical, Buddhist Jain and Ajivaka societies (from the earliest to the period of the Sakas)**, Calcutta, 43.

¹⁰ Stede and Rhys Davids, 1925, **Pali-English Dictionary**, Pali Text Society, 559.

¹¹ The Pali connotations of the word *tapas* (stem:*tap*) (=tapo, tapo kamma, tapana, tapeti (adj.to tapati, tapa) tapaniya (=taneyya, tapanna) tappati (=Sanskrit tap (=tapati, tapat, tapyat, tatapa, tapa, tapana, tapsyati, tapishyati) tapyate(=tappamana, tapy, tepe, tapana, tapyati, tapyet) tapayati (=tapayat, tapyate, tatapate) tapasya, tapishtha, tapishnu, tapyas tapu, tapushi (=tapus), taptavya, tapyta, tapyati, tapyatu, tapahkara klesa saha, tapa parardha, tapa samadhi, tapa sadhya) are wide-ranging as torment, punishment, penance, religious austerity, self-chastisement, ascetic practice, mental devotion, self-control, abstinence or practice of morality.

amidst the changing socio-political currents in Indian culture, associating the changes from tribe to the state and changing tribal principles, among which was the decline of polygamy and absence of caste and class. These changes facilitated the dissemination of fresh religious ideas among which was the idea of asceticism, total renunciation from material concerns for the accomplishment of enlightenment. Asceticism reflects a dual position:

‘Asceticism could have had either of two purposes: to acquire more than ordinary powers by extraordinary control over the physical body, as in *yoga* and through *dhayana*, meditation; or to seek freedom from having to adjust to an increasingly regulated society by physically withdrawing from it evidenced by the practice of renunciation at a young age being regarded as a distancing from Vedic ritual and from rules of the normative texts.’¹²

Yoga, as a technique to subdue the mind, occupies a central position in the Indian religious scene:

‘Patanjali states that ‘Yoga is the suppression of the activities of the mind, for then the spectator abides in his own form; and at other times there is identity of form with the activities.’ This shows the soul in its true form is only the spectator of the mind’s activities. The contact of the soul with the mind creates consciousness and then the soul appears to experience emotions but when absorbed in deep meditation the mind ceases to have its activities and the soul remains in its nature. This isolation (*kaivalya*) of the soul is the sole object of *Yoga*.’¹³

The practice of *yoga* is vital for the ancient Indian sage’s final deliverance:

‘The Indian sage, who identifies life with suffering, seeks to free himself of it. Without being pessimistic, but resolutely, he aims for

deliverance which will enable him to reach an unconditioned way of being transcending the human condition. This deliverance is to be found in *yoga*, effort, technique of asceticism applied to the most varied goals, disinterested activity, the winning of knowledge, union with God, etc., but which all lead to the same results: access to immortality. These ideas or rather these tendencies are practically alien to the Vedic tradition.’¹⁴

• **Yoga and Prof. Subhash Sharma’s Management Theories**

Yoga is central for its predominance as a source of philosophical truth as well as a spiritual guidance for those individuals whose mental capacity transcends corporeal limitations. *Yoga* has not only played a conspicuous role in the Indian management scenario but has already been directed to form a framework for the exploration of deeper psychological issues such as stress, alienation, repercussions which often cause a stagnation in varied levels such as practical, hygienic, intellectual and managerial.¹⁵ The application of conceptual and practical elements related to the discipline of *yoga* for the examination of fresh approaches to the Indian managerial setup has been steadily gaining ground in the past few decades.¹⁶ *Yoga* has been viewed as a paradigmatic form of knowledge which has not only challenged its initially spiritual limitations, but also moved its location to globally acclaimed scientific parameters. Several eminent Indian scholars have attempted to reconstruct an age old wisdom for practical requirements such as the managerial process, administration and corporate theories.¹⁷ These efforts have more or less raised the significance of the underlying power of age old Indian wisdom and the possibility of its application for the Indian managerial scene. The essence of *yoga*, in particular, has been defined by Prof. Subhash Sharma in terms of ‘stress management’ as well as ‘healing’ within the Indian business scenario:

‘Broadly, ‘yoga’ can be defined as ‘yearning

¹² Tharpar, R.2002, **Early India: From the origins to AD 1300**, Allen Lane, Penguin press,132).

¹³ Chakborti,1973, 138.

¹⁴ Lamotte,E.1988, **History of Indian Buddhism : From the origins to the Saka era**, Louvène, 6.

for oneness and gaining advancement.' This definition suggests that 'yearning for oneness' represents the essence of yoga. This is in consonance with the fundamental definition of yoga as 'union' between individual consciousness and universal consciousness. By realizing this unity an energy flow is created and this energy can be used for stress management as well as healing purposes.¹⁸

Yoga has influenced the introduction of a variety of trans-dimensional corporate theories. Among these theories the following remain strongly contextualized within the limitations of a predominant Indian vision. One specific corporate theory is Prof. Subhash Sharma's theory of 'Osmotic meditation.'¹⁹ Other theories range as 'OSHA,' 'YVK' and 'IT.'²⁰ These theories, which are original and rich in content, are clearly the outcome of a scientific and creative mind. While they represent a greater degree of adaptability to the Indian managerial context their relation to the eastern and western philosophy is indisputable. What stands out in this relation is the possibility of a union between the two widely unrelated realms: the material and the immaterial. This union reflects a philosophic subject-object relationship which assimilates the core context of *yoga*. This union is also the core content of most Indian philosophical systems:

'Abstract truth for its own sake, as an end in itself, has never for a moment been conceived by Indian philosophers as a proper objective of their speculations. Their intellectual quests have always been associated in their minds

with practical ends. The later systems of philosophy are all supposed to be practical means of attaining salvation, *mukti* or *moksa*. That is their one and only justification for existence. Typical are the two most famous of the later systems, the Vedanta and the Sankhya. In both, as is well known, human salvation is the sole object of their speculations; and in both alike it is to be gained by knowledge. He who has true knowledge is saved, directly and immediately, and precisely by virtue of that knowledge. They differ as to what true knowledge is, but agree to this extent, that it is knowledge of the real nature of the soul and its position in the universe, its relation to the rest of the universe and its guiding principle. Such knowledge gives its possessor control over his soul's destiny, that is, salvation.'²¹

Hypothesis: Individual consciousness and universal consciousness through 'Osmotic Experience' and 'abstinence'

The foundational alliance between 'individual consciousness and universal consciousness' occupies a cardinal position in *yoga* training.²² Exploration of this alliance requires a comprehensive study of ideological components of yogic training, which Prof. Sharma specifically calls the 'Osmotic experience.'²³ The above hypothesis will derive its substance from initial references made by Prof. Subhash Sharma whose scientific explanation has already been successfully applied for study purposes of MBA students at WISDOM.²⁴ The exploration of the hypothesis of 'individual consciousness' and 'universal consciousness' will be focused in two levels. These levels are the 'conceptual' and 'practical.'

It has to be noted at this stage of the discussion that the specific feature of meditation, as in the *Yoga* system of thought, is absent in Greek philosophy. Therefore a clear affinity cannot be

¹⁵ Sharma : 2007;2009; Chakraborty: 2001; Biswajit: 2006; Ken: 2000; Sinha: 2005.

¹⁶ Sharma: 2009;Kumar: 2004; Abdul: 2002; Joseph: 1995; Chakraborty: 1987.

¹⁷ Sharma: 2007;2009; Virmani: 2007;Tripathi: 2003;Srinivasan:2006.

¹⁸ Sharma, S.2009. **Osmotic Meditation: A new tool for stress management and mind expansion**, Indian Business Academy Journal of Management and Leadership, vol.1, issue,1, July-December,100.

¹⁹ Sharma,2009: 100-101.

²⁰ Sharma,2007: 82.

²¹ Edgerton, F. 1929, **The Upanisads: What do They Seek, and Why?** Journal of the American Oriental Society, Vol.49, 102.

²² Sharma, 2009: 100.

²³ Sharma, 2009:101.

established between the 'Osmotic experience' and Greek philosophy. However, the present study traces an equivalent to the 'Osmotic experience' in Neoplatonic philosophy:

'The term Neoplatonism implies that their school of thought was committed to Plato's teachings but in some novel manner distinct from not just Plato himself but from the preceding Platonism prevalent in the more than 500 years between Plato and Plotinus.'²⁵

The present study derives its material from the Neoplatonic philosopher Porphyry's **De Abstinentia**.²⁶ Porphyry's representation of the 'ascetic philosopher' is founded on the medium of 'abstinence.' Abstinence will be examined, in this study, for the light it throws on the 'ascetic philosopher's eventual ascent to its rightful abode, the higher causal order. Abstinence of the 'ascetic philosopher' is the medium through which this study attempts to trace an affinity with the 'Osmotic experience.'

The 'conceptual' level of the present hypothesis will be confined to the examination of 'individual consciousness' and 'universal consciousness,' as is observable in the 'Osmotic experience.' The present study will notice an affinity between Prof. Sharma's depiction of the image of 'SHARMAN' and Porphyry's representation of the specific image of the 'ascetic philosopher.' 'SHARMAN' is a combination of 'Scientist,' 'Humanist,' 'Artist,' 'Rishi,' 'Muni,' 'Avatara,' and 'Nirvana.' 'SHARMAN' and the 'ascetic philosopher' do not reveal the same practices nor the same objectives. 'SHARMAN' reveals the connection between 'individual consciousness' and 'universal consciousness.' The 'ascetic philosopher' maintains 'abstinence.' It is through the medium of 'abstinence' that the 'ascetic

philosopher' reaches the higher causal order. The term 'SHARMAN' epitomizes a strong spiritual frame which is closely in-keeping with the teachings of the Yoga system. This spiritual frame can be compared with the 'ascetic philosopher's practice of 'abstinence' as it emphasizes a sense of detachment from unnecessary material concerns. The 'ascetic philosopher' adheres the minimization of material concerns in the form of moderation the range of which culminates in his abstention from meat consumption.

The practical level of the exploration of the hypothesis of 'individual consciousness' and 'universal consciousness' will include a scientific explanation of some conceptual models related to the corporate dimension of 'Osmotic experience.' This will include a variety of technical terms, figures, exercises which motivate the validity of what Prof. Sharma introduces as 'Osmotic meditation.'

• Selected themes

The present project examines the following themes for the demonstration of its hypothesis, the union between individual and universal consciousness:

- a. Fragmentation of the human soul and abstinence.
- b. Stress reduction.
- c. Mind expansion: Osmotic experience.

• Fragmentation of the human soul and abstinence

Introduction of abstinence from consuming the flesh of animals in to ancient Greece was clearly outside bonds of normal practice.²⁷ The practice created a clear social and religious identity:

²⁴ Women's Institute for Studies in Development Oriented Management, Banasthali University, Banasthali and IBA Indian Business Academy at Lakshmipura, Bangalore and Greater Noida, Delhi.

²⁵ Remes, P.2008, **Neoplatonism**, Rutledge, 2.

²⁶ Porphyry, **On the Abstinence from eating flesh**, Taylor (1823), reproduced by the Prometheus Trust, UK, 2008.

²⁷ on vegetarianism in Greece: standard works limit to cf: Hausleiter, J. 1935, **Der Vegetarismus in der Antike**, Religionsgeschichtliche Versuche und Vorarbeiten, 24, Berlin: Toplemann; Sorabji, R. 1993, **Animal Minds and Human Morals**, Ithaca: Cornell University Press; Dombrowsky, D. 1984, **The Philosophy of Vegetarianism**, Amherst; 1984, **Vegetarianism and the Argument from Marginal Cases in Porphyry**, Journal of the History of Ideas, vol. 45, no.1 141 n.4; Osborne, C. 2006, **Dumb beasts and Dead philosophers: Humanity and the Humane in ancient philosophy and literature**, New York

'A rejection of meat was, in effect, a gross act of impiety. Ancient religious ritual was a communal act in which men sought guidance or protection from the gods to ensure the continued survival and prosperity of the body politic (or at least protection from adversity and manifestations of divine malevolence). Dismissal of its significant ritual act (animal sacrifice) might be interpreted as a renunciation of the gods, even a betrayal of the whole community.'²⁸

The soul's entombment in the body and its subsequent release from bodily entombment on account of its purification is traditionally ascribed in ancient Greece to the legendary personalities, Orpheus and the philosopher Pythagoras. It is commonly held that Orpheus and Pythagoras have prescribed abstinence from slaughtering and eating the flesh of animals for maintaining soul purification:

'For in Orphism the prohibition of killing animals and eating their flesh has a deeper reason. If the body was the tomb of the soul the body was unclean and must be avoided. The prohibition may be referred to the uncleanness of the body, or to the crime of the Titans, but usually its reason is said to be the belief in metempsychosis, the transmigration of the soul into animals, a belief which is ascribed to the Pythagoreans as well as to the Orphics.'²⁹

The notion of an Orphic mode of life, a '*Orphikos bios*' implies a regime of asceticism, as it used to enforce in the lines of the Classical and early Christian thought with a strict ban on meat.³⁰ The Pythagorean mode of life, '*Pythagorikos bios*,' seems to have derived much from the earlier Orphic tradition. The

'*Pythagorikos bios*' reveals much of the ideas in the '*Orphikos bios*':

'One clue to the distinctive focus of the Pythagorean way of life is the fact that Herodotus associated it with the rites and writings of Orphic religion. By the fifth century bc the name of Orpheus had become attached to the doctrine that the body is a prison in which the soul serves out its punishment for sin, and to practices designed to purify initiates and ensure their happiness before and after death (these included renunciation of animal sacrifice). A similar belief as to why and how the soul must be purified if it is to achieve ultimate escape from the cycle of reincarnation is what seems to have animated Pythagoreanism.'³¹

Porphiry is attracted to the image of Pythagoras, which in the Platonic-Plotinian tradition, was regarded as the archetype of the 'Sage.'³² It is clearly this attraction that motivates Porphyry to apply the characteristic elements of this image to his special creation, the 'ascetic philosopher.' The derivation of the fundamentals of the tradition of the attributed to Pythagoras was common among philosophers of the 2nd cen. BCE and more precisely of the 3rd cen. BCE:

'When, by the early third century, the Aristotelian, Epicurean and Stoic schools of philosophy had effectively been subsumed into the general syncretism of the age, Platonism, coloured by Pythagoreanism, became the dominant force in Greco-Roman intellectual life. The fortunes of the pagan holy man were closely allied to the growing popularity of Pythagoras' teachings. His rise may be dated

²⁸ Beer, M.2010, **Taste or taboo: Dietary choices in antiquity**, Prospect Books, 29.

²⁹ Nilsson, M.P. 1935, **Early Orphism and Kindred Religious Movements**, The Harvard Theological Review, Vol. 28, No. 3, 207.

³⁰Edmonds, R.G. 111, 2008, **Extra ordinary people: Mystai and Magoi, Magicians and Orphics in the Derveni Papyrus**, Classical Philology 103, 29-30; Betegh, G.2004, **Deveni Papyrus: Text, translation and cosmogony**, Cambridge, 69-70; as such Orphism represents 'some kind of asceticism and 'puritanism.' (Betegh, op.cit.71).

³¹ Nilsson, M.P.1935, **Early Orphism and Kindred Religious Movements**, The Harvard Theological Review, Vol. 28, No. 3, 207.

³² Fowden, 36-8; Philip, J.A. 1959, **The Biographical Tradition-Pythagoras**, Transactions and Proceedings of the American Philological Association, vol. 90,191. The issue remains, however that although Pythagoreanism was reputed 'ascetic life style' that not all ascetic philosophers in antiquity were labelled as 'Pythagorean.' : Clark: 36.

³³Fowden, 36.

from the aftermath of the Pythagorean revival that occurred in late Republican Rome, and his flourishing from the gradual emergence of the Platonist-Pythagorean synthesis in the time of Ammonios and Plotinos.³³

The doctrine of the soul's imprisonment in the material realm and its eventual ascent to its divine origin, an integral theory of Neoplatonic philosophy, closely associates the practice of abstinence. The Neoplatonics, in particular, were motivated by the image of 'Pythagoras' and the 'Pythagorean' tradition of abstinence:

'Neoplatonists drew on the figure of Pythagoras to develop quite other versions of asceticism. Through appeal to cultic abstention and ritual purity they advocated an asceticism in food, drink, and all sexual activity, constructive of a moral and intellectual purity essential for union with the divine. They sought detachment from mundane concerns but differed on how far detachment required withdrawal from urban life and politics. Although no one set of agreed practices underlay the ascetic ideal, these forms of philosophical asceticism, like their Cynic and Stoic counterparts, were not ritualized in periodic abstinence. Nor were they penitential in aspect, the means to articulate a sinner's contrition before a judging deity; but they were integral to a life of virtue and holiness.'³⁴

Porphyry applies the Orphic and Pythagorean idea of soul purification through the medium of abstinence for his conceptual image of the 'ascetic philosopher':

'But I write to the man who consider what he is, whence he came and whither he ought to tend, and who in what pertains to nutriment

and other necessary concerns is different from those who propose to themselves other kinds of life for to none but such as these do I direct my discourse.' (*De Abst.*1.27).

Abstinence, Porphyry explains, is not prescribed for the masses, but the 'ascetic philosopher.' The 'ascetic philosopher' will consume a non-meat diet as he is aware of his bond- the bond with the divine which he trains himself to revive. In this revival he abstains from a meat diet, to which the masses have absolutely no restraint. The masses are interpreted as voraciously feeding on flesh (*De Abst.*1.53). Porphyry does not find fault in the consumption of meat by such personalities as athletes, soldiers and those engaged in menial tasks (*De Abst.* 2.4). The 'ascetic philosopher' ought to submit not to physical laws but to laws imposed by the gods:

'Indeed the law grants to the vulgar many other things (besides a fleshly diet) which nevertheless, it does not grant to a philosopher, nor even to one who conducts the affairs of government in a proper manner. For it does not receive every artist in to the administration, though it does not forbid the exercise of any art, nor yet men of every pursuit. But it excludes those who are occupied in vile and illiberal arts, and in short, all those who are destitute of justice and the other virtues from having anything to do with the management of public affairs. Thus likewise the law does not forbid the vulgar from associating with harlots, on whom at the same time it imposes a fine, but thinks that it is disgraceful and base for men that are moderately good to have any connection with them. Moreover the law does not prohibit a man from spending the whole of his life in a tavern yet at the same time this is most disgraceful even to a man if moderate worth. It appears, therefore, that the same thing must also be said with respect to diet. For that which is permitted to the multitude, must not likewise be granted to the best of men.' (*De Abst.* 4.18).

The 'ascetic philosopher' is unaffected by the mass mode of life.³⁵ He is in possession of

³⁴ Finn Op, R. 2009, *Asceticism in the Graeco-Roman world*, Cambridge, 33. Porphyry composed a biography of Pythagoras, the reason for which may have been his personal preference and/or his Pythagorean sentiments being a Pythagorean himself, but more reasonably influenced by the ascetic character embedded within the 'Pythagorean' tradition. The biography also endorses the Neoplatonists' general attachment to the 'Pythagorean' way of life: Fowden, G. T. 1982, *The Pagan Holy Man in Late Antique Society*, *The Journal of Hellenic Studies*, Vol.102, 37.

'sagacity' and 'temperance,' (De Abst. 2.45), 'freedom from fear of death,' (1.54), 'fidelity' and 'consistency of friendship,' (1.52), 'wisdom,' (1.52), 'freedom from insolence and temperance,' (1.52), 'union with the divine.' (1.51). The philosopher is prescribed the practice of vegetarianism for which Porphyry's explanations range as 'health' (1.45,52-53), 'simplicity in preparation' (1.46-47,49,51), 'ease in procurement' (1.47-49,51,56), 'absence of pain caused to living beings' (1.49-50), 'light nutriment' (1.38,45-46,50), 'frugality' (1.47-51,54,3.26), 'moderation' (1.54), 'self-sufficiency' (1.37,46-47,49,54), 'ease of digestion' (1.45), 'elimination of satiety' (1.46,54), 'elimination of variation' (1.51,55-56), 'elimination of luxury' (1.46-47,49,51,54-56,3.18), 'attainment of peace' (1.47) and 'freedom from defilement.' (4.20).

Osmotic Meditation

Exercise 1

• Synergy in Nenergy out

The focus of this exercise is to 'tap universal cosmic energy and channelize it for one's wellness.'³⁶ Synergy represents positive energy while neergy the negative. Synergy is synonymous with the potential force that operates throughout the hierarchic levels of the cosmos in varying degrees. It is a cosmic component that illuminates every department of the universe with degrees of inspiration. A characteristic feature of Neoplatonism is the search for assimilation with the highest sources of divine wisdom, in the metaphysical structure of the universe of hierarchies.³⁷ Neoplatonism is a tradition of thought that serves the ascendancy of the soul – as each soul is subject to the reception of diverse typologies of truth from the hierarchies in the

³⁵The concept of the 'ideal philosopher' was developed by the time Porphyry wrote as being 'detached from worldly concerns about politics and property and who lives so as to minimize bodily desires and to encourage the ascent of reason toward God.' : Clark, G.1999, **Philosophic lives and the philosophical lives: Porphyry and Iamblichus**, 29.

³⁶Sharma,2009:102.

³⁷Remes, 2008,17.

metaphysical universe. This means that each soul could comprehend truth according to the individual's specific capacity – his or her degree of reception. Truth in this sense could not consist specifically of the rigorous study of texts but of a spiritual venture in to one's inner self. Porphyry's 'ascetic philosopher' is prescribed abstinence as part of his way of life for the purpose of minimizing his bond with the material realm and for his eventual union with the Highest God, manifested in Neoplatonism as the highest causal order in the metaphysical universe:

'Father of all things excels in simplicity, purity and sufficiency to himself as being established far beyond all material representation by so much the more it is requisite that he who approaches to him should be in every respect pre and holy beginning from his body and ending internally and distributing to each of the parts and in short to everything which is present with him a purity adapted to the nature of each.' (De Abst.1.57)

The Highest God, an abstract personification, is entirely self-sufficient and in no need of material sacrifice:

'But the more excellent nature in the universe is entirely innoxious and through possessing a power which preserves and benefits all things is itself not in want of anything. We however through justice (when we exercise it) are innoxious towards all things but through being connected with mortality are indigent of things of a necessary nature.'(De Abst.3.26).

When Porphyry refers to the specific type of sacrifice which ought to be offered to specific entities he displays his absorption of the Platonic theory of the divine hierarchy which he 'has correlated with a hierarchy of sacrifice.'³⁸ The absorption indicates his reference to the principle of correspondence:

'Porphyry assumes a correspondence between sacrifice ritual and the structure of the cosmos; his objection to animal sacrifice is that by its very nature it establishes a connection between the person who performs it and a particular segment of the universe.'³⁹

Porphyry is focused on the vanity of blood sacrifice for the philosophic life:

‘Indeed, the philosopher diagnosed the religious malaise of his time as the result of the pursuit of pleasure, even if the defenders of animal sacrifice refused to admit it. At the most fundamental level, eating meat obscured the vision of the soul, “thickened the chain” binding soul to body, and made it ever more difficult for the soul to detach itself from the body. The life of the sage was a “competition in the Olympics of the soul,” and so there was little time to waste in living “the good life” if this was understood in a bodily or material sense.’⁴⁰

• Synergy and Rishi Route to Reality

The ‘Rishi Route to Reality’ and the Greek tradition of speculative thought have been examined for its conceptual parameters of synergy.⁴¹ The force of the concept of synergy upon the reduction of the soul’s fragmentation coincides with *yoga* therapy.⁴² Synergy, as Sharma notes, comprises of four stages of consciousness:

‘The waking, dreaming, deep sleep and transcendental’.

³⁸ Rives, J.B. 2003, **The theology of animal sacrifice in the ancient Greek world: origins and developments in Ancient Mediterranean** Scarifice, ed. Knust, J.V, Varhelyi, Z, Oxford,188.

³⁹ Rives,189. Blood sacrifice was actually not the dominant ritual in late antiquity. Nilsson,M.1945, **Pagan divine service in late antiquity**, HThR, 65, 63-9; Bradbury, idem, 331-56; Clark,1999, **Translate in to Greek : Porphyry of Tyre on the New Barbarians in Constructing identities in late antiquity**, Miles, R ed. London and New York,112-32; Fergusson, E.1980, **Spiritual sacrifice in early Christianity and its environment**, ANRW, 11.23.2, Stuttgart, 1151-1189). Porphyry displays familiarity with this prevalent notion: ‘In the second and third centuries CE, an intellectual discourse on sacrifice, its uses, and its theology had developed that undermined the importance of killing animals. Authors like Philostratus or Porphyry, and even a satirist like Lucian, are representatives of a development that was in many respects compatible with early Christian ideas about sacrifice.’: Eckhardt, B.2014,“**Bloodless Sacrifice**”: **A Note on Greek Cultic Language in the Imperial Era**, Greek, Roman and Byzantine Studies, 54.

The underlying germ of thought is that ‘insights to creation of knowledge could come from all the four states.’⁴³ The identity of Sankara’s rope or snake matrix inculcates the following four theoretical combinations:

- Real wave or the real particle
- Real wave or the imaginary particle
- Imaginary wave or the real particle
- Imaginary wave or the imaginary particle⁴⁴

The identification of the wave-particle of matrix is analogous to the mentioned four stages of consciousness. Hence ‘real wave – real particle’ cell corresponds to physical reality and imaginary wave imaginary particle to the transcendental or supra rational reality.’⁴⁵ These, then, are all combined efforts for the absorption of cosmic synergy which at a superior level of meditation reflects a supra rational cognition. Supra-rational cognition is in actual terms a superior level of Osmotic meditation which concentrates on psychological healing, stress reduction and freedom from anxiety.⁴⁶ That ‘Osmotic meditation’ at this level of cognition contains scope for an outflow of cosmic energy can be explained with reference to ‘Kosmic Energy Yoga’ (KEY).

• KEY

The termination of the soul’s fragmentation reflects, at a conceptual level, a parallel to KEY. The KOSMIC or K can be connected with ‘Osmotic meditation.’

‘Osmotic meditation’ could be identified as follows:

- a. ‘Osmotic meditation’ is essentially a synergy creation tool.⁴⁷

⁴⁰ Johnson, 2013, **Religion and Identity in Porphyry of Tyre : The Limits of Hellenism in Late Antiquity**, Cambridge,124.

⁴¹ Sharma,2001:75-83;Sharma and Gamlath:2004.

⁴² Sharma: 2001: 71;81.

⁴³ Sharma, 2001: 77.

⁴⁴ Sharma, 2001: 78.

⁴⁵ Sharma, 2001: 79.

⁴⁶ Sharma, 2009: 101.

- b. Synergy corresponds to Kosmic energy which is a fundamental force on varied bodies in varied proportions.
- c. Synergy contains a positive source of potential power that can be effectively applied for Osmotic meditation.
- d. Removal of neergy brings forth a valid contour for the generation of synergy. Removal of neergy is no easy task since it requires a gradual process of emptying material values embedded in the soul.

Exercise 2

Expansion of Consciousness: From Shunya to Sky

The 'expansion of consciousness from a small sphere to vastness of the sky' is the core component of this influential exercise.⁴⁸ This consciousness is closely related to the five elements that constitute the human body: earth, water, fire, wind and sky as well as to five energies:

- a. Potential energy represented by condensed steel ball.
- b. Kinetic energy represented by flowing river.
- c. Thermo-dynamic energy represented by fire.
- d. Wind energy represented by wind flow.
- e. Cosmic energy represented by sky.⁴⁹

Energies from a-e are devoid of artificial substance. The application of these natural energies for the soul's revival of its origin status is absolutely necessary.

- i. At a 'shunya' level the soul is entangled in a web of confusion: anxiety, stress, tension, trauma etc. At this stage the soul is devoid of the knowledge of its own disorientation. It is only through deeper levels of Osmotic meditation that it recognizes its inferiority.
- ii. This understanding is vital for the soul to move itself from its present status towards a meaningful inner transformation. This is the 'sky level.'

⁴⁷ Sharma,2009:101.

⁴⁸ Sharma,2009: 102.

⁴⁹ Sharma, 2009:102.

Despite the soul's receptive power which bears allusions to its possibility of moving from shunya to sky, the prevalence of several setbacks may cause an obstacle for such an endeavor. The force of these setbacks can be explained in stages relating to the soul's revival of its receptive power. The revival of the soul's divine origin, through the medium of abstinence reveal a probable parallel with the exercises pertaining to Prof. Sharma's demonstration of the 'Osmotic experience.'

Stage 1

In its embodied existence the soul is weighed down by a burden of passion and related phenomena. Porphyry asserts that the 'return' of the embodied soul to its rightful abode, the higher causal order or the higher noetic entities - a topic emerging in intellectual circles before his time and fairly established in his own time - :

The 'ascetic philosopher' is prescribed a particular way of life - a way of life that liberates the soul from diverse kinds of evils :

'Why should we not at the same time liberate ourselves from many inconveniences by abandoning a fleshly diet? For we should not be liberated from one only, but from the myriad of evils, by accustoming ourselves to be satisfied with things of the smallest nature, viz. we should be freed from a superabundance of riches, from numerous servants, a multitude of utensils, a somnolent condition, form many and vehement diseases, form medical assistance, incentives to venary, more gross exhalations, an abundance of excrements, the crassitude of the corporeal bond, form the strength which excites to (base) actions and in short from the Iliad of evils. But from all these, inanimate and slender food and which is easily obtained, will liberate us and will procure for us peace, by imparting salvation to our reasoning power.' (De Abst.1.47).

This way of life, in Porphyry's estimation, assists the 'ascetic philosopher's ascent to conceptual heights - 'immortality':

'And this being the case ought we not to sustain everything though of the most afflictive nature with equanimity, for the sake of being purified from internal disease since our contest is for immortality and an association with divinity from which we are prevented through an association with the body?' (**De Abst.** 1.56).

The lamentable plight of the soul's fragmentation would not be removed for the purpose of maintaining its divine identity. It is a mode that weighs the soul down to weakness, fear and error. As long as the soul is weighed down there will be no opportunity for its ascent to its rightful abode. The 'journey' to the soul's rightful abode, the noetic region, is described as a 'contest.' It demands close attention to the removal of 'everything of a foreign nature.' The term 'foreign' is of particular importance as it describes the ascetic philosopher's material embodiment – an embodiment which is not limited to him but also applies to every individual:

'For we were intellectual natures and we still are essences purified from all sense and irrationality but we are complicated with sensibles through our incapability of eternally associating with the intelligible and through the power of being conversant with terrestrial concerns.' (1.30).

The ascetic philosopher's ascent to the divine realm demands a conceptual journey:

'Hence he who wishes to return to his proper kindred and associates should not only with alacrity begin the journey but in order that he may be properly received should mediate how he may divert himself of everything of a foreign nature which has assumed and should recall to his memory such things as he has forgotten and without which he cannot be admitted by his kindred and friends.' (**De Abst.** 1.30).

Purification of the soul from defilements, which is needed for the endeavor, is no easy task:

'To be purified from all these is most difficult and requires a great contest and we must

bestow much labor both by night and by day to be liberated from an attention to them and this because we are necessarily complicated with sense. Whence also as much as possible, we should withdraw from those places in which we may though unwillingly meet with this hostile crowd. From experience also we should avoid a contest with it, and even a victory over it and the want of exercise from inexperience' (**De Abst.** 1.35).

Stage 2

Stage 2 represents an advanced form of insight comprising of the soul's gradual revival of its receptive powers. The soul's acquisition of transcendental knowledge contains a vision with a cosmic perspective. This knowledge can be achieved through the medium of 'abstinence.' The ascetic philosopher, 'will not be disturbed by 'the deficiency of things of a luxurious nature' (**De Abst.** 1.51). He submits himself to experience a 'different' type of luxury – a 'luxury' far different from that which the masses are accustomed to.

'For he who thus mortifies his body will receive every possible good, through being sufficient to himself and an assimilation to divinity. And thus also he will not desire a greater extent of time as if it would bring with it an augmentation of good. He will likewise be truly rich, measuring wealth by a natural bound and not by vain opinions.' (**De Abst.** 1.54).⁵⁰

'Mortification' of the body is the route to be 'truly rich.' This 'richness' is assessed on a different type of consideration such as 'wealth by a natural bound' but not by 'vain opinions' – the 'bound' explicitly refers to the what each individual inherits since birth but that which is distorted due to lamentable stagmentation in material conditions. This 'richness' develops from a different notion of 'luxury' to which the masses are accustomed to. It is a 'luxury' that arises from frugality:

'The pleasure however which is produced through luxury does not even approach to that which is experienced by him who lives with frugality. For such a one has great pleasure

in thinking how little he requires. For luxury, astonishment about venereal occupations and ambition about external concerns, being taken away, what remaining use can there be of wealth which will be of no advantage to us whatever but will only become a burden no otherwise than repletion? While on the other hand the pleasure arising from frugality is genuine and pure.' (**De Abst** 1.54).

The indulgence in a meat diet, however, is viewed in contrast to the 'luxury' of natural food:

'For the wealth they say of nature is definite and easily obtained; but that which proceeds from vain opinions, is indefinite and procured with difficulty. For things which may be readily obtained remove in a beautiful and abundantly sufficient manner that which through indigence is the cause of molestation of flesh; and these are such as have the simple nature of moist and dry elements. But everything else, say they, which terminates in luxury is not attended with a necessary appetite nor is it necessarily produced from a certain something which is in pain.' (**De Abst**.1.49).

The ascetic philosopher is free from desire for luxury. Porphyry makes it clear that one ought to discard the desire for luxurious food. Porphyry's 'ascetic philosopher,' is described as abstaining from luxuries, particularly from the luxury of a diet of meat:

'The contemplative philosopher, however will invariably adopt a slender diet. For he knows the particulars in which his bond consists, so that he is not capable of desiring luxuries. Hence, being delighted with simple food, he will not seek for animal nutriment as if he was not satisfied with a vegetable diet.' (1.56).⁵¹

• **1st and 2nd Levels of cognition in relation to Osmotic meditation**

The five energies mentioned above, envisage the soul's expansion of unconsciousness from the shunya to sky level. The movement from shunya to sky level of consciousness will never be a reality as long as the soul does

not transform itself from its material form to a form of composition that includes a higher level of cognition.

Exercise 3

• **Rational presupposition and methodology**
Inner Being (IB) Anchor (A) Connectivity and SHARMAN

This refers to both exercises 1 and 2.

Absorption of synergy negotiates the absorption of the five natural energies.⁵² The fusion of the subject and the object is in parallel to the identification of IB and A because then the following steps become feasible:

R (Reason).

I (Intuition)

W (Wisdom)

In (Insight)

Rv (Revelation)

Im (Imagination)

V (Vision)

• **SHARMAN**

SHARMAN represents seven states of consciousness:

S: Scientist

H: Humanist

A: Artist

R: Rishi

M: Muni

⁵⁰ Forms of impurity are many : sepulchers, impious men, menstrual purgations, venereal congress, base and mournful spectacles, auditions that excite the passions (**De Abst**. 2.50.)

⁵¹ The idea of the philosopher's health was held in high esteem in late antiquity: 'Late-antique medical opinion, then, had no need to oppose the philosophic claim that the spiritual athlete is in good health, although it is a different variety of good health from that of people who work with the body as soldiers and physical athletes and orators. For some men, celibacy may be difficult or even dangerous, but for most it is manageable or even beneficial with due attention to diet and exercise.' : Clark,G.2005, **The health of the spiritual athlete in Health in Antiquity**, ed. Helen King, Rutledge, London and New York, 227.

⁵² Sharma, 2009: 103-4.

A: Avatara

N: Nirvana⁵³

S: SHARMAN in Osmotic meditation focus on the acquisition of the natural energies of the cosmos for the absorption of a superior level of cognition. Osmotic meditation contains both ancient wisdom as well as a scientific component.⁵⁴ The term bears close resemblance to 'true self' (drashtu) which 'sees' and 'seeing is based on accurate perception.' (Yoga Sutra, 20).

H and A: The humanist and the artist acquires the cosmic energy as in the case of the aspirant who engages in Osmotic meditation makes a positive attempt to reconstruct the material realm.

R M and A: Higher stages of Osmotic meditation are invariably linked to the absorption of superior degrees of cosmic energy which more or less bear and ability to form one of the following: Rishi, Muni, and Avatara.⁵⁵ **R, M and A** reflect a level of detachment from material bondage. They are conceptually located in immaterial contours that move along the currents which cannot be approached by the average individual. Theirs is an effort to move their souls to the highest cause in the cosmos, the gods whose company they desired all throughout their lives. Knowledge of the universals emphatically incorporate knowledge of the cosmos which helps them reform and recreate the world on an entirely different footing. One who is in the final stages of absorption of celestial energy forms a close relationship with his avatara and is eventually being transformed in to a Rishi or Muni or even an Avatara itself.

The last stage of consciousness in the diagram SHARMAN is necessarily linked with the soul attaining a unique stage in the form of a 'leader' or 'king'. This represents the culmination and highest summit of insight.⁵⁶ N is the culmination of the seven states of consciousness which play an active role in the making of Osmotic meditation as it expands the soul from its narrow limitations, from

neergy and shunya to the sky or nirvana level.

In keeping with the concept of SHARMAN the 'ascetic philosopher' can be described as a special entity whose abstinence is a medium for his distinct identity. The 'ascetic philosopher' is instructed to worship not the traditional gods, who require material forms of worship such as bloodless sacrifice (**De Abst.** 2.32,34-36,43,45,47,49,52-53,61). Purity is maintained through not only vegetarianism but also bloodless sacrifice. Sacrifice of the 'ascetic philosopher' ought to include not 'vocal language or internal speech' but the practice of silence and the maintenance of a pure soul and pure conceptions (2.34). The best sacrifice is the possession of pure intellect and an impassive soul (2.61). This sacrifice helps the 'ascetic philosopher' to become one 'priest' of the Highest God:

'Very properly, therefore, will the philosopher, and who is also the priest of the God that is above all things, abstain from all animal food in consequence of earnestly endeavoring to approach through himself alone to the alone God without being disturbed by any attendants. Such a one likewise is cautious as being well acquainted with the necessities of nature. For he who is truly a philosopher, is skilled in and an observer of many things understands the works of nature is sagacious, temperate and modest and is in every respect the savior of himself. And as he who is the priest of a certain particular God is skilled in placing statues of that divinity and in his orgies mysteries and the like thus also he who is the priest of the highest God is skilled in the manner in which his statue ought to be fashioned and in purifications and other things through which he is conjoined to this divinity.' (**De Abst.** 2.49)

The 'ascetic philosopher' who is the 'priest of the God' is described as a 'confabulator

⁵³ Sharma, 2009: 104.

⁵⁴ Sharma, 2009: 106.

⁵⁵ Sharma, 2009: 104-5.

⁵⁶ Shaw, 1995: 112-3.

of the mighty Jupiter' (**De Abst.** 2.52) and a 'domestic of divinity' (2.53). The 'ascetic philosopher,' inspired by the teachings of Plato, will assist others in changing them in to a 'better condition' from what they were in the past:

'Hence Plato thought that a philosopher ought not to be conversant with men of depraved habits; for this is neither pleasing to the Gods, nor useful to men; but the philosopher should endeavor to change such men to

better condition and if he cannot effect this he should be careful that he does not himself become changed in to their depravity. He adds, that having entered the right path he should proceed in it neither fearing danger from the multitude nor any other blasphemy which may happen to take place.' (2.61).

As a model for humanity the 'ascetic philosopher' will educate the masses and eventually transform them from their lamentable material concerns.



BOOK REVIEWS

From the Edge of Chaos: Dialogues Amongst Social Theory and Practice **Subhash Sharma and Michael Zirkler**

IBA Publications, 2016

Reviewed by

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The latest publication of the Indus Business Academy, *From the Edge of Chaos: Dialogues amongst social theory and practice* (2016) is an inspiring and fresh contribution to the field of business management. The work includes presentations at the international conference on *International dialogue amongst Research and Practice: Getting insights and focusing action*, in Zurich, 2014. The edition offers a broad spectrum of innovative theories and practices specifically related to theoretical research and specialized practice which are introduced by selected academics of international repute. The particular focus of the edition is the dialogue not only among the intellectual community who offer valuable insight in to the possibility of applying their diverse theories in to practice but also a dialogue of how each individual presentation provides scope for expanding horizons of research in a global platform. Knowledge creation has never before being so fully addressed; so emphatically defined; so widely explored.

As usual, veteran management guru, theorist, academic, philosopher, researcher, author and mentor Prof. Subhash Sharma, reveals his outstanding genius in his latest research when he makes a strong case for reconciling practical social theory with academic and professional research. *'Towards theory practice dialogue'* embodies creative intellectual perspectives in the form of a host of conceptual models and theories which are specifically driven to motivate the process of knowledge building. Prof. Sharma's 'T model' – which among many

other models he introduces for constructing knowledge – placed within a conceptual circle is a strong metaphor of 'vertical, horizontal and radial approaches' which ultimately represent a 'holistic approach to knowledge creation, decision making and problem solving.' (pp.1-2). Prof. Sharma builds a fourfold arrangement of knowledge – 'known to practitioners and known to scholars, known to practitioners and unknown to scholars, unknown to practitioners and known to scholars, unknown to practitioners and unknown to scholars' while a conceptual 'window' is introduced in the form of 'four cells' which provide scope to accommodate this arrangement (2-3). The depth of thought embedded in Prof. Sharma's theories is further demonstrated when he refers to the 'ODC (Order-Disorder-Chaos)' model and metaphors of 'eastern doors,' 'western windows' and 'consciousness corridors' (4-5). These three models resemble the left and right brain and central line which connect the two sides of the brain (5). The interpretation of the logo 'ZHAW' is particularly stimulating as it represents 'scientific, cultural and spiritual approaches to knowledge creation.' (5). Sharma thus strives to initiate a successful global network for creating knowledge hitherto embedded in Indian and Swiss cultures when he links his other ground breaking models, 'OSHA' and 'OSHE' to unite the Limmat and Siel in Zurich (5-6). While his model 'SCS (Scientific-Cultural-Spiritual)' motivates the 'atmik power' against 'atomic power' and

'nirvana power' against 'nuclear power' the 'Knowledge Rubric' offers further space for knowledge building (6-7). In his second article, *'Towards creative meditative research,'* Sharma exposes his insightful approach to knowledge creation in the context of social sciences and management research through the medium of 'creative meditative research.' He introduces the medium by a broad contrast between 'Quantitative, Qualitative and Creative' approaches to research with methodologies 'Empirical, Conceptual and Meditative.' (9). He also figures out that the mind of the researcher is particularly fuelled by his or her 'quantum state of mind.' (9). He concludes that the potential researcher will acknowledge the three 'quantum states of mind' - 'Division, D-vision and Direct Vision.' (10). The three 'pathways' or 'models of research' - 'Rational - Analytical, Creative - Imaginative and Intuitive - Visionary' - will motivate the potential researcher who will ultimately develop his mindset as SAR (Scientist, Artist, Rishi) (11). SAR thinkers are of particular significance as they communicate the characteristic personality, whose thought process reveals the traditional Indian spiritual cognition and thus not only 'sees' but also 're-sees' reality for an expansive and inspiring reflection which integrates the three I's - 'Intuition, Insight and Imagination.' (11). Sharma's metaphors and models not only prove how fruitful they are as each is a fresh expression for knowledge creation (11-12) they are also useful tools for explaining his theory of 'Round Table.' (12-13). With his focus on constructing an explicitly spiritual framework for building a broad network of knowledge Sharma applies his insightful theoretical learning models for practical uses. Among these is the 'VITAL' model which harmoniously incorporates such terms essential for furthering one's potential, as 'Vision, Thought, Action and Learning.' (14). A 'grounded praxis' model, in Sharma's estimation, is an excellent tool for incessant research in the field of management studies (14). His 'Candle light/Diya' model supports the 'CM' (Creative Meditative)

researcher - the 'Creative-Meditative' researcher in the traditional Indian way as it bonds this particular researcher to realize the difference between the 'Management Guru' and 'Management Rishi.' (15) - the latter are specifically engaged in the progression of absolute knowledge. By adopting Sharma's exceptional introduction, 'Rishi Route' to knowledge and by applying the 'VITAL' model and such tools as 'Action-Reflection' the 'Management Rishi' will instigate researchers and professionals to engage in deeper levels of cognition (16-18). Sharma's tools for Creative-Meditative research are versatile the range of which aim at the creation of the 'NEVAI' model - a truly fresh creation of Sharma's classic introduction, 'Western Windows, Eastern Doors and Consciousness Corridors.' (19).

David Schildberger's article, *Dynamic space carved out of the Richness of the Void*, serves to fuel one's thought process in an innovative mode. The attempt is driven towards a new dimension in the particular task of knowledge building. The author's imagination is specifically aimed to provide fresh proportions of knowledge through the dialogue of imagination and reality. He introduces an imaginary play with a Chorus and real life personalities like Marc Cousins, Alan Badiou, Erwin Schrodinger, Michale Serres, Alfred North Whitehead, Vera Buhiman, Marlin Heidegger, Julia Kristeva, Jacques Derrida, John Caputa, Quentin Meillassoux to name a few (23-29) and an insightful Chorus (23-37). The way the contents of the article unfolds is not only novel but also ground breaking. By applying the medium of uniting fantasy and reality, the author takes meticulous care to launch his imaginary play as a tool for encouraging the intellectual community to look at life and its challenges through a fresh lens. He takes food as an initiative as it is essential for life from childhood to death (22, 38). Accordingly, food as a 'starter' to look at one's environment will offer an abundance of routes through which one could be motivated to search fresh options for 'totalization of

the intellect' (23). The 'theatricality of the everyday life'(23) is explored for exploring the 'richness of the void' so that knowledge creation moves towards a new dimension the result of which unites one's thought process with Schildberger's theatrical approach. The need is to 'overcome generalizations' (25) while positively 'dealing with the unknown' (27) and to notice that the 'void is not empty' (30) as 'creation can be carved out of the void' (30). By adopting the views of other influential writers the authors argues for the significance of an array of mediums such as 'an event' (34), 'a character' and 'nature' (35), 'transformation from tragedy to comedy' (35), 'procastination' (36) all of which are discussed as in close dialogue with knowledge creation.

The focus of Pascal Papillon's, *How to enhance human dialogue: A journey to life, living and leadership*, is the observation of human dialogue for which he derives inspiration from the ancient philosophers like Plato (40), Bhrgu Valli (40-41), and modern theorists like David Bohm and Subhash Sharma (41). After providing dictionary definitions for dialogue (42) the author explores the theories of Bohm as 'Bohmian dialogue' (42) and Sharma's as 'Sharmanian' (43). The author explains that the basis of dialogue achieves a 'holistic' view when compared with Prof. Sharma's theories like the 'Omega Circle,' the many T's and the concept of CEO (Creative, Enlightened and Organic) leaders (43). Drawing further from Sharma the author notices the possible connection between the practical limits of dialogue and 'inner dialogue' (45) so that in his view CEO leaders are 'embodied' since their focus is superior as it is 'divine' and aim at a 'cosmic communication' (46). The author's fresh approach to knowledge construction is specifically devoted to observe how 'human dialogue' can be stimulated towards broader confines.

Andrea Chlopzcik begins her article, *Conscious Change, Change in Consciousness: Prototyping our interior condition*, with her experience when she heard Prof. Sharma's introductory speech at the conference on *International*

Dialogues amongst Research and Practice in Switzerland,2014 (48). At the conference she organized a workshop which is particularly designed to 'open a gateway for creative learning and problem solving' (48). Drawing on the inspirational views of Otto Scharmer specially the 'Theory U' (49) the author launches a motivating journey in discussing the four levels of listening (49-50) for the broader discussion from 'WHAT' and 'HOW' to 'WHO' (50). The article unfolds Scharmer's description of three forms of knowledge, 'Explicit, Tacit and Self-transcending' (51) and focuses on the steps and gestures of the Theory U (51-2), its elements (52-3) and 'structures of attention and conversation' (53). The author moves ahead to apply the main core of Theory U for a 'transformational process' and thereby launches an enterprise to develop the level of consciousness from 'ego-system awareness' to an 'ecosystem awareness.' (56). The paper is a fresh attempt to apply 'prototyping' as a tool to encounter the dialogue between challenges in social practice and personal development.

Subhash Sharma's motivating article, *Moon Ocean Meditation for Mind Expansion*, which closely associates his Osmotic Meditation theory, is yet another innovative contribution to the field of knowledge creation. Drawing on the 'moon' as a metaphor for enlightenment and the 'ocean' for life 'moon ocean' is a positive synthesis of concepts. Prof. Sharma attempts to combine age old Indian meditative techniques for modern corporate necessities (59). The technique, 'moon ocean' is a vital tool for uplifting the mind from the level of 'shunya' to the 'Sky' and 'Stars' (60). Sharma tries to connect the concept of the 'Omega Circle,' which is a 'symbol of mind expansion' with the 'Moon Ocean' concept (62). The tools and techniques that focus on 'Moon Ocean-Osmotic Meditation Exercises are of particular substance as they are introduced as mediums to expand the capability of the mind and to increase the mind's ability to develop higher levels of cognitions that the outcome is the dialogue of practice and theory (62-71). Illustrations are focused on providing

the participant at the Zurich conference the opportunity to experience Osmotic meditation exercises (63) and the 'Candle light experiment' (69).

R. Mohanakrishna's, *Learning from a Tribal Man – An understanding of Tacit knowledge as an effective OD intervention*, is an examination of the values of a 'Tribal Man' for creating the 'Organizational Development Practitioner.' The article provides insight not only to his personal experiences which enrich the validity of appreciating the wilderness for modern corporate requirements but also to the establishment and appreciation of 'tacit' knowledge (74-75). The author elaborates on 'tacit knowledge' as a medium for mastering one's individual level of knowledge (76). Expanded further it could be successfully applied for disseminating knowledge in the field of organizational development (77-78). The dialogue is between the tribal and corporate contexts.

Prabha Naramsimha's *Significance of cultural synergy in the growth of an organization*, is a demonstration of the significance of 'cultural synergy' in the development of an organization. The author refers to the multiple challenges she notices which were encountered during the construction of the new airport in Bangalore (82-84). She elaborates on the complexities of the challenges associating cultural diversity until at length is developed a fine and subtle partnership, the 'Public Private Partnership' (84). By applying the Edgar Schein Model the author notes three stages of 'organizational culture' (85). She then refers to the 'five step culture building process' which were successfully developed at the Bangalore airport (85). Specific values (85-86) and skills (87-88) are identified as motivating proper leadership in an organization. 'Cultural synergy, a fresh dimension in the context of the dialogue of theory and practice, is discussed as initiating fresh venues for development in an organization. The endeavor to address the issue is most unique.

The joint venture of Eva Tav, Regula Kunz,

Adi Staempfli, Dominik Tschapp and Stefan Eugster Stamm, *Creating a Common language between academics and practitioners through negotiation of meaning in communities of practice (CoPs)* is yet another contribution towards creation of knowledge in dialogue with social theory and practice. The joint effort defines an attempt to offer a fresh introduction towards the creation of a 'common language' between academics and practitioners through negotiation of meaning in communities of practice. The authors provide a unique illustration for the dialogue between theory and practice. By introducing a 'key situation reflection model' the authors indicate how a specific project can be contextualized (93). They discuss how a 'common language' could be developed among diverse communities (94). Next they refer to the concepts of 'participation and reification' (95) and define and eight steps in the 'key situation reflection process' (97). While they also focus on the challenges in this process (97) as they move on to detect 'tools for support of dialogue and discourse' among 'communities of practice' (99-100).

Yung-Pin Lu in *Exploring leadership learning through a game playing*, outlines 'leadership learning' through the medium of a game. The description of the 'game' is thought provoking as it demonstrates rules (107) and successive steps (108-109) which are particularly motivating. It is interesting to note that the author's focus moves beyond what is already identified as 'transformational' and 'transactional' (109) as he defines with clarity and insight what he assesses as 'role playing' (113-114), 'responsibility taking' (115-116), 'team building' (116-117). The overall result is yet another attempt to observe the validity of the dialogue between theory and practice for knowledge construction.

Michael Zirkler's *How to cook up a common story: Enabling Encounter, Understanding and learning*, is an exceptional discussion on 'how to cook up a common story.' He contextualizes 'university teaching and learning' in the form of 'classroom learning' (122), 'seminars' (122-

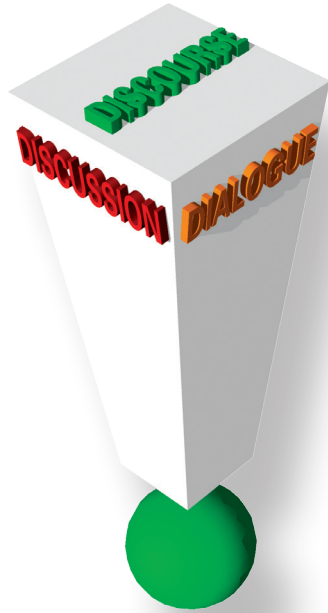
124), 'study tours' (124-125) and 'academic conferences'(125-126) the focus of which is the conference in Hamburgh,2012(125-126) and the conference in Zurich, 2014 (126-129).The many graphics of students and practitioners who engage in diverse stages of cooking help stir not just fascination in the non-participant but also provide excellent scope for the researcher and the corporate professional to involve in similar experiments (125-128).

Jyoti S. Madgaankar (131-132) and Purnima Pattanshetti (133-136) describe their memories at the conference in Zurich, what they learned

and experienced as academics which in the words of the latter are 'refreshing, beneficial and fantastic' (136).

Each article in the edition is designed to offer a fresh impetus towards knowledge creation thorough the synthesis between theory and practice. Each article is therefore refreshing; motivating; far-reaching. The book, quite handy, written with clarity, in my opinion articulates a contextual framework which is a stimulus for practitioners and researchers in the field of corporate management, social theory and practice.





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