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**Theme:**  
**Management, Leadership & Sustainability**

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## Editor's Note



Many of the readers would have received the 'what's app' message or read on Facebook, "The world does not need more bankers, engineers or managers. The world needs compassionate human beings who can love, heal and make this world a better place for next generations."

Our evolution has been through stages of Management, Leadership and Sustainability. Or may call them states? Stages happen in hierarchy, while states may co-exist. Today we as collective humanity are facing 3E crisis of economy, ecology and emotions. It has still not reached a peak and hence the need to address the concerns and wake up to the Higher Calling of resolving the crisis.

Management education and execution has led to this crisis, due to lack of right thought leadership making our way of life non-sustainable. Management literature teaches Value Chain of product's life cycle, and misses out on De-value chain – product's negative ecological footprints! Organizational effectiveness is seen only in numbers and targets achieved that are financial, not taking into consideration the cost of individual and societal well-being!

Through this journal we hope to create a link between economy-ecology-emotions that co-create a sustainable way of living. Artha Shastra deals with only the financial administration, we need now a 'New Earth Shastra' (Sharma, 2012) to not just come out of the 3E crisis, but create a better world for our next generations. This implies, we have to develop a collective Ecological Intelligence.

Contributions to this volume is not only from thinkers, but also from doers and activists who have worked in the area of sustainability and are practising it in their life. These contributions are in the form of autobiographical account, technical and philosophical papers, poetic expression and application oriented curriculum designed to implement these philosophical content. The basic principle of sustainability is respect for biodiversity, and this is a core idea in this volume. Contributors have followed different styles of presentations and editors have allowed this flexibility, as editors believe that they are integral part of who we are as human first, and management student or scholar as well. The design of this journal is such that we have invited and included papers that are creating curriculum for sustainable development. Many of us read books, journals, attend conferences and yet, at the end of it, teaching in academics or learning and development content in organizations do not reflect these New Age thoughts and ideas.

Siddharth Shastri shares insights on 'Sustainable Development- Moving Towards Harmony Between Economy and Ecology'. His paper will help

corporate leaders and managers realize how they are victim of the economic philosophy that was unsustainable, have chased numbers and targets, achieved personal and organizational goals, received promotions and rewards, at the cost of ecology and sustainable development.

Daniel Albuquerque in his paper titled Sustainable Development and Poverty in Globalized India shares views on globalization and creates kaleidoscopic understanding of India and poverty related concerns.

Meera Chakravorty's paper 'Leadership in Public Sphere and HFT : A Note' talks about how reciprocal violence is merely a part of the bargaining process, and elections, demonstrations, boycotts and strikes are used to divert peoples' attention while negotiations go on.

Tiago Ferreira Lopes shares his perceptions and academic research on *The Colour Revolutions* using the concepts of *Triple Transition* (Claus Offe, 2004), *Quadruple Transition* (Taras Kuzio, 2001) and *Civilizational Incompetence* (Piotr Sztompka, 1993) as a departure point. This paper explores the usability of sustainable leadership models to ensure the viability and endurance of the new upcoming transitological cycles in the post-soviet space.

Jodi Koberinski's paper titled 'Just Food: The "Continuum of Sustainability" or A Paradigm Shift' starts with autobiographical account of her journey in the direction of sustainability and then ends with profound wisdom of social change.

Ananta is a poet at heart. He has contributed beautiful collection of poems that will help us expand the consciousness and connect with Universal Energy. This is a novel way of creating sustainability.

Shiv Tripathi, Wolfgang Amann and Faustin R. Kamuzora have presented on how the growing concern over more responsible business behaviour has triggered corresponding debate on role of managers in shaping the modern organizations.

Yan-Erik Decorde and Pascal Papillon have ventured the vistas of new horizon by penning down content for implementing new ideas and insights on management and leadership.

Mala Kapadia's paper is on sustainability of human energy and its impact on engagement at work. I have revisited Maslow and Michael Beer's models. Self-actualization is not on the top of pyramid to be achieved by less than 1% but it is the basic need that creates health and wellbeing for individuals and organizations in a sustainable way.

Subhash Sharma's paper presents the idea of Theory O of Consciousness, representing the evolution of human consciousness towards Oneness. O as circle is a symbol of 'harmony without hierarchy'. Theory O implies achieving harmony through expansion of one's circle of consciousness starting from Shunya.

**Mala Kapadia**  
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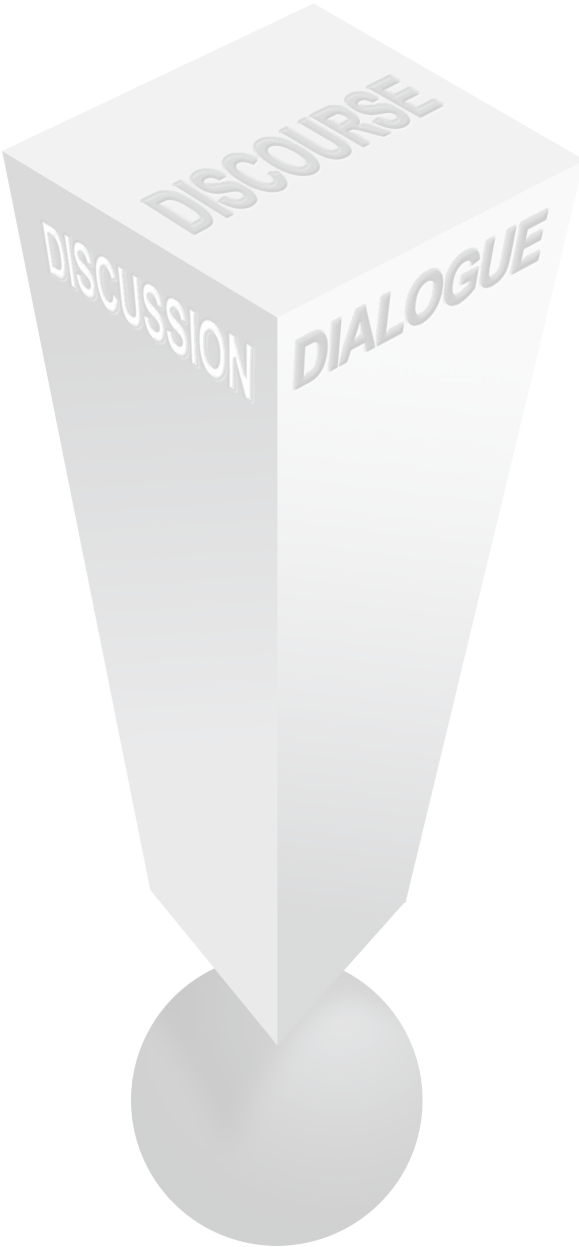
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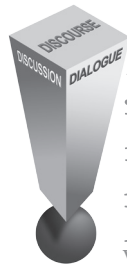
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# Sustainable Development: Moving Towards Harmony Between Economy and Ecology\*

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The belief that the greater production is the key to prosperity; the focus of the countries world over has been on accelerating the growth rate of GDP. To achieve this, the countries indulged in rat race to plunder earth's natural resources, particularly the non-renewable resources, with complete disregard to their limited stock, regenerative capacity of earth and the future of the mankind. The alarmingly fast depletion of natural resources and increasing environmental degradation, with their serious implications for the future of mankind, have raised genuine doubts about the sustainability of the pace of development taking place in various countries of the world.

That there are limits to growth on a finite planet was pointed out for the first time in an important book entitled "Limits to Growth" in 1972 which was commissioned by the Club of Rome. The book explored how exponential growth interacts with the finite resources of the

earth. It argued that unchecked consumption and economic growth was leading the earth towards disaster. The updated versions of the book appeared in 1993 and again in 2004 under the titles 'Beyond the Limits – The 20 years Update and Limits to Growth -- The 30 Year Update'.

Recently Mansoor Khan in his book "The Third Curve – The End of Growth" has questioned the concept of "Quantitative and Perpetual Growth". He shuns the concept of growth as delusion. Khan writes that in 1850, oil made growth possible and since then growth became more plentiful and we believed it would go for ever. Within 150 years we have exhausted half of the oil reserve that had been accumulated in 250 million years.

Now it is being increasingly realized that there is need to move beyond the unsustainable pursuit of ever increasing economic growth

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- *Key note address at the Seventh IBA International Conference, Moving Towards Harmonic Society: Envisioning Management, Leadership and Consciousness in Twenty First Century, 23-24 April, 2014.*

without concern for social development and nature. There is growing focus on sustainability issue. How to make the development process sustainable?

Sustainable development considers human life for today and tomorrow and requires a reconsideration of the link between human kind and nature. It is the development that meets the needs of the present without compromising the ability of the future generations to meet their own need. Thus the sustainable development focuses on inter generational fairness in the exploitation of development opportunities. Moreover, it is inclusive i.e. development for all and not for a few. The concept may be broken into three inter-related components:

A healthy growing economy, commitment to social equity and protection of the environment.

How to achieve sustainable development? Let me begin with Gandhiji.

At that time environment was not an issue but it is amazing to find that Gandhian thoughts and actions are in perfect tune with the requirements for sustainable development. In fact Gandhiji did not say anything with reference to sustainable development. Whatever he said was a part of his philosophy of life. His thoughts have, however, come to be recognized as the deepest thoughts on sustainable development and ecology.

The essence of sustainable development is captured in his famous quote "Earth has enough for every body's needs but not for every body's greed". Gandhiji believed that human beings are the part of nature and should live in harmony with nature. Man must desist not only from violence against man but also against nature implying its over exploitation. There need be mutual sharing in ecosystem. One must return back to nature what he took from nature. Man has to limit his wants, satisfying basic needs, and greed has to be controlled. Ethics and self-discipline

in resource use is an overriding criterion of development.

Today environmentalists are largely in conformity with what Gandhiji had said long before. There is emerging consensus that environment sustainability requires giving up the culture of consumerism and achieving "equity in resource use and consumption" across the world. Dr. Rajeev K. Sinha, Professor at the School of Environmental Engineering, Griffith University Australia has recently brought out a book entitled 'Sustainable Development'. It is based on his in-depth study, teaching and publications of over a dozen of world environmental organizations of repute. He has concluded that sustainable development can be achieved in two ways:

By persuading the people to 'behave ethically' towards environment, 'reduce consumption', and have a 'simpler life-style';

OR

By embracing the philosophy of 'sustainable development' with appropriate technologies that allow people to enjoy the same good quality of life with high standard of living, but at a significantly lower 'environmental cost'.

Given the difficulty of changing people, the second option may appear more pragmatic. However, environmental education for sustainability can definitely change people in course of time and correct human behavior.

It may also be appropriate here to refer to the outstanding book, 'Western Windows Eastern Doors' (WWED), by Professor Subhash Sharma which may provide insight in the ongoing context. In the Chapter entitled 'Harmonic Society: Towards Spiritually Guided Materialism', he talks of three categories of materialism—tamsik, rajsik and sattvik. Sattvik materialism implies that material growth should be guided by higher order values such as ecological and humanistic concerns, including egalitarian concerns. This materialism is termed as 'Spiritually Guided Materialism' which could be the basis

of new development theory. In this theory, development is viewed in terms of humanity's eco-friendly relationship with environment. The concept of Spiritually Guided Materialism and Sustainable Development appear quite close to each other as the former includes the three components- growth, equity and environment, of the later.

The other Chapter, 'Harm Minimization: Towards an Ecotarian View of the World' begins with: "Humans are guided by two criteria, One ecotarian, the other utilitarian. Decision about the view we take, affects the type of world we make".

The mind set of utility maximization takes a person in a direction, where there is a complete lack of concern for the other living beings as well as for the environment. He does not mind harming others or destroying nature in order to maximize utility. The long term effect of pursuit of this concept is being manifested in ecological devastation and the general moral degeneration of society. A different mindset, however, would lead to another type of behavior. This mind set is one of harm minimization. When a person is governed by this mind set he will be guided by concern for other living beings as well as for the environment. The intellectual roots of Gandhiji's development theory can be traced in the concept of harm minimization and there by harmonization with environment and cosmos.

When the idea of harm minimization is followed human actions are relatively in greater harmony with nature. Thus, harmonization becomes the key driving force for human actions. Unfortunately modern economics is based on the paradigm of elimination of weakest. This is its basic social and moral weakness. In view of this, new economics based on the idea of harm minimization, harmonization and utility control is needed. Such an approach would fall within the ecotarian philosophy. By ecotarian we imply harm minimization and

respect for other living beings. Obviously, it is the ecotarian view of life that is needed for sustainability of the development process.

Regarding the need of new economics, It may be worthwhile to draw attention towards a development that is worth appreciating: We are very much aware that fundamental notion in economics is that people are motivated by self-interest. Self-interest need not always coincide, with what they ought to do from a moral point of view. Such conflicts between morality and self-interest is the key reason for the often encountered view that economics and ethics have little in common.

A kind of compatible economic perspective, termed as 'Constitutional Economics Approach' has been advanced by Eucken and renowned public economist J.M. Buchanan, The constitutional economics approaches essentially focus on the development of desirable rules for human coexistence and cooperation, which inevitably brings them into systematic proximity with the domain of social ethics, which is concerned with the moral rules people should observe in their dealings with one another.

The last but a very important point, the developed countries have an extremely important role to play in the improvement of global environment. Less than 1/3 of the world's population reside in these countries but they consume over 2/3 of the earth's resources. It is obvious that rest of the world cannot consume at the level of developed countries. Responsible consumption on the part of developed countries is an ecological necessity. Their patterns of consumption must change.

US and other developed countries consume a disproportionate share of environmentally sensitive products such as ocean fish. Their consumption of energy, wood products and raw materials is even more strikingly disproportionate. A substantial part of their consumption is wasteful.

In addition to responsible consumption, developed countries need to bring change in the pattern of production as they are the main polluters of air and sea. A significant and sustained reduction in the production of greenhouse gases is necessary as per capita emissions in these countries are much higher than those in developing countries.

Let me conclude by saying that humankind should realize that it is impossible to separate the well-being of humankind from the well-being of the earth and its future lies in living in harmony with nature and in tune with the eco-system. Mother Nature has blessed humankind with her bounty. But if we forget our responsibilities, if we give free rein to our desires, nature will retaliate. Nature's boon will turn into curse.

We must take the right decisions and embark on the right course of actions.

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# Sustainable Development & Poverty in a Globalized India

**Daniel Albuquerque**

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*Despite considerable economic growth and increasing self-confidence as a major global player, modern India is a disaster zone in which millions of lives are wrecked by hunger and by pitiable investment in health and education services. Pockets of California amid sub-Saharan Africa. (Uncertainty and Glory. - Amartya Sen and Jean Dreze, 2012.*

In the 1970s Alvin Toffler's *Future Shock* became a runaway success for foretelling the world about the doomsday ahead. The world is facing a change so rapid that humanity cannot keep pace with it was its main thesis. Change affects everything: the way we live and earn our livelihood, our communities and our relationships. In the fast moving world production – land, labour, capital and organization – the rise and fall of businesses, communication, travel, consumption of goods and services, quick rise of subcultures and quickly changing world view or mentality.

After four and a half decades of its publication we could say that Toffler foresaw what we call today *economic development or globalization*.

*Audacity of Hope* authored by Barak Obama, the President of the United States of America since 2008 was released in 2006 which had *Thoughts on Reclaiming the American Dream* as its subtitle was a political manifesto that catapulted him to the highest office of his nation. He saw a big change. He being half Kenyan and half American could dream wealth, prosperity and position in the land of freedom and enterprise. Where under the Republican leadership it was felt that the country was not going anywhere except backwards, Obama's personal story magnified into everyone's story saw a clear road to the future, not in shock but in hope.

While Toffler's work was an analysis of a fast changing and fast developing industrialized society that of Obama was a political roadmap

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<sup>1</sup> Jean Dreze and Amartya Sen (2013). *An uncertain Glory, India and its Contradictions*. Penguin, U.K., as summed up by Madeleine Bunting, *the Guardian*, 16 July 2013 – *The book is a critique of the failure of the political economy in India and the ballooning poverty, dismal healthcare and other indices of human development.*

to usher in even a bigger change to confront the challenges of the 21st century. Toffler was an associate Editor of the business magazine *Fortune* and concentrated on the economic aspects which eventually spill into social quarters; Obama's was to manage these economic and social changes through political instruments of policy and governance.

Both Toffler and Obama, in a way, characterized their generations and have been only dealing with the specialized aspects, economics and politics, respectively. These are the parts of the whole called political economy. This indeed is the subject of this paper in the context of a developing Indian economy burdened and hindered by massive poverty.

This brings us back to basics, to Adam Smith to be reconsidered and the nature of political economy to be re-visited. For it is in his times industrial revolution took roots and he supplied theory that is still prevalent today and Toffler or Obama have no other categories to think in other than those of the *Wealth of Nations*, the dogma that has not stopped ruling the world.

### **Globalization in Modern Era - Old and New**

There is an unsettled debate in the West as to when did the modern era begin. Germans think it is 1440 when Johannes Gutenberg invented the printing machine, some others think it is when Luther stuck those famous 95 theses on the Church portals in 1517, Americans regard it to be in 1492 as Christopher Columbus set foot in new found lands but in so far as India is concerned there is no doubt about it at all.

### **Old Globalization**

On 31 December 1600 Queen Elisabeth of England signed a *Royal Charter to the Governor and Company Merchants of London Trading into the East Indies*. The company later came to be known as just East India Company; in India locals named it as *John Company* and *Company Bahadur*, the former because everyone seemed to be a John in East India Company and latter an indigenization of the firm. It came to be the

largest ever corporation that the world has ever seen with control of vast territories in Indian subcontinent, a vast civil administration, tax system and a standing army.

In order that I do not present you a prejudiced view on economic history, I have chosen it to present it from the point of view of a person who is held in equal respect both in the East as well the West. He is Adam Smith (1723-1790) and East India Company was the only source of reference for his two famous works, the *Wealth of Nations* and the *Theory of Moral Sentiments*.

Adam Smith was very concerned about the behaviour of the corporations, and particularly the East India Company for its circumvention of operation of the market by obtaining monopoly power from the Crown. His views on the role of the government in business affairs and the framework that explained the free-market are still very much valid.

During the periods from 15th to 18th centuries there thrived mercantilism. It functioned on the principle increasing nation's wealth by imposing such government regulation concerning all of the nation's commercial interests; the goal was achieved through limiting imports by imposing heavy tariffs and maximising exports.

In those days, the primary source of wealth was gold and silver and the State could acquire wealth by encouraging trade, or rather export, by private companies. Their success would contribute to the State revenue and in return, the State would guarantee their mercantile success. East India Company expanded into a vast enterprise of the proportions of a large empire in India and exercising total monopoly on trade. India, in short, became the treasure trove of British Empire. The exploitation was so total that greater part of the population suffered under abject poverty, and when the country got crushed under famine and people died of hunger the members of the governing board of East India Company acquired wealth several times larger than that of the royal houses of Europe.

Adam Smith saw both economic and moral dangers: If every country adopts mercantilism then a strange predicament will arise where no one wants to import but everyone wants to export. His great work *An Inquiry Into the Nature and Causes of Wealth of Nations* (1776) laid economic frame-work that explained the free-market.

The principle of self-interest must determine the market and not the artificial means employed by mercantilism. It also automatically ensures the freedom of the sellers and buyers in the market, as though they were guided by an 'invisible hand.' Self interest is the fundamental principle that guides to most efficient use of resources and indirectly takes care of the welfare of the public.

Adam Smith advocated that investment at home generates more 'revenue and employment', and this is entirely in one's self-interest. He demonstrated that the interests of the mercantilists – today read as capitalists – militate against the interests of the public; their monopoly over trade and commerce impoverishes the society. According to his theory there was a convergence of individual and social interests through a free-market economy.

Interestingly Adam Smith was chosen as a member of the commission of inquiry against East India Company. Having made his investigation he came to conclude the following points:

1. **Land:** Agriculture is the primary source of national wealth. The farmer and the state share the same resources. High tariffs on imported goods meant higher prices for the farmers and less money for state. Higher tariffs leads to less investment in agriculture, resulting in decrease in agricultural output the farmer which in turn reduces the tax base for the State. Higher tariffs thus lead to trade monopoly in Britain and deplete the farming resources in India.
2. **Entrepreneurship:** The Indian case made Adam Smith realize that government intervention is desirable in so far as entrepreneurship is concerned. While the general principle of free-market is guided by an invisible hand, the entrepreneurship is a matter of hands on job whereby the government must implement policies for fair commerce in the interest of the small and medium sized businesses.
3. **Labour:** Adam Smith through his investigation into the East India Company came to the following conclusion: The workers must be made stakeholders to achieve the greatest possible productivity from them. He quantified the benefits of mechanization but also graphically illustrated the alienation caused by monotonous factory work. He carefully explained the departure of interest that resulted from the separation of management from ownership in large corporations. He was convinced that the top management would not be motivated to create personal wealth unless they too are corporate stakeholders. Hence Adam Smith's ruling on East India Company was that the government granted monopoly of the East India Company and its abuses and inefficiencies resulted in its neglect of the Bengal drought that degenerated into one of the worst famines in world history.
4. **Capital:** Indeed the modern world had arrived already through capitalization, in other words, the birth of the *joint stock company*. The system of shareholdings and capitalization of markets came to be established as the most important economic factor driving the expanding global economy. Today this feature has become so important for us, from the sunrise in the Tokyo Stock Exchange to mid morning in Hong Kong to noon in Mumbai, and before noon in Europe and still sunrise in New York there is no sunset for money markets. It is like global blood circulation, both for rich and poor countries; it is a continuous

and unstoppable cardio-vascular system. Alas, it does have moments of heart failure, the so called financial meltdown. To be short, a kind of new East India Company to which the fate of the global population is hinged, and the CEOs of the multinationals and directors of the world-wide banking and financial systems, like the ones in the old East India Company couldn't care less.

### **The New Globalization**

We start where we left off: *Capital*. The new globalization does not begin with land as in Adam Smith's time but with Capital. It is about investment of funds and businesses to move beyond domestic and national markets to other markets around the globe, thereby increasing the interconnectedness of different markets. It has the power to determine not just the political economy of a country but that of the entire globe.

Globalization is quite an awesome beast which the nation states are not able to control on a leash. While the rich countries which invest capital do stomp around like the East India Company of Old, the majority of developing countries have become the victims. This is illustrated, again in history by India where most of the poor in the world live, and are very badly affected.

While the advocates of globalization say that it helps developing nations *catch up* to industrialized nations much faster through increased employment and technological advances. Critics of globalization say that it weakens national sovereignty and allows rich nations to ship domestic jobs overseas where labour is much cheaper. Here again India is the best case in study.

### **Poverty in a Globalized India: Case Revisited**

Danny Boyle is famous. His movie *Slumdog Millionaire* is even more famous. But Vikas Swarup, one who wrote this novel as *Q&A* and as *Slumdog Millionaire* movie that won eight Oscars is not all that famous. Swarup's heroes are poverty stricken slum dwelling

children whose dignity is stuck deeper in the muck than the usual squalor of the slum. Innocent as they are they experience sub-human conditions of human existence every day. They are used, misused, beaten, blinded and maimed for begging, child labour, errand boys, trained in violence, minor girls forced into prostitution. There is no dignified work, no dignified shelter and no dignified behaviour. A whopping 65% of the Mumbai population lives in the slums.

While Danny Boyle and Co. made millions from their movie from across the globe for Indians it made very little difference than mere glamorization of poverty.

Vikas Swarup has been a diplomat in the Foreign Service and he has worked as Indian ambassador in poor countries such as Ethiopia and South Africa and rich countries such as United Kingdom and the United States of America. Being an Indian he knows the contradictions between poverty and wealth in his own home country as well as abroad. While Vikas Swarup's fiction and Danny Boyle's work may seem glamorous and the actors could walk the red carpet and become world celebrities in the glittering Oscar presentation ceremonies, the hard realities of Indian urban as well as rural poverty remain the biggest economic concern of India. It bears a dubious distinction of being the third largest economy of the world with the largest poverty stricken population in the world.

### **Globalized India**

According to a recent report from the Organization for Economic Co-operation and Development (OECD) India has just nudged out Japan as the third largest economy.<sup>2</sup> But people who even cursorily know India, it is a dubious distinction. The per capita income of Japan, according to World Bank (2012) is approximately 37,000 USD close to that of USA on number 27 and 26 on the list respectively. India's position is on 123 with approximately 5,000 odd USD, just a place better than Vietnam.



India's new globalization started after the fall of communism in Europe, while political order changed in both Eastern and Western Europe, India got on to the economic message and quickly reformed its system under the leadership of the well known economist, Dr. Manmohan Singh who later became prime minister of India for two terms from 2004 – 2014.

After the recent elections and the coming in of the new Prime Minister Narendra Modi whose policies are strongly tied to economic development, there suddenly erupts a positive mood in the country and is immediately palpable through the aggressive Bull Run in the capital market that indices shoot through the graphic roofs. With such a rebound in the economy the experts are predicting a growth that will be in the region of double digit. These experts are from *Center for Strategic and International Studies* based in Washington. The positive vibrations have been that while very soon in this decade China will overtake the USA, it is India that is going to lead the largest economy with the beginning of the new decade in 2020. While journalists may write it off and lay people may just laugh it away, yet these experts believe that India's demographics are more favourable than that of China. The Chinese working-age population is declining and already over 50% China's population is urbanized. India's rate of urbanization is way lower down. This implies that India has greater potential to become the global economic leader. This economic opportunity can literally catapult India from its slums to the mansions.

### **The Making of Globalized India**

In the first decade of the 21st century India arrived on world economic scene on its own. The IT revolution in India had a great part to play in it. A class of people who were hardly visible and never heard created a huge bulge in the population called the middle class. Today the middle class is socially, politically and

economically a determining factor; the sheer demography is mind boggling, it is racing to become 50% of India's population which as of today 1.3 billion. This class of people are very young professionals but have a dubious distinction of making poor even poorer, in other words, the disposable incomes of the middle class are increasing and that of the poor, they have no disposable income.

From 2003-08 was the most impressive growth rate in history averaging approximately 9%. Although the global economic meltdown affected adversely the macroeconomic indices, the informal economy which is actually the economy of the poor – small traders, workers, labourers, vast number of farmers, artisans, hawkers, cycle rickshaw pullers, maid servants, and scores of others of this nature whose incomes are not accounted for – supported the country not to slide into bankruptcy. Thus, ironically, it is the poor who save their country from insolvency.

During 2008-12, India's GDP growth rate fluctuated between 6.7-8.4 percent per annum. After the Euro-zone crisis of 2012, and partly also on account of the stagnation in manufacturing and agriculture within the Indian economy, growth rates have fallen to even lower levels. It slipped to 5.3 percent in the fourth quarter of 2011-12, lowest in nearly 9 years. During the quarter ending March 31, growth in the manufacturing sector contracted to 0.3 percent, from 7.3 percent in the corresponding period of 2010-11. Farm output also exhibited a similar trend and expanded by just 1.7 per cent during the quarter, compared to 7.5 percent in the Q4, 2010-11. The outlook for the future is uncertain and highly contingent on the performance of the crisis-ridden world economy. In addition there have been problems of balance of payments, fall in rupee value, servicing of external debts and so on which are part and parcel of global economy that hit India adversely. Well, that is globalization for India!

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<sup>2</sup> <http://www.gfmag.com/magazine/september-2013/milestones-india-becomes-the-world-third-largest-economy>

## Problems from Globalization

Aseem Shrivastava is a well known economist and Ashish Kothari is even a better known environmentalist. In 2012 they published a book titled: *Churning the Earth: The Making of Global India*.<sup>3</sup> The title is a reflection on the Indian mythology where both the gods and the daemons cooperate to churn the ocean to obtain elixir of immortality. The authors deem to suggest that our economic problems are very severe and they are only of our own making. They suggest the solutions to our problems must come from ecological sustainability, a new paradigm to economic prosperity, social equity and responsible democracy.

The authors diagnose early the problem ailing the globalized economy. It is like a puppy that one got, and he fed it quickly so that it can grow quickly. It so happened that its only one leg grew strong and others got somehow haphazardly formed, got deformed, and as the pup grew into a dog it just stomped around and one became clueless what to do with the beast. This image precisely describes India's globalization owes.

Let us proceed leg by leg: 1. Capital. 2. Land. 3. Labour. 4. Organization.

### First Leg: Capital

Our two very good friends from Jena, Karl Marx and Friedrich Engels, have been accused of lot of bad things, but if they had a dog they would definitely take care that the dog as a whole and not just one of its legs would attract their attention. But modern globalized India is focused only on one leg being developed, that is, foreign direct investment.

We are usually told about foreign direct investment is deeply misleading: It is crucial to note the parasitic character of most of the capital inflows into India. The bulk of it is not used for real investment in the Indian economy. According to the a Government of India Economic Survey, the gap between domestic

saving and domestic investment was close to zero between 2002 and 2008, suggesting that India's investment was financed almost entirely from domestic sources. This means that the net capital inflows from abroad during these five years, amounting to over \$120 billion, actually drew massive returns from India without contributing in any way to the creation of new productive capacity. What were these surplus foreign funds used for? They added to the dollar reserves of the RBI, helping finance surplus imports. India was, in effect, seduced into living beyond its means. Thus the history of East India Company is repeating itself in a modern garb.

As a consequence, despite downplaying the poverty statistics a very large section of India's population is going through severe and multiple crises: food insecurity, water shortages, inadequate fuel availability, and dislocation of livelihoods with limited alternative options. In some form or the other, these have all existed prior to the current phase of globalization, and even prior to modern forms of 'development'. But such deprivations are precisely what *development* and globalization are meant to have alleviated; on the contrary, they have been exacerbated, or have stayed as severe, for many people and regions.

Even if a lot of well-meaning businessmen and policy-makers in powerful decision-making positions wish it to, the benefits of the unprecedented economic growth that India has been experiencing over most of the past decade can never trickle down to the mass of the people. Based as it fundamentally is on a *club membership system*, it will keep further enriching the already rich and fail to make any dent in poverty. Unless its pattern and direction are radically changed by conscious, collective, ecologically sensitive democratic political processes, growth will continue to be exclusive and will create more unemployment. It will continue to worsen

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<sup>3</sup> Aseem Shrivastava and Ashish Kothari, *Churning the Earth: The Making of Global India*, by Viking/Penguin, 2012.

the destructive social tensions, the growth of corruption, crime and insurgency that we have already been witnessing. It will resemble the growth of dying cancer cells rather than that of a healthy child, leading possibly to a violent dismembering of the Indian nation as we have known it.

## **Second Leg: Labour**

The far-reaching power of globalization, linking the most remote corners of the planet in lucrative bonds of finance, outsourcing and “borderless” manufacturing, offered everybody from Silicon Valley to tech gurus in Bangalore in India ample opportunities to get rich. Capitalism appeared to be fulfilling its promise to uplift everyone to new heights of wealth and welfare.

Experience, however, waited a while to show us the true colours. With the global economy in a protracted crisis, and workers around the world burdened by joblessness, debt and stagnant incomes, Marx’s biting critique of capitalism that the system is inherently unjust and self-destructive cannot be so easily dismissed. Marx theorized that the capitalist system would inevitably impoverish the masses as the world’s wealth became concentrated in the hands of a greedy few, causing economic crises and heightened conflict between the rich and working classes. He had said that accumulation of wealth at one pole is at the same time accumulation of misery, agony of toil, slavery, ignorance, brutality, mental degradation, at the opposite pole.

## **The Third Leg: Land**

No doubt I come from a very big country, but I belong to Goa, one of the smallest states of India with barely 1.4 million in population, half of which is native and the rest migrant. Situated on the Western coast of India, and ecologically being part of the rain forest system it is both beautiful and vulnerable. It is also the most desirable tourist destination and in tourist season its population swells four times. The pressure on land is so much, that

very little land is left for agriculture which economically not viable, anyway, due to easy money from tourism. It is further accentuated through pressure on infrastructure, the greed for land from the real estate developers and the vehicular pollution. Consequently ground water has depleted dangerously, garbage problems have surmounted and as a whole the environment management is a disaster.

Land is the scarcest resource in India. In the name of development it has been grabbed by both government and industry thus rending vast farming population of India landless and unemployed. The consequences are easily seen. Despite burgeoning middle class of 40% of population that is in the region of over 450 million an equal number of poverty stricken people are trying to eke out a miserable existence.

I work in Bangalore, my neighbouring state, an IT hub of the world, planning to establish an environmental science and technology institute. It is a 10 million strong city with an urban sprawl of 450 square kilometres, with all the environmental hazards of air and noise pollution, water scarcity and its contamination a contradiction of wealth and urban poverty. The land is scarce and it is unhealthy.

The company that supports my cause, Biodiversity Conservation India Ltd. espouses the cause of sustainability. Through its praxis it has shown that individual efforts in sustainability can generate better business opportunities than business as usual. The company builds homes and apartments, business offices and public places such as gardens and parks. It walks the talk as it builds these on the principle of sustainability by producing green buildings and open spaces with totally zero carbon footprint. The dwellings that the company builds and markets are completely self-sufficient in energy, water and garbage management. The real estate campuses of the company do not depend on the government for any of its services. The company chairman often observes that sustainability means not only

on environmental safeguards but also as independent from the government.

### **The Fourth Leg: Entrepreneurship**

It is all about Ants. They are the best entrepreneurs in Nature. They seem to teach us lessons not only in entrepreneurship as organized and best managed system but also teach us to take care of the environment, rather create good environment and demonstrate why they have been there millions of years before human species and perhaps challenge us as well why they will be there even after the passing away of human species.

Shankar Jagannathan is one of the directors of the above mentioned company, Biodiversity Conservation India Ltd. His interests span from academics to IT, from running an NGO to writing books on economics. Recently he has published a book under the title *The Wisdom of the Ants, a Brief History of Economics*. He introduces us to the organization of ants as a paradigm by citing the parable that in the summer when the ants were busy gathering food, grasshoppers lived a carefree life. Come winter, the ants lived off their store, while the grasshoppers were left starving. It appears that this lesson was eventually learnt by humans, who shifted from hunting and gathering to agriculture. The wisdom of ants that they borrowed did not end here but helped to lay the foundation of economics as a distinct discipline. This book takes the reader through the history of economics through the ages and the four major world civilisations: European, Islamic, Indian and Chinese, pointing out the ways in which we think of economics today. He demands that we should question our contemporary ideas of globalization and the way we run our political economy.

To my surprise I found another author who speaks in the very same language and the very same philosophy of the ants. The *Ants* and its sequel *The Day of Ants* is written by the French author Bernard Werber from the

Jewish perspective. He records that King Solomon instructed his son through the economic model of ants to consider their diligence, their initiative without supervision, and their foresight to prepare and save for the future. (Prov. 6:6-8).

What you save is what you pay yourself. Another name for savings is capital which you need to invest to multiply wealth. Life is hard, just as it is for ants; but if you work hard opportunity knocks on your door. How you make best of it is left to your genius.

Not hard work, but it is the genius that fails the poor Indians. However, we have several examples of those who came up in life, from rags to riches, through sheer hard work coupled with the genius to utilize an opportunity.

On the hallowed precincts of Indian Institute of Management, one of the top business management institutes in the world, in Ahmadabad in the state of Gujarat there was a launching ceremony of a catering company called Food King owned by one of its alumnus called Sharat.<sup>4</sup>

Sharat comes from a very poor family of a single mother who brought up five children. She lived in a slum and worked as maid servant doing daily chores in several households. After a while she gave up her job and started to make a few *idlis* and sold them on the streets of Chennai to equally such poor people as she herself. This brought her a little better income that fed her children and with some savings she could manage send her children to government school where people like her had some advantage.

Sharat the eldest one, helped his mother as much as he could, went to school too and studied at night under the streetlight until he completed graduation. Then he applied for scholarship in several institutes. To his utter surprise the Birla Institute of Engineering

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<sup>4</sup> Full name is Sharat Babu, the story has been gleaned from the dailies – it has almost become a folklore both amongst common people as well as the academia.

in Goa offered him a scholarship. Having completed his studies here he topped the entrance exams at all India level for business administration and got admitted in the prestigious management school mentioned earlier. Upon the completion of his management studies highly lucrative offers came his way; he rejected them all.

With most enviable academic credibility behind him banks rushed to him to support his business plan. *The business?* He picked up where his mother had left. He produced *idlis* at industrial level which is the main product sold at a chain of outlets at Food King all over India and has given a run for their money for global brands such as McDonalds, Burger King, KFC, etc.

### Out of Reach Sustainable Development

*To keep something going* suffices as the definition the term to *sustain*. For Adam Smith and for Amartya Sen have given an opportunity to observe and write their world impacting theories. There are many other stories from well known authors in the above paper, all observe and with great compassion, too, the most disquieting and subhuman poverty in India. It appears, no matter how much and with what vigour India may march ahead economically, it could never shake off the shackles of poverty. India's economic growth and its equitable distribution are unsound.

Sustainable development is possible not through all the solutions the eminent people have suggested in this paper. Ultimately, it is the temperament of the people for hard-work and entrepreneurship that will lift this country collectively.

Toffler's thesis of shocking change is not applicable to India where rapid change is unsustainable; as for Obama, the change is not enough, but if we cooperate we can usher in big changes – *Yes, we can*, as was the slogan that inspired people across the world.

Presently in India more and more people are convinced that there is no one in the world who can help our economic condition than we our own selves - not even our government. Brundtland Commission of the UNO in 1987 had famously defined sustainability as one that does not harm the future of the generations to come.<sup>5</sup> The hard reality is that over 30 percent of Indians cannot sustain themselves. Another 30 percent manage to eke out an existence, another 30 percent, the so called middle class, cannot be compared to the one in the developed world. With economic indices being one of the worst in the world sustainable development for India is still a goal on the horizon.

### Conclusion

May I conclude with a quote from the most famous son of India, the Nobel Laureate Amartya Sen, *Rationality and Freedom*, 2004: *The central issue of contention is not globalization itself, nor is it the use of the market as an institution, but the inequity in the overall balance of institutional arrangements which produces very unequal sharing of the benefits of globalization. The question is not just whether poor, too, gain something from globalization but whether they get a fair share and a fair opportunity.*

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<sup>5</sup> "Development that meets the needs of the present without compromising the ability of future generations to meet their own needs." Brundtland Commission (1987). *Report of the World Commission on Environment and Development*. United Nations.

<sup>6</sup> Amartya Sen (2004). *Rationality and Freedom*. Belknap Press



# Leadership in Public Sphere and High Frequency Trade (HFT): A Note

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At the world summit of Legislators 2014 in Mexico City, Rachel Kyte, Vice-President and special envoy for climate change at the World Bank Group “feels it vital to think beyond GDP. In a recent interview she said, that we need to expand the community of leaders who understand need for action now. You can create jobs for your citizens--- and at the same time, de-carbonize the economy. Green growth is possible. From China to Chile and Mexico, steps are being taken to achieve this through public initiatives, legislation and business involvement” (TOI: 2014). This rich insight is from one of the leaders in public sphere who thinks that the intellectual vigor of the leadership must engage with life’s concerns which have countless consequences. In his book ‘The Argumentative Indian’, Prof. Amartya Sen charted this active participation through the development of debate in India both in earlier and later times as effective forms of communication in public sphere providing a democratic perspective. There is however, a serious question to be asked as

to whether the tradition of arguments and disputations has been confined to an exclusive part of the Indian population. This is much more complex than a simple generalization can capture. An older Vedic text, Rigveda, informs us that Sabha or Samiti, a public gathering of people debating issues should condemn on the one hand any authoritarian participation and on the other with all endeavour and make the Sabha a ‘Sudharma’ or that which reflects justice guided by the wisdom of ‘sabhyas’/ members who choose a formal head to implement the decisions arrived at. The Samiti is supposed to be in agreement with the king. It is interesting to note that in the tradition of the ancient Indian code of law, the common law, so the argument runs, could not be changed by the royal edict as it would be always be seen as an usurper in the public sphere.

Gandhi’s protest to an oppressive administration takes the form of resistance through Satyagraha in which people join together pointing to the conviction that as

a society we ought not to lose the means to talk about our liberty and need always to be vigilant about it. Further, It suggests to a politically responsible subject that the question of people's political resistance and ethics can not only turn on their possibility to conceive of agency but also on where such resistance and ethics are to be located. However, at the core of this action lies the spirit of liberty which cannot be the lawlessness of the anarchic French or the right to be cussedly, bloody-mindedly oneself of the English (Eagleton 2009) but should keep up a wary eye on the potential insolence of power. Strangely, the trade unionist's concept of liberty in the states of Kerala and Kolkata consists in the right to be 'as daft and dotty' as they want. They organize strikes as a degenerate, depoliticized version of what Ben Wilson describes 'the stubbornly independent' way of bringing people's lives to a grinding halt at the drop of a hat in the guise of using public sphere (Wilson 2010). People often complain that their governments operate much like village politics or even family politics on the basis of personal affinity, loyalty and reward. It is the same in all levels : the astute leaders from different hierarchies have the skills they need to be good speakers using public streets and platforms with the rhetoric that can rival the professor of politics for insight. Bundhs/ strikes are readily organized by the state governments invoking public sphere interest, when their state structures are no more strong enough to respond to people's aspirations.

Satirically, this is known as 'retail politics'. It is the ability to weigh up the price, in money, of individuals' loyalty demonstrated through 'padayatras', 'dharnas' (with no specific issues at all), and make an offer to be with the party in power. It is also about reading the market so as to know in all likelihood that the price may rise or fall at the time of elections especially. Deals on money and resources can be struck quickly because everyone has a mobile phone, hence, price bargaining that used to take months can now be over in matter of hours. The tools determining

the price at which a bargain will be struck can include electoral votes, the allegiance of parliamentarians, editorial columns in newspapers, public petitions and protests and the like. Sometimes violence can become the sphere of communication and becomes a bargaining tool in it's own right. It may be used to communicate the communities' identity for it's allegiance to groups or borders that they want and also to communicate that they are at loggerheads with the ruling party. The government also uses violence in retaliation to weaken them and their bases. Thus, reciprocal violence is merely a part of the bargaining process, and elections, demonstrations, boycotts and strikes are used to divert peoples' attention while negotiations go on. The crucial need is to call the price of loyalty and get it right and then to determine how long it will be before the price is up for re-negotiation.

In a case study of High Frequency Trade (HFT hereafter), yet another kind of tricky and oppressive as well as bizarre complexity across the financial industry has shocked people. People, who invest money but are unaware of how the process which ought to be transparent continue to be secretive without offering any hope to resolve the problem are at their wit's end because the leadership in this public sphere are quiet and only the computers in their place are dealing with people. Commenting on Michael Lewis's book 'Flash Boys: Cracking the Money code', John Lanchester gives a vivid picture of how using HFT, people are taken for a ride without feeling any remorse. He says: "Early in the afternoon of 6 May 2010, the leading stock market index in the US, the Dow Jones Industrial Average, suddenly started falling, There was no evident external reason for the fall.... A 15 minute period saw a loss of roughly \$1trillion in market capitalization....What was truly bizarre and unprecedented, though, was what happened next. Just as quickly, as the market collapsed, it recovered. Prices bounced back, and at the end of a twenty minute freak-out, the Dow was back where it began....This

incident became known as the Flash Crash. The original report from the Securities and Exchange Commission blamed a single badly timed and unhelpfully large stock sale for the crash, but that explanation failed to convince informed observers. Instead, many students of the market blamed a new set of financial techniques and technologies, collectively known as high-frequency trading (HFT) or flash trading” (Lanchester:2014). This extremely high- tech computerized activity dealing with billions and trillions on the one hand, and a large numbers of people on the other remains unaccountable and gives a notion that this is the normal way of doing business. It lays before us a complex scenario which no one appears to fully understand and which exposes the nature of those who use this public space to take people for granted for their own interests and profit.

This powerful mechanism linked to the poignant fact that people have become an ‘abstraction’ as the leadership in the business arena makes it extremely self-centered not to have any contact with people and the nature of their monetary concern. In a democracy, this is first of all, not a democratic process to follow. “By 2008, this new type of market activity had grown to such a degree that most share markets were now composed not of human buying and selling from one another, but of computers trading with no human involvement....Computers were (and are) trading shares in thousandths of a second, exploiting tiny discrepancies in price to make a guaranteed profit. Beyond that, though hardly anybody knew any further details--- or rather the only people who did were the people who were making money from it, who had every incentive to keep their mouths shut” (Ibid). Stories are woven around some of the great monarchs in Indian history who were believed to have periodically visited the market areas to find how far the economic activities took care of people’s interests and needs. How far these narrations are true is another matter, but if it is so, then the king’s visit would show a survey of people’s exploitation or otherwise

to him directly accounting to his leadership in public sphere. However, in the modern era, “ The Flash Crash dramatized to the fact that public equity markets, whose rationale is to be open and transparent, had arrived at a point where most of their activity was secret and mysterious.... The conclusion, which becomes more troubling the more you think about it, is that nobody entirely understands the Flash Crash” (Ibid). Leadership in public sphere has to be transparent for a good business otherwise the grave consequences we have already experienced of the meltdown of economy, will only be the harsh reality which will remain to be confronted.

With economic liberalization and the growth of informal and international criminal economies, and above all with economic globalization, convertible currency drives out all other currencies, monetary and non-monetary, in which loyalty can be bought and sold. It is this monopoly of lawless freedom that popular notions of collective liberty set out to challenge through PIL. Public Interest Litigation or PIL is acknowledged to have championed the cause of collective liberty so far. It is a significant public sphere that is supposed to reaffirm the primacy of people’s freedom and empower them to resist overweening state power. PIL has become quite an important feature, as the development of political here is an attempt to reconcile legitimacy and diversity in modern democratic states. The specific contention uniting different varieties of deliberative theory is that legitimacy is unattainable without unconstrained participation in a process of free and rational public debate. As Seyla Benhabib has expressed it, in a formulation in which the echo of Rousseau’s political thought can be clearly heard, the precise claim of deliberate theory is that legitimacy in complex modern democratic societies must be thought to result from the free and unconstrained public deliberation of all matters of common concern. Recognizing the fact that political is a medium in which something far more basic and fundamental



than rights and interests is at stake, Habermas insists that more than what is at stake is our sense of identity as the free and equal agents. This sense of identity, however, can only be awakened by abandoning the self-centered 'monological' view of reason associated with the 'individualist' tradition and recognizing instead the inherently 'dialogical' character of reason which comes about through actually experiencing the communicative dimension of political life. As the PIL provides on the one hand a certain relief to people, on the other, it becomes an irritating factor to the state governments which, as the media has reported many times, wanted to repeal it at a certain point of time. Obviously it is an attack on the public sphere. Public discussion is an area that Prof. Amartya Sen has strenuously contributed to. Beside publishing major theoretical works in Welfare economics, social choice theory and political philosophy, he has been politically engaged. He remains prominent in public life in the UK and elsewhere, as a trustee of the Nalanda University Project, a member of the UK National Security Forum and sometime co-chair of the commission on Human Security. In his 'Idea Of Justice', he maintains that political philosophy errs in formulating principles of justice, which afford little help in resolving competing claims in our non-ideal world. In this world, the claims of justice are plural, in that people can often make competing claims on scarce resources with some show of plausibility. So there is little prospect that ideal principles will help resolve the dispute. Instead, insofar as a resolution is possible at all, it has to rely on public reason, which in modern political theory serves as a dialectical footbath, purifying the reasons that are put into the public realm (Newey,2010). Sen refers to the debate between Krishna and Arjuna in the Bhagavadgita, addressing the question how are principles of justice related to the concrete circumstances in which just acts take place, mentions that justice should be done regardless of the consequences.

Liberty means active participation in the life of nation, rather than simply being freed from

constraint. Freedom will remain precarious as Quentin Skinner claimed, unless citizens have the power to hold the rulers to account, which requires some positive notion of political rights. If the idea of liberty is paternalist which caters to only political opportunism it becomes a formidable menace to personal freedom. A democratic system which is supposed to promote public interest has degenerated into family fiefdom giving rise to slogans that India, democracy and liberty are synonymous. In that case, the narrative of the nation, the history of progress, civility and prosperity as such should be one and same. The country's commerce is seen as a by-product of it's political freedom, an opinion unruffled by the fact that the great majority of it's citizens enjoy civil liberties but no political rights. Liberty means liberty for an elite of propertied class. Yet, rhetorical in one sense liberty remains also real in another. The climate of social and intellectual freedom which has been enjoyed to an extent gets appreciated even by those who have visited this country. If anyone wants to label what captures the spirit of this age, it will serve this century right if it is called ' The Age of Liberty'. To some this might seem high praise. But it connotes endeavour, trying to improve one's situation in life, because it represents something specific, something symptomatic of a particular egalitarian dimension in the development of social attitudes in this world, a deeper shift in the ways we conceive of our social relations and because the public sphere has been represented by the candour, resilience and outspokenness of it's people. Sometimes the rhetoric of the public debate is not really rhetoric, it is how we talk about various issues comes to be a part of what we think we believe about them. Whether it is various reports published as policy documents, the discussions of these on various levels, nonetheless, are significant findings of some kind and which many a time are deeply expressive of everyday social attitudes in our society. One may remember Tahalka's report against corruption practiced by political parties which brought into open the justification of the use of the public sphere.

The same happened with the behaviour of the market when the Flash Crash happened. With the computer as the leader, the havoc that was played is described in the book, "Flash Boys: Cracking the Money Code" by Michael Lewis. The protagonist, Brad Katsuyama, "came to realize that his problem was endemic across the financial industry. The price was not the price. The picture of the market given by stable prices moving across screens was an illusion; the real market was not available to him. We want a market to be people buying and selling to and from each other, in a specific physical location, ideally with visible prices. In this new market, the principal actors are not human beings, but algorithms; the real action happens inside computers at the exchanges, and the old market is now nothing more than a stage set whose main function is to be a backdrop for news stories about the stock market. As for the prices, they move when you try to act on them...: nobody knows who is buying, nobody knows who is selling, and nobody knows the prices paid" (Ibid). To fight this exploitation people will care and do business if the financial trade is 'transparent', their 'trust' intact and the 'time' target maintained, thus, these '3Ts' can be the issues revoking round which the transactions have to be carried on.

Transparency in trading can be one of the unrelenting logic which can restore the behavior of the real market. People do not like when the corporate leadership get involved in fighting secret wars which make them the 'terminators' of a healthy democratic process just in a matter of time. The unfortunate case of Rajat Gupta may be viewed as an example in this context when the concerned company lost complete trust of the people. Neither do people have time and energy to solve the mystery of such secrecy. There will follow a chain reaction. For instance, when executing trade transactions, if such secrets are followed, it would also result in loss of trust almost immediately. Time is the other factor which brings the result so fast that one fails to realize how things happened in

the 'new market system' and therefore needs to be considered seriously. Lanchester says that "speed matters so much because the new financial techniques involve exploiting minute discrepancies in price that exist only for fractions of a second....All the exchanges now allow 'co-location', in which private firms install their own computers, in order to benefit from the tiny advantage this proximity gives in trading time" (Ibid). The globalized capitalism plays its secrecy taking advantage of time /speed yet claiming that this is the normal behavior of the market when in reality it is not. It is extremely impossible to find out what actually is happening because of heavy security system guarding the New York Stock Exchange (NYSE), points out Lanchester, further explaining how the tiny time factor is exploited: " say for instance, the market for P&G shares is 80-80.1, and buyers and sellers sit on both sides on all of the exchanges. A big seller comes in on the NYSE and knocks the price down to 79.98-79.99. High -frequency traders buy on NYSE at \$79.99 and sell on all the other exchanges at \$80, before the market officially changes. This happened all day, every day, and generated more billions of dollars than the other strategies combined" (Ibid).

Sometime back, there used to be a program on a certain TV channel titled as 'The Undercover Boss' which showed that the boss ultimately took a radical stand to see and explore how both his staff and the people who use his company's product are faring. Further, how the relationship between the public and the company could improvise while being more responsible simultaneously for whatever products the company stands for. In the long run if this becomes a persistent activity it would certainly enhance the trust between the leadership and the people which renders wisdom and will encourage a 'taken for granted' attitude. The divide between the leadership and public should be done away with. The corporate leadership too has to act from direct experience without going for assumptions about what people think about

balance sheets because it is too much to assume and be convinced about his/her own rightness and that earning profit is the only consideration, responsibly or not. Moaning about this gloomy situation, Lanchester says: "After finishing 'Flash Boys', I found it hard not to think about ... the computer geniuses and engineers and physicists and entrepreneurs, all those brilliant minds, all that passion and energy disappearing into the black hole of money, lost to all the more productive and interesting things that we humans can do. It's hard not to feel a sense of loss when you think of what these people would have done, if they hadn't been sucked into the enterprise of making money out of money. If we ever get enough distance to look back with some sense of perspective on the delirium of modern finance, I think this what will stand out clearly: that sense of human and intellectual waste" (Ibid).

In view of the above, it is crucial to recognize as Habermas suggests that public sphere is a medium in which something far more than rights and interests is at stake, to be precise, is our sense of identity as free and equal agents. This sense of identity, however, can only be awakened by abandoning the self-centered 'monologised' view of reason associated with the individualist tradition and recognizing instead of the interesting 'dialogical' character of reason itself. In practice, Habermas stresses, this recognition cannot be brought about merely by solitary intellectual cogitation, since that inevitably leaves monological reasoning intact, it only comes about through actually experiencing the communicative dimension of political life, in the course of which a deeper sense of mutual dependence is generated and accepted. It is important to see the champion of the public debate in this context addressing this question : how are principles of justice related to the concrete circumstances in which just acts take place? On one view, the relation is like—indeed, is an instance of – the relation that theory bears to practice. In similar vein, the late G.A. Cohen had argued that 'principles' were 'prior' to facts: any given

fact will have practical implications only if there is some principle which tells us why we should pay heed to that fact. By contrast, one may affirm instead the primacy of practice over principle, as Sen does, when he says, we don't need to grasp of ideal justice to know how to act justly in the non-ideal world. It is precisely the strength of the social fabric, democratic participations, public debate and people's co-operation that contribute to keep the social order intact. But, today, it is the marketization of politics that is ruining this social order by creating fragile states where the public sphere is effectively losing its foothold. In India, the tools determining the price at which a bargain will be struck can include electoral votes, the allegiance of political parties, editorial columns in newspapers, protests and the like.

But amidst these terrible disadvantages, there are still people and their ideas that take hold that social justice necessarily involves civil association and that it is not just about blowing all the strength to the undeservings, favouring them around for purposes of their own. People like Indrani Medhi 's work is an example in this context. A Bangalore based Microsoft researcher Indrani's work has potentials to help in the public sphere in a big way. For her work she has figured in the Massachusetts Institute of Technology (MIT) Prestigious Technology Reviews 2010 TR 35 List. She has developed graphics and multimedia-based user interfaces for computers to make them accessible to millions of people who cannot read or write which is going to make people more autonomous. Non-literate people use their mobile like land-lines to make calls and miss out on most features of their devices. "if they have to call again a contact they have just dialed, they have to punch the numbers all over again", says Indrani. Her user interface eliminates text, but uses Arabic numerals, "as even non-literates are familiar with them".

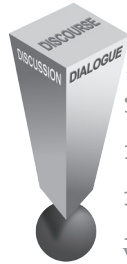
Aristotle distinguishes 'dumamis' or a capacity, from an achieved capability or 'entelechia'. Aristotle says that the relation of

entelechia to dumamis is like that between someone now using his/her capacity to see, and a normally sighted person whose eyes are shut. If we see the civil association as dumamis then the fact of matter will be not just what it actually does, but what it could do. But, 'could' comes in different strengths. May be, civil association is a dumamis more like an ability to act justly which though currently not so active, could be exercised increasingly recognizing it's unrealized potentialities to strengthen the public sphere. People like Indrani Medhi's work is one way of addressing Sen's question: how are principles of justice related to concrete circumstances in which just acts take place?

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# The Unsustainable Factor of the Color Revolutions: Assessing the Sustainable Leadership Concept Usability

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In the beginning of the XXI century the post-soviet space experienced a series of largely peaceful phenomena usually called Colour Revolutions. The *Rose Revolution* in Georgia (November, 2003), the *Orange Revolution* in Ukraine (November, 2004) and the *Tulip Revolution* in Kyrgyzstan (April, 2005) seemed to display a willingness to restart the transitological cycle in order to achieve a more sustainable political model.

The high hopes for a continued and sustainable transformation of these countries were soon destroyed. Events like the *Second Kyrgyz Revolution* of 2010, the Presidential elections in Ukraine (2010) followed by the *Maidan Coup* of 2014, and the anti-Saakashvili movement after the *Russo-Georgian War* of 2008 (that ended with the defeat of Saakashvili's party in the general elections of 2012 and the presidential

elections of 2013) showed a reversal of the path triggered by the *Colour Revolutions*.

The *Colour Revolutions* were never truly sustainable revolutions because they thought of traditional leadership roles to solve unconventional dilemmas. Using the concepts of *Triple Transition* (Claus Offe, 2004), *Quadruple Transition* (Taras Kuzio, 2001) and *Civilizational Incompetence* (Piotr Sztompka, 1993) as a departure point this paper wants to explore the usability of sustainable leadership models to ensure the viability and endurance of the new upcoming transitological cycles in the post-soviet space.

***Theoretical framework: Transitology's evolution, Civilizational Incompetence and Sustainable Leadership***

The *Colour Revolutions* that sweep Georgia

(2003), Ukraine (2004) and Kyrgyzstan (2005) can be seen as a second momentum of the political events triggered with the collapse of the Soviet Union in 1991. The non-violent character of these phenomena was praised by scholars, experts and analysts but a decade after sparse tangible results can be accounted. In fact, we have witnessed in the last few years (2008-12) a return to the pre-revolutionary scenarios leading several academicians and politicians to the conclusion that these revolutions were unsustainable.

In order to reach the conclusion that there is an unsustainable factor, undermining the consolidation of the transformations operated during the aforementioned political phenomena and that the paradigm of Sustainable Leadership can indeed ensure a consolidation of those positive transformations, we need to step back and begin by analyzing exactly the nature of the phenomena called: *Colour Revolutions*.

In our understanding, the three *Colour Revolutions* of 2003/05 represent a second momentum of the socio-political transitions initiated in 1989/91. By transition we mean "a distinctive moment in the political life of and trajectory of a country – a period of unknown and extraordinary uncertainty" (Jankauskas, Gudžinkas, 2008:185) in which the rules of the political, social, economic, institutional and psychosocial-identitarian arenas are open to contestation, reformation or transformation.

In the 1990's, Transitology was "infused with a teleological perspective based on the assumption of a single endpoint to historical progression, namely, liberal democracy" (Gans-Morse, 2004:321) due to the influence of not only Francis Fukuyama's writings but also of authors following the *Washington Consensus* idea (Williamson, 1990). The central prerogative is to "demonstrate that democracy is typically a consequence of economic development" (Przeworski, 1991:47) better achieved through a liberalization and deregulation of state-guided economies.

A horde of analysts, academicians, experts and policy-makers believed "in the market as a kind of meta-institution for social change" (Müller, Pickel, 2011:2). The common belief was that economic development, via liberalism (the *Washington Consensus*), would lead to state modernization and that would ultimately pave the way towards democratization. This idea of transitological inevitability was coined with arguments like "liberal democracy is the only 'rightful' game in town" (Sartori, 1991:443).

It is clear now that in the 1990's "an attempt was made to apply western economic theories" (Csaba, 2002:5) to countries in transition across the post-soviet space. And although we agree that "clearly, all the disciplines have done much to explain the ways in which economy, society, and individuals behave" (Lipset, Bence, 1994:171), we do not postulate the superiority of economy and economic theories over social, political, psychosocial and cultural theories.

Not all social and political scientists asserted that "the only viable institutions for a modern [post-soviet] society were market economics and liberal democracy" (Rutland, 2003:134). Several academicians and researchers highlighted that "the post-soviet experience seems to challenge many of these assumptions" (Bunce, 2003:170) with reality being less deterministic and teleological than the theoretical models.

Firstly, authors called the attention for the fact that "these transitions from communist rule to new regime types are so different from the third wave democratic transitions in the 1970s and 1980s" (McFaul, 2002:213) that predicating anything without looking to specific contextual elements would only lead to erroneous conclusions. In this regard, it is of little surprise the observation that "the progress of democracy in the post-communist region (...) presents a more mixed picture than originally anticipated by either pessimistic sociological or optimistic institutional analysts" (Hanson, 2003:142).

Transitions across the post-soviet space need to be seen as “multifaceted processes through which Communist regimes have been transforming” (Petsinis, 2010:301) their political, social, economic, state and national arenas. The notion of a transitological multidimensionality, in opposition with the deterministic *Washington Consensus*, help us to better understand why “after nearly a decade, variations in trajectories of political change appear to be hardening” (Fish, 1999:795) across the post-soviet space.

Acknowledging that the post-soviet countries in transition had been “experiencing different patterns and different outcomes” (Gill, 2000:193) researchers, analysts and experts slowly begin to reach a general understanding that “there was no guarantee that the regimes to emerge in the *fourth* wave countries would be Western-style democracies” (Hobson, 2003:57). The apparent failure of Transitology, to predict the outcome of socio-political spaces in transition, lead some authors to declare that “is increasingly clear that reality it is no longer confirming the model” (Carothers, 2002:6).

In our understanding what we have witnessed throughout the 1990’s was less of a confirmation of the demise of Transitology’s usability and more of a misreading of the transitological paradigm. In this regard, several social and political scientists called the attention that “rather than understanding modernization as leading to the convergence of societies towards a unified, homogenized modernity, modernization *should be* perceived as creating value pluralism and conflict” (Blokker, 2005:513-514).

In other words, we do not have one but multiple modernities that generate multiple and concurrent transitological paths and outcomes. These multiple concurrent modernities are generated by the combination of a series of contextual, institutional, structural and exogenous factors. In the case of our area of study “theorists of the state have tended to ignore the dramatic changes in the post-communist state” (Gryzmala-Busse,

Luong, 2002, p.1) and how those changes challenge the transitological path in itself.

It is important to underline that, regarding the post-soviet countries in transition, “the more interesting questions revolve around attempts to construct new state institutions” (Laitin, 2000:119) and how those attempts impact the transitological path. So the previous model focused on liberalization as a path towards democratization is transformed into an analytic model where we have a triple transitional process in which all factors (liberalization – democratization – state-building) are interconnected.

Transitology moved from a deterministic bi-level approach, in which the end game is known and the task of the research is simply to monitor the path towards that end game: liberal democracy (*Washington Consensus*); towards a more uncertain scenario in which a multidimensional transition happens without any sort of predetermined beginning or ending point.

To summarize, “what used to be the Second World of the Soviet Empire is now undergoing a triple transformation affecting all three levels” (Offe, 2004:507): liberalization (Economy), democratization (Politics) and state-building (Institutional). This new, more complex, vision of the transitological cycle recovers the enormous impact of uncertainty and allows, paradoxically, allows a more simplistic definition of transition as “the interval between two regimes when the rules of the game are still contested” (Valkov, 2011:5).

Interestingly, the *Triple Transition* paradigm was also unable to understand and decode the vibrant complexity that marked the post-soviet transitions in Eastern Europe, the Caucasus and at Central Asia. Several analysts, experts and policy-makers noticed that “the exceptional factor about post-soviet countries is that they have all confronted the basic problem of nation-building” (Moses, 2003:15) while undergoing the complex triple transition dynamic.

Following this lead, more and more authors and academicians pointed out that “throughout the post-soviet borderland states, there has been a tendency (...) to place heavy emphasis on nation-building” (Smith, 1999:74) policies and programs, with the states located in the South Caucasus and Central Asia leading these tendencies. A careful analysis of several writings reveals that some authors did not stress out the need to include this fourth dimension (Nation-building) since those some authors use the word “nation” either as a synonym of “state”, or as a negative manifestation of it.

Just to give an example, when the author argues that “the weakness of nationalism was masked by a number of simulacra of broad and deep nationalisms that sprang up in various places” (Simons, 2008:24) he is in fact alluding to the fact that nation-building policies and nationalistic rhetoric took precedence over state-building dynamics due to the weakness of state structures across the post-soviet space.

The importance of nationhood and ethnicity during the transitions across the post-soviet space influenced some social and political scientists to “separate stateness and the national question as overlapping but conceptually and historically different” (Kuzio, 2001:169) dimensions of the transitological cycle. These four dimensions of the *Quadruple Transitions* concept, understood as autonomous but deeply interconnected factors, will be useful to demonstrate why the *Colour Revolutions* seem to be (so far) unsustainable.

At this point, we are in conditions to recall and underline the idea that “transitions need to be seen as an all-embracing, dynamic set of processes that are best approached in ways that highlight the importance of the sociospatial context for that change” (Lynn, 1999:824). The emphasis on complexity of the *Quadruple Transitions* concept, in opposition to the simplistic deterministic modernist approaches of the early 1990s, it is crucial to understand the facts and phenomena happening across

the post-soviet space during the transitions and during the *Colour Revolutions*.

We need now to connect the concept of *Quadruple Transition* with the already mentioned idea of *Civilizational Incompetence*. In a few words, we can state that the inclusion of the *Quadruple Transition* concept, still used by a small minority of analysts and researchers, into Transitology’s core conceptions will avoid dynamics that can be categorized as *Civilizational Incompetence*.

*Civilizational Incompetence* it’s a largely unknown idea according to which transitions can generate unexpected paradoxes. Transitological paradoxes happened when the “forced creation of a *tangible modernity* (at least in some domains, and to some degree), was accompanied by the destruction of *intangible cultural tissue*, indispensable for effective and authentic operation of modernity” (Sztompka, 1993:88) producing what is called of “fake modernity” or *Civilizational Incompetence*.

In other words, by fostering modernity with a predefined toolbox towards a predefined outcome there is the highly probable risk that culture will be destroyed making it more difficult, if not impossible, the process of consolidation. A transitological cycle that is unable to consolidate its transformations, is an unsustainable transition doomed to fail and/or to be repeated with worst initial conditions.

In our understanding, the *Quadruple Transitions* are a most useful analytic tool that allows us to avoid *Civilizational Incompetence* since it incorporates, in an autonomous but deeply interrelated manner, four crucial dimensions: Liberalism (Economy), Democratization (Politics), Modernization (State-building) and Nationhood (Nation-building). The last theoretical element we need to connect, to complete the framework of this specific research, is the idea of *Sustainable Leadership*.

Despite the abundant usage of the jargon *Sustainable Leadership*, there is not one clear definition of Sustainable Leadership applicable to Politics and Governance. Authors like Arun



Agrawal, Andy Hargreaves, Dean Fink, Göran Svensson, Greg Wood or Harald Bergsteiner have focused their studies on corporate, business, education and environmental arenas disregarding the need to reach a conception of Sustainable Leadership able to encompass properly the Political and Governance dimensions.

Due to this, and since we understand *Sustainable Leadership* as a multilevel and multidimensional concept, highly connected with the ideas of Human Security (UNDP, 1994) and Tri-Sector Leadership (Matthew Thomas & Nick Lovegrove, 2013), we postulate that a Sustainable Leader is a political actor able to anticipate, understand, influence and transform multilevel phenomena like the *Quadruple Transitions* that happened in the post-soviet space during the 1990's and re-occurred in the XXI century under the epithet of *Colour Revolutions*.

### **Historical readings of transitions and revolutions across the post-soviet space**

In the previous chapter we demonstrated that “the process of systemic transformation encompasses at least three [or four] challenges to the post-soviet Republics” (Bradshaw, 1997:3) the so-called *Quadruple Transition*. We have also reasoned that, in our perspective, only a multileveled transition is able to avoid the nefarious dangers associated with the phenomenon of *Civilizational Incompetence*.

In this chapter we intend to explore, in a summarized but accurate manner, the recent History of Ukraine, Georgia and Kyrgyzstan in what regards the transition processes that those countries underwent in 1991 (declaration of sovereignty and independence from the Soviet Union), in 2003-05 (*Colour Revolutions*) and in 2010-14 (Counter Revolutions).

Each sub-chapter will begin with the indication of the country, the dates of the revolutions and its geographical position. We have a double intention in doing so: 1.) to help the reader to locate the country temporally and geographically; 2.) to show the continuities

and discontinuities amongst countries sharing similar post-soviet legacies even if in different geographies.

#### *Ukraine, 1991-2004-2010-2013, Eastern Europe*

Ukraine declared its independence on August 1991, after the failure of the coup that was destined to replace Mikhail Gorbachev as the leader of the dying Soviet Union. Interestingly, several analysts and researchers point out that “few Ukrainians actually desired the creation of their own state, even as late as 1989” (Motyl, Krawchenko, 1997:264) but events on the Baltic States pushed the country towards a more nationalistic direction.

The new sovereign Ukrainian republic that emerged after the collapse of the Soviet Union was dominated by the continuous tensions that divide the country, with the Western provinces endorsing with more than 90% the establishment of the new country; the Eastern provinces giving less than 84% of approval and Crimea region not even reaching the 55%.

The ruling elites knowing these tensions, preferred to ignore them enchanted by the deterministic vision of transition that we mentioned in the beginning of this paper. The importance of cultural reforms prior and/or during the political-institutional-economic reconstruction of Ukraine was downsized undermining indefinitely the prospects to achieve any sort of meaningful political stability.

It is a deeply divided Ukraine that sees the Westernized elites seizing the power in 2004, via *Orange Revolution*. “Threats to democracy and election fraud were the ‘tripwire’ that brought people on to the streets but the incubators of the protest movement were social populism and nationalism” (Kuzio, 2012:43), with the country disenchanting with the incapacity of the ruling elite to curb corruption, speed up economic growth and diminish social inequalities.

The *Orange Revolution* can, however, also be read as moment of semi-Civilizational

Incompetence in which the drive to fasten the westernizing, modernizing agendas trampled the cultural features of the country. In this regard “what emerged [post-*Orange Revolution*] from the double becoming of Soviet and Western European modernities was the articulation of “the state” through the idioms of morality, responsibility, and care” (Fournier, 2010:126).

Ukrainians that supported the seventeen days revolution of 2004 wanted to have a more Western-styled kind of democracy and wanted greater liberalization of the economy, to decrease the power of the oligarchs (most of them located on the Eastern industrialized provinces, supporting the candidacy of Yanukovich to be Prime-Minister) and, at the same time, wanted a social paternalistic state capable to ensure social responses on education, health, social security and culture.

The *Orange Revolution* brought not only a political transformation of the country landscape, diminishing the influence of Donetsk, Kharkov and Zaporozhe clans in Kiev, but also triggered a “vigorous debate on the preferred national identity (...) focused on two primary ethnic identities for Ukraine” (Shulman, 2005:67-68): Ethnic Ukrainian and Eastern Slavic. Instead of a compromising agenda, the ruling elites have polarized the discourse regarding national identity transforming the choice into a Manichaeist competition of “One versus Another”.

The *Orange Revolution* fails to deliver on its promises. Economically the country did not develop and social inequalities did not decrease significantly. In addition to this, “Ukraine’s elites continued to remain above the law and politicians unaccountable, two factors leading to very low public trust in state institutions and a demoralized and disillusioned civil society” (Kuzio, 2012:49). It is this Ukraine, disappointed with its pro-Western leader that reverses the failed *Orange Revolution* with the election of Viktor Yanukovich, during the Presidential election of February 2010.

It is true that, President Yanukovich had promised, during his campaign to reproach Moscow by freezing the approximation with NATO but not with the EU. Nonetheless, the decision of withdrawing Ukraine’s from attending the *Vilnius Eastern Partnership Summit* while presenting the new aid package offered by Russia and the new gas deal brokered with *Gazprom*, ringed the alarm to the Western-minded elites and activists that took the streets of Kiev infuriated.

Ukraine’s newest Western-minded coup, with the patronage of the European Union, confirms that without the proper transitional program in place, able to encompass ethnic diversity, the “drive for democratization in a multiethnic state leads to ethnic conflict” (White, Gill, Slider, 1993:225). Ukraine’s reversal of the reversal of the *Orange Revolution* lead the country to a state of civil war with Kiev opposing the Eastern provinces of Luhansk and Donetsk and made Ukraine lost *de facto* control over Crimea and Stavropol.

#### *Georgia, 1991-2003-2012, South Caucasus*

At the end of 1991, Georgia was in route to authoritarianism under the leadership of Zviad Gamsakhurdia. With the implosion of the Soviet Union the power of nationalism could have been used to liberalize and democratize, like the Baltic States were doing. Instead Gamsakhurdia’s presidential court opted to use chauvinistic and exclusivist nationalism that enhanced hegemonism and despised pluralism in an ethnic diverse society.

During the leadership of Gamsakhurdia, Georgia was an *exclusivist republic* in which “policy makers were accountable to a restricted social *stratum* such as the titular nation” (Smith, 1999:101) the ethnic Georgians, discriminating the social and political rights of the biggest minorities like the Armenians, Abkhazians, Ossetians, Azeris, Mingrelians and Greeks. The program of ‘Georginization’ only generated animosity and raised more problems, to a feeble newborn state.

“A change in leadership from Gamsakhurdia to the more democratic and less nationalistic Eduard Shevardnadze prevented the total collapse of the Georgian state and preserved some basic elements of a democratic regime” (McFaul, 2002:240). Ceasefires mediated by the Kremlin and OSCE were signed with the separatist regions. Social cohesion and political stability were the main goals of Shevardnadze’s presidency.

Shevardnadze presidency was considered the first real opportunity of Georgia to initiate a path towards a democratic transition but in and “in 1995 Shevardnadze had still not settled fundamental questions of legitimacy, institutional authority, and political stability” (Jones, 1997:522-523).

“Georgia under Eduard Shevardnadze carried most traits of a failing state, displaying a dysfunctional state apparatus, immense corruption and a lack of control over the state’s territory, mainly through the secessions of Abkhazia and South Ossetia” (Nilsson, *et al*, 2009:20). With the economy failing and the separatist regions instability unsolved the presidency of Shevardnadze gradually lose social and political support. Facing tougher conditions to exercise its presidency, Shevardnadze became steadily less democratic.

In November 22, 2002 the united opposition stormed in through the Parliament building, with roses in their hands, during a speech of President Shevardnadze that was opening the newest legislature, considered illegitimate by the majority of the opposition political forces. 24 hours later, due to the impact of the *Rose Revolution*, Shevardnadze resigned from his Presidential position. Mikhail Saakashvili had open route to re-initiate the path of democratization in Georgia. Democracy was once again expected to emerge in this state of the South Caucasus.

After an initial optimistic period, critics to the control-mania of the President start to sprung

out at the international press. At the beginning of his mandate Saakashvili was prone to democracy like Shevardnadze but blended that willingness with a hint of the chauvinistic nationalism that marked Gamsakhurdia’s leadership.

Evidently, relations with the separatist regions degraded and in August 2008 a new war (with Russia supporting the separatists) begun. After the disastrous and humiliating war massive rallies had taken place at Tbilisi main squares. The participants at the protest asked for Saakashvili’s immediate resignation. The hostility between civil society and political leadership inflated and the transition towards Democracy was once again frozen.

From 2009 to 2012 Saakashvili presidency was under pressure from the civil society and from the various oppositions. Understanding that the pulverization of oppositions was the strongest edge of Saakashvili the billionaire opposition politician, Bidzina Ivanishvili, launched his political party, *Georgian Dream* in which six political parties and civic opposition movements were aggregated with a common goal: to prevent the victory of Saakashvili’s party and to re-initiate the path towards real, strong and stable democracy.

Ivanishvili’s *Georgian Dream* won the parliamentary elections of October 2012, but the President was also victorious. Once the results were known President Saakashvili admitted his party defeat but underlined that the smooth electoral moment had been possible thanks to his reforms. Opposition won the control of the Parliament. Saakashvili won the “control” of the democratization process.

The last presidential elections in Georgia happened on October 27, 2013. Giorgi Margvelashvili (*Georgian Dream*) won the elections conquering more than 1,012,000, representing 62,12% of the casted votes. David Bakradze, representing the *United National Movement* (because Mikhail Saakashvili was barred by the Constitutional Court to run

for a third mandate), was placed in second, gathering almost 22% of the votes.

The presidential elections of 2013 sealed the power-transfer to the hands of the *Georgian Dream* a light-pro-Western party that has tried to improve relations with Moscow. Curiously, in November 2013, Ivanishvili announced his resignation as Prime-Minister of Georgia; exactly one week after Margvelashvili was sworn in as the new President of Georgia. The move was justified by Ivanishvili as a personal necessity but “political analysts in Tbilisi expect Ivanishvili to remain the power behind the Georgian government” (Corso, EurasiaNet.org, 2013), endangering the democratizing efforts of Georgia.

#### *Kyrgyzstan, 1991-2005-2010, Central Asia*

Kyrgyzstan was one of the last republics to secede from the Soviet Union, only declaring its sovereignty 101 weeks after Estonia (Hale, 2008:199). The delay on the declaration of sovereignty was influenced by the fact that “Kyrgyz comprised only a bare majority of the population at the time of independence” (Fletcher, Sergeyev, 2002:253) and even nowadays the Kyrgyzstan republic as more than 30% of non-Kyrgyz citizens (with almost half of these citizens being ethnic Uzbeks).

Askar Akaev, former President of Kyrgyz’s Academy of Science and a former deputy of the Supreme Soviet of the USSR, was the chosen, in October 1990, by consensus, as the first President of the newly independent Republic of Kyrgyzstan, after an initial period of political tension between two top candidates: Apas Jumagolov, President of the Council of Ministers and Absamat Masaliyev, First Secretary of the Communist Party.

The first President of the post-soviet Kyrgyzstan seemed to be a proto-democratic ruler that would pave the way to democracy. Governing with full power, earned with the constitutional design of the Republic’s presidentialism, “Akaev spoke often of the need to create a lively civil society if democratization was to proceed” (Anderson,

2000:78) in a nearby future in the newly independent Central Asian state. As an independent republic Kyrgyzstan was known as an “island of democracy” in sharp contrast with the neighboring republics that went through a post-totalitarian period.

Akaev began a liberalization period in which there was a “process of making effective certain rights that protect both individuals and social groups from arbitrary or illegal acts committed by the state or third parties” (O’Donnell, Schmitter, 1986:7). For a moment, democracy seemed to be the end game for Kyrgyzstan transitional stage.

Protests against Akaev’s rule begun in 2002, but the turning point would come three years later. The legislative elections of 2005 were tainted by fears of an attempted dynastic settlement, since two of Akaev’s progeny have disputed and wined places. These results, contested by opposition leaders as being rigged, only fuelled the dynastic plan rumors.

On the 24<sup>th</sup> of March the *Tulip Revolution* was on the streets’ of Bishkek. Without violence the regime shifted from the fifteen years uncompleted liberalization to a new chapter. The aftermath of the *Tulip Revolution* brought to the presidency Kurmanbek Bakiyev. Despite the high hopes on the regime, Bakiyev had not only postponed the liberalization path as effectively had made a U-turn on it.

Political control was strengthened and the presidential proto-democratic style of Akaev shifted to a post-totalitarian presidential type. Opposition went to the streets one year after Bakiyev election, but only on April 2010, after five days of bloody confrontations, on Kyrgyzstan’s major cities, the second president was overthrown. The *Tulip Revolution’s* leader had opted for a path that displeased civil society activists and several political actors. The opposition, united under the leadership of the former Foreign Minister Roza Otunbayeva, attained control of the country.

Otunbayeva was sworn in as Interim President in July 2010. The following Presidential election, with more than twenty candidates, was an important step, in order to forward the transitological cycle in which the Kyrgyzstan Republic is stuck since 1991. Almazbek Atambayev, Prime-Minister after April 2010 Revolution, won the election with more than 63%, in a scrutiny with a turnout of 57% tainted by ethnic tensions and by accusations of manipulation and lack of transparency.

Nationhood is an important dimension to have in account, during the transitological cycle, in a country in which “clan identity is more salient than ethnonationality and religion and is the critical variable in understanding stability and conflict” (Collins, 2003:171). The initiative of transforming a presidentialist state in a parliamentarian one may seize some interesting outcomes. Parliamentarian regimes, when not restricted to successive majorities or rotativism could ensure pluralism and inclusiveness and might help to avoid the tendency of Central Asian states to build “nationalizing regimes, aspiring to become the states *of* and *for* a particular core nation” (Bohr, 2004:495), ignoring the multiethnic and complex clan-based composition of the society.

### **Understanding the Unsustainable Factor**

In the previous chapters we have demonstrated that “authoritarian regimes were not necessarily in transition to a different type of regime” (Linz, Stepan 1996:39) like it was believed in the beginning of the 1990 by the acolytes of the deterministic *Washington Consensus* idea. Using the idea of multiple modernities, we can say that countries in transition across the post-soviet space ended in a multitude of different results.

This study intends to do an evaluation of three specific cases (Ukraine, Georgia and Kyrgyzstan) united under the transitional cycle called of *Colour Revolutions*. We opted to use here the expression transitional cycle to categorize “a group of transitions from

nondemocratic regimes that occur within a specified period of time” (Huntington, 1993:15), since the expression democratizing wave already prescribes an endgame to the transitological phenomena.

After reading the recent historic events that happened in Ukraine, Georgia and Kyrgyzstan we have few doubts that transitions and/or revolutions in those countries have proven to be unsustainable, generating a transitological loop. One transition ends when another transition begins, without any consolidation phase in between transitions. In our understanding there are two reasons for this unsustainable feature of the *Colour Revolutions* and of its Counter Revolutionary events.

The first reason for the existence of this unsustainable factor is the absence of a strong and organized civil society. To be precise, we define civil society “as the realm of spontaneously created social structures separate from the state that underlie democratic political institutions” (Fukuyama, 1995:7).

Civil societies are spaces of political inclusion acting as referees of the political society actions. Both political and civil societies’ symbolic validation occurs in an interrelated manner, since both political and civil societies’ needs the other one to exist. It is important to bear in mind that “the emergence of a vibrant civil society does not necessarily have to be a sign of a democratization process” (Valbjørn & Bank, 2010:187) but its absence it’s a clear sign of a non-democratizing momentum.

Civil societies are doomed to fail when Ukraine, Georgia and Kyrgyzstan have failed systematically in the design and implementation of politics towards an understanding of theirs national identity. What we have seen is the imposition of nationalizing programs that tend to ignore the numerous rich differences of significant minorities that, while feeling their psychosocial identity threatened, raise political tension.

We need to acknowledge that “nationalism is not engendered [solely] by nations. It is produced (...) by political fields” (Brubaker, 2009:17) with specific intensions, in order to understand why the question of national identity influences civil society’s dynamics. Without understanding “Who We Are” (National Idea) it is difficult, if not impossible, to define “What We Want” and “How We Want” (Civil Society) since there is no blueprint defining who is and who is not part of that primeval “We”.

The fact that Ukraine is still undergoing a polarized debate opposing Ethnic Ukrainian identity to Eastern Slavic Identity makes more difficult the crafting of a strong, vibrant and coherent civil society and endangers the prospects of continuous national unity and territorial integrity. Manichaeist visions of reality, in a “We versus Them” manner, reified in nationalistic exclusivist rethoric will continue to weaken Ukraine.

Georgia faces a similar danger even if the ethnic Georgians seem to be united and able to mobilize politically. Georgia’s territorial integrity will only be possible, once the country enters in a constructive, open, non-imposing dialogue with the significant minorities inhabiting the same territoriality as ethnic Georgian. Kyrgyzstan might also split between north and south if Osh and Bishkek continue to use nationalistic rethoric only as a political card and not as an open platform to reach a broaden consensus that will allow the building up of a National Idea.

The second reason, in our understanding, for the existence of an unsustainable factor in the *Colour Revolutions* is the incapacity of political leaders to exert Sustainable Leadership. We said previously that Sustainable Leadership is a multidimensional conception of reality in which leaders need to be prepared to face the complexities of contemporary life.

Political leaders in the post-soviet space are still too entangled with the legacies of the ethnoterritorial federalization designed by the

Soviet Union that instrumentalized national identity, understood as political-managerial tool and not as a psychosocial-collective identity. Political leaders in these post-soviet countries are also under the heavy influence of the Washington Consensus, being clear a focus on economic issues and a disregard by state-building and nation-building programs. It is not that transitions across the post-soviet space are doomed to fail; it is that leaders conducting those transitions are unable to consolidate them.

Sustainable leaders need to be able to grasp the complex multidimensionality of the transitological cycles, the so-called *Quadruple Transition*, in order to avoid practices that lead to *Civilizational Incompetence* that ultimately will generate tension that will produce a new transition, re-setting the game once more. The unsustainable factor of the *Colour Revolutions* in Ukraine, Georgia and Kyrgyzstan is nothing more than a reification of the *Civilizational Incompetence*, happening due to a misinterpretation of the specific needs encompassing *Quadruple Transitions*.

A Sustainable leader, in a post-transitological cycle momentum, would understand the need to reach a new, innovative and creative approach to rebuild the economic arena, to reform and transform the political regime, to solve and minimize state fragilities and to discuss, understand and set a blueprint towards an open, non-exclusivist and non-xenophobic nation-building program.

Conventional leaders, highly influenced by soviet vices and/or by 1990’s deterministic beliefs, are doomed to fail. Ukraine’s current independentist crisis between Kiev, Luhansk, Donetsk, Kharkov, Crimea and Stavropol; Georgia’s tense relations with significant minorities in Abkhazia, South Ossetia and Adjaria; and Kyrgyzstan’s tense political landscape between Osh and Bishkek are (also, but not solely) the result of conventional thinking to unconventional problems.

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# Just Food: The “Continuum of Sustainability” or A Paradigm Shift

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After spending September 2014 facilitating the A to Z of Agroecology intensive at Navdanya Bija Vidyapeeth, part of Vandana Shiva’s Earth University course work, the deep need to alter the conversation we are having when it comes to sustainability and creating a just food system has become all the more apparent and pressing.

This need came into focus in 2012 during my first visit to the Navdanya seed saving farm in Dehradun. It was an honour and inspiration to attend the launch of the Seed Freedom Campaign on the 50th anniversary of the publishing of “Silent Spring” by Rachel Carson and Navdanya’s 25th Anniversary with Navdanya’s farmers, staff, students, guest lecturers, and dignitaries.

The excitement and passion at Navdanya around seed sovereignty and food justice issues and the impact globalization and corporatization of the food system had a

difficult time finding a place back in Canada—where the conversation within the food justice movement doesn’t comfortably extend to a critique of capitalism.

During the formation of the Food Secure Canada just after the turn of the century, we were advocating for a “food sovereignty” approach to our work as a newly forming national organization. It is only in the last few years that “sovereignty” has become a more central aspect of our food systems conversations in “the west”. Many in the early years of our movement were focused on “food security” and on access. For others including myself, it was unacceptable to pursue access/food security at home at the expense of access/food sovereignty of the food producers elsewhere. With this perspective, a Canadian purchase of broccoli from Guatemala in January has an impact on the food security and sovereignty of Guatemalan farmers. And

so the purchase of off-season food from far away has a social justice dimension.

My life work has been transforming our food systems, primarily through reforming agriculture and supporting the development of the organic movement. My time as Executive Director at the Organic Council of Ontario allowed me to gain a deeper appreciation of the “on the ground” and “in the back rooms” realities we face in attempting reformation.

What I’ve learned in 20 years in this work, and most succinctly from the scholarship students at this year’s A to Z course, is the centrality of Justice. In order to achieve a just food system, we must acknowledge the social justice and human rights dimensions of the industrial food system. Conversations about a “continuum of sustainability” that I have shaped in my own work alongside respected and valued mentors, farmers, academics and business people now seem to me to be a distraction from the challenge of our time. We don’t have a “continuum” - we have two distinct paradigms.

We want to encourage a shift in practices to achieve a just food system. Transformation will not come over night, nor will it come through one approach. Every adoption of organic technique is an improvement over chemical reliance. Agricultural Economist Dr. John Ikerd, Professor Emeritus from University of Missouri, cautions that while we don’t know whether “organic” agriculture as it is being practiced in the west is sustainable over time, “we do know that agricultural as practiced today is not sustainable”.<sup>8</sup>

We have an urgent need to implement a revolution in our approach to food and farming- not simply reforms and “choices”. Nothing less than a paradigm shift is required if we are going to fulfill the mission of the organic movement.

This is not a critique of those pioneering spirits whose 18 hour days and life blood have been put into creating our organic sector as it looks today. The farmers and vendors who’ve built this grass roots movement on every continent remain heroes, and we ought to continue to support building their businesses and representing their interests as we move forward in this advocacy work.

This is not a critique of the 2% of Canadians who call themselves farmers- more than 90% of whom rely on chemical approaches to agriculture. Anyone still farming today is a potential ally in this conversation. Chemical farmers are told that their “modern technology” produces the “safest” food in the world, and that their regulators have their safety and ecosystem health at heart.

Food justice is unachievable within a society that refuses to measure the true impacts of our food choices and policies. This is a critique of building organic as simply a “choice” among choices, rather than shifting the conversation to the ecological imperatives that require an agroecological and not chemical approach. It is a conversation about food justice.

This is a critique of a movement giving up its revolutionary beginnings, its desires to transform a broken food system. When we settled on fitting organic production into an unjust food system, we let our children and our grandchildren down.

“We need to change our thinking first”, says Dr. Vandana Shiva, before we can truly change our practices<sup>9</sup>. We need to empower our organic pioneers to pursue the course of de-scaling the farm and reclaiming our seeds. We need to address the economic realities that continue to ignore ecological imperatives and entrench injustices. We must publicly support a just food system that can fit within those ecological imperatives.

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<sup>8</sup> Dr. John Ikerd, meeting of the Organic Council of Ontario with key agriculture sector leaders and government staff, March, 2011, Guelph ON Canada.

<sup>9</sup> Dr. Vandana Shiva, A to Z of agroecology lectures, September 30, 2014, Dehradun, India

Such an undertaking requires us to confront what organic farmer and advocate Nathan Carey calls a “Crisis of the Imagination”. We must not be stopped at the “practicalities” of shifting from chemical dependency to agroecology. We must begin with dropping what Lucy Sharratt of the Canadian Biotech Action Network calls our “first world conceit” of presuming we are here to “feed the world”<sup>10</sup>. We must, as Einstein suggests, give up the fool’s errand of attempting to solve the problems we face with the same level of thinking that created them. In the case of agriculture, we cannot continue to engineer our way out of the problems created by monoculture with more monocultural thinking.

Social justice impacts from the industrialization of our food systems spans the value chain, from producer to eater. Producers face multiple challenges including seed access, toxin exposure, a lack of capacity to choose production methods that invest in the farm ecosystem in pursuit of “yield” per acre, and economic insecurity. Retailers lack capacity to support localized food systems due to regulations that favour uniformity, “scale”, and costly “food safety” requirements. And eaters face all kinds of injustices from lack of affordable, culturally appropriate and accessible healthy foods, to concentration in the retail sector that extracts wealth from communities to centralized corporations.

When I started in organic agriculture in the 1990s, we didn’t have the body of literature in the world of peer reviewed, reductionist science to back our world view. In 2014, that is no longer the case. Independent scientists, the FAO, various UN bodies, numerous journals, and University researchers the world over support our conclusion that agroecology will feed the world. The new soils science lays plain the fallacy that chemical farming can be “sustainable”.

Various organizations, institutions, and grass roots campaigns, continue to make accessible and visible the ecological, economic, and social imperatives that require us all to demand and create a just food system, to confront a false paradigm of “better living through chemistry” when it comes to our food, and create a new paradigm in which agroecology and more broadly “Permaculture” is at the centre of our planning processes.

### **What is a Food System?**

A food system includes all the activities from production to transportation to distribution and consumption of food. Our food systems are shaped through the purchasing choices of a given market as well as through international, national and regional policies, trade agreements. We will speak of the “Industrial Food System” and the “Just Food System” in this paper as these descriptors best capture the underlying worldviews that shape the systems we have and that we strive to create.

The industrial food system is based on what is often called “modern” or “conventional” agriculture. Industrial approaches to agriculture apply factory thinking to the land, treat seeds and plants and livestock as “units”, and rely heavily on toxic chemicals to force nature to conform to its monocultures.

In an online handbook, The Food and Agriculture Organization of the UN (FAO) offers the following description of an industrial system as it relates to livestock:

“Industrial livestock production systems are associated with a concentration of animals into large units, generally concentrating on a single species, large volumes of waste material, high animal health risks, and less attention to animal welfare. An industrial type of production also occurs in small units operated by specialised smallholders as part of the mixed farming system.”<sup>11</sup>

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<sup>10</sup> Lucy Sharratt, *Canadian Biotechnology Action Network, Presentation at the Non-GMO Symposium, Ottawa Canada November 25, 2014.*

Industrial systems provide about one third of the total global meat production, and depend entirely on outside supplies of feed, energy and other inputs. As these systems are strongly market driven, they are less resilient to market upheavals. If not regulated vigorously, industrial systems by their design offer many opportunities to neglect or “externalize” their environmental and social costs.<sup>12</sup>

We did not end up with such a system out of malice or contempt for the public. Industrialization was, as Sustainability Chair at University of Guelph’s Dr. Ralph Martin describes, a response to society’s agenda to produce more calories. Industrialization offered a way to “free” the peasant from the toils of food production while creating a ready supply of food for a post-European War, famine weary population. The world’s love affair with “better living through chemistry” had only begun as the now well documented negative impacts of the wide use of agritoxins<sup>13,14</sup> had yet to surface. Chemical companies found “new” uses for wartime chemicals as herbicides and insecticides, as desiccants and fungicides with little or no regulatory oversight.

Ultimately, industrialization of our food systems arose from applying the economic “logic” of the factory to food production, which ignores a number of ecological imperatives. Such thinking is based on false assumptions, three of which we will touch upon in this article: the fallacies of efficiency, productivity, and safety.

## EFFICIENCY

Applying economies of scale thinking to agriculture ignores the interdependent relationships within the agro-ecological

system, and discounts a number of “multifunctional” benefits an “inefficient” farm generates that when recognized, dramatically shift one’s thinking about what is truly “efficient”.

The industrial food system, like all industrial systems, requires uniformity to function. Commodification of “inputs” – seeds, grains, livestock, and produce – shifts the relationship the farmer has with the farm and its output. With the specialization that is passed off as “efficiency”, segregation of farm activities turn what was historically feedstock into hazardous waste. For example, intensive livestock operations produce more manure and urine from crowded barns than the land can absorb as fertilizer, and the manure is a waste problem for the farmer. Feed requirements are so high under intensive confinement that grain must be shipped huge distances. And animals are shipped great distances to slaughter.

Even fruits and vegetable production in the industrial food model has the veneer of efficiency, but when we look a little closer, we can see a number of inefficiencies that are “externalized”: the costs associated with the mining and production of chemical fertilizers; the chemical development and production for various pests and diseases; the hybrid seed production system and the loss of seed biodiversity and resilient genetics; investments in mechanization; refrigerated trucking/ shipping system to move produce around the globe. This list doesn’t even begin to entertain the costs associated with healthcare for farm workers struck with agritoxin poisoning, cancers and neurological diseases, or the lost clean water resources as a result of run off and agritoxins in well water.

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<sup>11</sup> *Livestock and Environment Toolbox, Livestock, Environment and Development Initiative (LEAD) Animal Production and Health Division, FAO, 1999* <http://www.fao.org/ag/againfo/programmes/en/lead/toolbox/grazing/IndSyst.htm>

<sup>12</sup> Cees de Haan, Henning Steinfeld, Harvey Blackburn. **Livestock & the environment: Finding a balance. Commission of the European Communities, the World Bank and the governments of Denmark, France, Germany, The Netherlands, United Kingdom and The United States of America. (FAO and USAID).**

<sup>13</sup> *Ecological Impacts of Toxic Chemicals, Francisco Sanchez-Bayo et al, 2012.*

<sup>14</sup> *Poisons in Our Food: Links Between Pesticides and Diseases. Vandana Shiva, Mira Shiva, Vaibhav Singh, 2012.*

Measuring and documenting the impact of industrial food production is a challenge. Life cycle assessment approaches and ecological footprint approaches have limitations and variable utility for comparing production systems. A 2011 Canadian study by Lynch, Martin et al determined that 35% of total energy in food production is consumed before product leaves the farm gate and about 11% of total energy is used in transportation<sup>15</sup>. Energy use can be tracked across the entire food chain, including packaging, processing, distribution, storage, preparation and waste disposal. Other major energy users in the food chain are wholesale and retail, for services such as cooling and packaging, and processing- and the industrial food system's energy demands by users along the industrial food chain are shaped by the consolidation, economies of scale, and export-oriented public policy instruments.

Consolidation in the food system relies on uniformity of product, year round availability, cheap input costs, and control over food and distribution. Brewster Kneen wrote his warning shot in 1995 about the impacts of consolidation and the extent of control Cargill exercises over farmers in his impeccably researched book "The Invisible Giant" (2<sup>nd</sup> edition 2002, Pluto Press, out of print and available online). Of the decision to write a second edition, Brewster offered:

"Not only had the number of global corporate players shrunk alarmingly, but they have virtually eliminated competition between themselves through complementary strategies and business activities while at the same time forming joint ventures and partnerships amongst themselves, again to reduce the inefficiencies of competition."

A third edition written today would show even further consolidation and would track the land grab that has accompanied the increasing consolidation from Africa to Indiana.

Consolidation in the industrial food system deals with what is the true "inefficiency": competition.

In Canada, agriculture policy is driven solely by the goals of agri-business, not by broader societal goals or health outcomes or rural development policy or ecological imperatives. Such a shift in thinking, which echoed the Green Revolutionary zeal sweeping the other agricultural economies of the world, has led to an endless stream of export-focused policies at both the federal and provincial levels.

Canada's National Farmers' Union offers the following analysis: "Canada's trade oriented policy has succeeded in increasing trade, but this has not helped farmers. As trade increased, expenses and debt also increased and overall farmer numbers declined. Net farm income remained stagnant. The beneficiaries of the trade expansion agenda appear to be the sellers of inputs and the food processors who can now buy farm products cheaply on the global market, reducing their costs and increasing their profitability. The "efficiency" of this system is not passed on to consumers, as food prices continue to climb, but is instead captured by the ever larger and fewer global agribusiness companies involved in buying, selling and processing."<sup>16</sup>

In Canada, research dollars and export assistance from government is given to projects like the one described at a Finance workshop for agriculture in the Ottawa area in February 2013. This "showcase" project developed beef genetics for the Chinese market using Canadian genetics bred to be fed Canadian grains- exporting the raising and grazing to China along with our semen, our seeds or export grain, our chemicals, and our pharmaceuticals- displacing local proteins, and reducing biodiversity by wiping out local "inefficient" breeds in favour of the new "miracle" cattle.

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<sup>15</sup> *Carbon and Global Warming Potential Footprint of Organic Farming, Report to Market Development Working Group, June 2010, Derek Lynch1, PhD, Rod MacRae2, PhD, Ralph C. Martin1, PhD 1Organic Agriculture Centre of Canada, NSAC, Truro, NS; 2Faculty of Environmental Studies, York University.*

## PRODUCTIVITY

The Illusion of “productivity” within the industrial food system stems first from the declaration that only the sale-able portion of farm production has economic “value”. Industrial food systems favor uniformity and require monocultures in order to achieve the “economies” of scale and mechanization that are the hallmarks of industrial systems. These monocultures eliminate the capacity of farmers to work with intercropping, cover cropping, and beneficial insect habitats as part of the farm system. And since the worldview doesn’t value what is not sellable, the nutrition for the soil or the farmer or the community is not “productive”, the habitat providing both pollinators and predators of “problem” insects has no “productivity” metric, and so on.

When the unit is the farm, decisions on management approaches are based on perceived benefit and risk at the farm level. Distortions from supply management to consolidation to reduced access to shipping and primary processing that result from “trade liberalization” policies further entangle the producer in a downward economic spiral that now sees the chemical/ seed cartel rake in billions annually while farmer debt in Canada has skyrocketed to \$78 billion in 2013 according to Statistics Canada.

Industrialization favors uniformity and monocultures. And so the private-public nature of agronomic research ensures that virtually all research (save 2 rounds of Science Cluster Funding for organic research) investment is in hybrid, GMO, chemical based, monocultural, yield and processing-oriented crops.<sup>17</sup>

Industrial food systems are only “productive” if one externalizes the costs: “The large food

companies’ failure to internalize all the food production costs creates negative externalities and economic deficiencies in the food market. Government regulation to-date is insufficient to stop the externalization of costs. Poor eating habits of the general public promote such market failures and are controlled by misinformation, advertisements, and unhealthy foods.” says Steier in her 2011 paper.<sup>18</sup>

The industrial approach to food production ignores nutrition and sustaining practice and focuses exclusively on “yield”. Its reliance on monocultures means that nutrition per acre is sacrificed for yield of salable crop – which increasingly is corn and soy and canola for industrial processes, feed and fuel. The “Green Revolution” displaced traditional nutritionally dense crops with commodity crops resulting in less, not more, food security in developing countries. The new monocultures were less productive in terms of food production even if “yield” for a given cash crop may have increased.

Add to this “productivity” myth the increased costs for seeds, fertilizers, and the agritoxins the new seeds were bred to be dependent upon, and the new phenomena of rural farm debt further disadvantages the industrial farmer in all regions-global north and south.<sup>19</sup> Industrial food system proponents focus on “productivity”, yet farm profitability is on a steady decline.

Farmers in the US and Canada are forced into ever bigger acreage with monocultures grossing only \$700 Cnd/acre the path to profitability becomes scale. These farmers often have off-farm income, and rely on insurance payments or in the US, on the Farm Bill subsidies, to make this “productivity” model work economically.

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<sup>17</sup> *Farmers, the Food Chain and Agriculture Policies in Canada in Relation to the Right to Food, Submission of the National Farmers Union of Canada to the Special Rapporteur On The Right To Food, Mr. Olivier De Schutter, Mission to Canada, May 2012.*

<sup>18</sup> *Gabriela Steier, Externalities in Industrial Food Production: The Costs of Profit, 3 Dartmouth Law Journal 9, 163, Fall 2011.*

<sup>19</sup> *The Global Industrial Complex: Systems of Domination edited by Steven Best, Richard Kahn, Anthony J. Nocella II, Peter McLaren, 2011 p 173.*

## SAFETY

The Illusion of “Safety” within the industrial food system focuses on a narrow view of health. Measured by what kills us today, and not by what is truly safe for consumption, our regulations are based on approaches to food and nutrition that predate discovery of DNA. Attempts to “modernize” our regulations underway now in Canada are influenced by “harmonization” agendas that align our system even deeper with the US system. Our understanding of food safety is further impeded by using arbitrary designations like “GRAS” status for novel foods like the products of genetic engineering (GE) – so we are not even looking for adverse effects in the approvals systems for new pesticide applications, renewals, and for novel foods like wheat bred through mutagenesis and Genetically Modified Organisms (GMOs) that are the product of GE.

Dr. Ann Clark, founder of the University of Guelph’s organic agriculture program, has been a staunch critic of Canada’s Governments continuing to hand off responsibility for assessing safety to companies who produce the food rather than demand peer reviewed, transparent, independent science to be provided for rigorous review. Her colleagues across Canada agree.

“When it comes to human and environmental safety there should be clear evidence of the absence of risks; the mere absence of evidence is not enough.” Conrad Brunk, Co-chair of the Royal Society Panel.<sup>20</sup>

And yet regulation – whether for pesticide registration, novel food experiments like GMOs and gene editing, and chemical use in the food system – favours ease of trade and scale-ability of food production systems over ecological, social, and economic imperatives.

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<sup>20</sup> *Royal Society of Canada, “Expert Panel Raises Serious Questions About the Regulation of GM Food”, press release, 5 February 2001.*

<sup>21</sup> *Policy Paper: When Antibiotics Stop Working, Ontario Medical Association, March 2013.*

## Costs of the Industrial-Food System

Barriers to achieving just food systems can be explained with the concept of “externalities”. Ecological destruction is a prime “externality” of the food system, in which the costs are not captured in the price of food produced. For example, the pressures of monoculture demand that farmers cultivate lands to the edge of their fields to extract every bushel of corn or soy, destroying the hedgerows that house the remaining biodiversity that is all but eliminated under monocultural production. Another example is the lost seed diversity that accompanies a globalized food system. Over millennia farmers have saved seeds and developed localized varieties of plants. Commercialized seed production and hybridization reduce the variety within a given plant species being grown, and the bulk of the commercial seed available 100 years ago.

In Canada and the US, increasingly we find our populations overweight and under-nourished. Nutrient-deficient foods ship and store well, and profits for processed foods are the backbone of the industrial foods system. Like India, diabetes and other chronic diet-related issues are on the rise in North America.

Anti-biotic resistance is a third major cost of the industrial food system. The Ontario Medical Association in 2013 released a paper called “When Antibiotics Stop Working”, in which the physicians’ organization condemned broad spectrum antibiotic use in livestock production. Evidence from studies around the world led the organization to conclude that human health is threatened by industrial agricultural practices.<sup>21</sup>

Lost biodiversity of seeds, soils, livestock, and whole ecosystems is the inevitable result of monocultures that take huge tracts of land and place them in a handful of crops, managed with pesticides and chemical fertilizers. Our food and our culture is lacking for this loss:

“The privileging of uniformity over diversity, of the quantity over quality of nutrition, has degraded our diets and displaced the rich



biodiversity of our food and crops. It is based on a false creation boundary which excludes both nature's and farmers' intelligence and creativity. It has created a legal boundary to disenfranchise farmers of their seed freedom and seed sovereignty, and impose unjust seed laws to establish corporate monopoly on seed."<sup>22</sup>

## JUST FOOD SYSTEM

Around the globe, food systems are emerging that seek to infuse justice and equity. A just food system is a response to failure of monocultures. It applies systems-thinking vs. Reductionist, individuistic thinking to the problems of agriculture. A just food system rejects commodification and industrialization. Emerging food systems are putting the "Culture" back in an Agriculture that across the globe has been convinced it is an agribusiness.

In a just food system, the "systems-based approach requires a diversity of voices in all policy development, and emphasizes the values of interdependence, ecology, health and justice over those of profit and individualism. It also demands an independent research base for policy, to take into account the 'externalities' which are currently ignored in food systems cost-accounting."<sup>23</sup>

### **The Promises of a Just Food System: RESILIENCY, DIVERSITY, and JUSTICE**

"Resetting the Table: A People's Food Policy for Canada" is the result of a collaborative process in which hundreds of people devoted thousands of volunteer hours to create a food policy that genuinely reflects the perspectives of more than 3,500 people across the country. Food Secure Canada drafted a policy that would help achieve the organization's goals of achieving food justice.

### **The promise of "Resiliency"**

Food systems that are adaptive, self-reliant, and collaborative provide resilient foundations for communities that currently depend on the flow of international cargo to meet basic needs. Decentralization of distribution, ownership, processing, and sales within a given food system (from the trade of seed and farm inputs to consumer goods) improves resiliency by ensuring more players along a given value chain have their needs met. Localized production and distribution shifts from a "race to the bottom" commodity-focused agriculture to a self-sufficiency and "trade the leftovers" approach.

In terms of agroecological systems, the UN sees this approach as a "way to improve the resilience and sustainability of food systems", and acknowledges that "agroecology is now supported by an increasingly wide range of experts within the scientific community" and international agencies.<sup>24</sup>

### **The Promise of "Diversity"**

Currently the dominant food system has a very limited view on what is valued and valuable in an agricultural system, and monocultures are favoured over polycultures. Diversity of function as well as form is central to a just food system, and more than "yield" would be recognized in a just food system. Multifunctionality is one way emerging food systems are supporting the valuation of diversity. Werner Hideger writes that "the concept of multifunctionality emerged as an argument for including "non-trade concerns" in the negotiations of the World Trade Organization (WTO) on agriculture". Further, he states that this concept "embraces a set of non-market benefits that constitute potential sources of market failure and provides a theoretical argument for government intervention".<sup>25</sup>

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<sup>22</sup> Dr. Vandana Shiva, "Seed Freedom: A Global Citizen's Report", Navdanya, October 2012.

<sup>23</sup> "Resetting the Table: A People's Food Policy for Canada" Food Secure Canada, April 2011.

<sup>24</sup> "Report submitted by the Special Rapporteur on the right to food", Olivier De Schutter, 16th session, agenda item 3 of the Human Rights Council.

## The Promise of “Justice”

A just food system values food sovereignty – not simply food security. We cannot achieve a secure food supply that doesn’t respect the

Indigenous food sovereignty is central to achieving food justice, and may be the most contentious aspect of the move toward achieving the transformations communities around the globe seek. The People’s Food Policy Project Discussion Paper on Indigenous Food Sovereignty states:

“In contrast to the highly mechanistic, linear model of food production, distribution, and consumption applied in the industrialized food system, Indigenous food systems are best described in ecological rather than neoclassical economic terms. In this context, an Indigenous food is one that has been primarily harvested, cultivated, prepared, preserved, shared or traded within the boundaries of their respective territories based on values of interdependency, respect, reciprocity and ecological sustainability. Indigenous food systems are the most intimate way in which Indigenous peoples interact with their environment, and are maintained through active participation in traditional land and food systems”.<sup>26</sup>

In order for this food system to function, vast tracts of land are required to be kept in wilderness. Indigenous “farming” systems like wild rice cultivation, mushroom harvesting, and berrying in the forests and brush lands needs to be recognized as land management and not mere opportunism. And activities of settlers on lands unceded or guaranteed through treaties that impact migration, forest cover, river integrity, and generally pollution-free environments directly threaten indigenous food systems.

Government and corporate accountability play a role in addressing food systems inequities.

“Achieving the goal of a participatory, ecological, and just food system that provides enough healthy, acceptable and accessible food for all requires open, democratic, and transparent governance processes. These processes will acknowledge current barriers to participation and strengthen mechanisms to overcome them. Recognizing that the food system is an interactive, interdependent web of relationships, it is necessary to engage government at all levels, including current municipal, provincial and federal decision-making processes, as well as international and global forums.”<sup>27</sup>

Just food systems are organized for community health and well-being, not corporate profit:

“All food policy needs to be grounded in an integrated analysis of the food system in its entirety. This is to ensure that solutions address root causes and avoid creating further challenges due to silo-based thinking. An example of food systems analysis can be found in the cross-fertilizing approach of the Region of Waterloo’s Healthy Community Food System. Work has included building capacity to link local farmers to local consumers, local policy development, cultivating partnerships to ensure access to healthy food, the creation of a food systems network and of “A Healthy Community Food System Plan.” Outcomes include provisions to protect agricultural lands, to ensure farm viability, and encourage neighbourhood markets and community gardens in urban areas. The Region also works in schools, workplaces and with a myriad of community partners to ensure access to healthy food.”<sup>28</sup>

These promises address concerns in other areas of social justice action, from poverty eradication to ecological stewardship to racism. Ensuring that social scientists include food in their lenses is crucial to achieving a just food system. Health, for example,

<sup>25</sup> “On the Economics of Multifunctionality and Sustainability of Agricultural Systems”, Werner Hediger, *Agricultural and Food Economics*, Swiss Federal Institute of Technology, Zurich, Switzerland, October 2004.

<sup>26</sup> “Discussion Paper #1: Indigenous Food Sovereignty”, *People’s Food Policy Project*, Food Secure Canada, 2010.

has ten times the budget in Ontario as does agriculture. Health policy that reflects the food dimensions of health and not just sick care is also essential to move us towards food justice.

### **Challenges of Building a Just Food System**

As with many social justice projects, building a just food system is not without significant challenges. International trade agreements and monetary policy play an incredibly powerful role in how food systems are shaped. Agencies with immense amounts of non-transparent power from the World Trade Organization to Codex Alimentarius to the International Monetary Fund shape policies that impact the economics of moving products around the globe. Market protections that support food sovereignty interfere with corporate profitability.

Post-harvest handling and getting food to market present additional barriers for food producers and farmers. While the bulk of the food waste in North America happens after the retail purchase, storage and basic processing infrastructure is missing in India that leads to otherwise quality harvests going to waste before foods can be consumed.

Lack of women's rights internationally deeply impacts food justice. As writer Raj Patel said at the 2010 Bring Food Home Conference in Ontario, Canada, if we are serious about the business of ending world hunger we would turn our collective attention to emancipating women. He argued that, when women have control over their reproduction and over the products of their own farm and domestic labor, "they don't let their children starve"<sup>29</sup>. While women have historically done the

bulk of the seed saving and selecting work in many cultures, according to Javier Carrera<sup>30</sup>, increasingly the fieldwork and the seed work is mechanized and centralized in labs.

Patents on life and the growing seed monopoly present a major challenge to justice within the food system. Prior to 1982, patents on life were successfully fought. That year, courts allowed the patenting of the "onco-mouse" in the US, and decision was made that "lower" life forms were patentable on some fairly tenuous grounds. The mouse patent was denied in Canadian courts in 1995 according to the Canadian Environmental Law Association.<sup>31</sup>

In Canada, the seed itself is not patented, but the genetic material that is "engineered" and created where no such DNA strand existed before, is patentable. In India, the patenting of life is not recognized. Rather than face a patent fee, farmers buying Bt cotton in India pay a "technology fee".

Patents and Plant Breeders' Rights extensions over the past two decades have completely shifted the landscape in agriculture, with a handful of companies buying up seed companies around the globe. New legislation that adopts UPOV 91 requirements favors corporations over farmers according to farm and civil society organizations in many countries including Canada, Tanzania, Ghana, and India.

### **Reclaiming our Food System**

Shifting the paradigm from monocultures to just food systems is truly everyone's responsibility. Food choices do matter, and building alternatives to industrial food models can be as simple as returning to

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<sup>27</sup> "Resetting the Table: A People's Food Policy for Canada" Food Secure Canada, April 2011.

<sup>28</sup> "Resetting the Table: A People's Food Policy for Canada" Food Secure Canada, April 2011.

<sup>29</sup> \*For more on the topic of shifting policy towards a just and sustaining food system, see the excellent SciDevNet article "Farming and knowledge monocultures are misconceived" by Wynne and Catacora-Vargas at <http://www.scidev.net/global/agriculture/opinion/farming-and-knowledge-monocultures-are-misconceived.html>

<sup>30</sup> Raj Patel, Keynote Address, Bring Food Home Conference, Peterborough Ontario, Canada, 2011.

<sup>31</sup> Javier Carrera, Lecture at Navdanya Biodiversity Farm, Dehradun India, September 2014.

<sup>32</sup> Canadian Environmental Law Association, *Intervener* Vol. 23 No. 3 July – September 1998.

the farmers' market, growing a garden, or participating in a co-operative. Personal food choices, however, can only go so far to truly democratize our food systems. We require the engagement of policy makers and commerce to reflect the realities of the food system and not just the profit motives of corporations.

Valuing food production in its full multifunctionality such that farmers can afford to make the choices that reflect the very real and measurable ecological imperatives we face. Climate chaos, geopolitical strife, and failing economies will put enormous pressure on our societies over the next many years. Seeing food as a tool for community resilience and economic development is simply good public policy.

Reclaiming our food system is a broader mission to reclaim our commons. Our land, water, seed, soils and the knowledge that combines these elements into the sustenance and joy of life are a collective heritage that cannot be privatized legitimately.

Communities are exploring the power of municipal and local politics to affect food policy. In Ontario, Canada, the last provincial election saw a coalition of urban and rural activists initiate a challenge to party leaders to take "Food and Water First" pledges. Across Canada Food Policy Councils like the one described earlier in the article are forming and developing food charters. Community gardens, seed libraries, and farm to school programs are all creations of localized, grass roots action that subverts the need for international policy by simply making the products of the multinationals irrelevant within the increasingly localized food system.

Ultimately, this paradigm shift to a just food system is dependent upon extricating the production and distribution of food from the capitalist economy and valuing food producing land, people, and resources as intrinsically and inseparably connected to society's well-being.





# Reimagining Sustaining Development: Towards A New Poetics of Thriving

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Sustainable development needs a new imagination of self and society along with many other familiar efforts and movements. In this contribution to our dialogue on this issue, I wish to share some poems, which can help us to re-imagine sustainable development and challenge to go beyond the status quo. I do not so much elaborate the meaning and implications of these poems rather offer these poems as invitations for explorations, self-critique and transformation of consciousness. We can begin with this poem about Dark Hope, which was written after my participation in an important international conference on "The Anthropocene" held at House of World Cultures, Berlin in January 2013.

## **Dark Hope**

You say there is no hope  
What is hope?  
What is its color?

Is it only white?  
Red, purple or blue?  
Is it also not black?  
Is it also not dark?  
Is there hope in darkness?  
Does hope fall from the sky?  
Do we have to keep our mouth  
Ready to suck the nipples of hope  
Or do we have to pray and work  
Love and meditate  
With light and darkness  
Relationship is the soil of Hope  
Soil and Soul dancing together  
Kissing each other  
With hope towards hope

Sustainable development calls a for a new time realization and here we can embrace the following poem on Deep Time which was also

written after my participation in the above conference in Berlin

### Deep Time

I am Time  
Deep Time  
Shallow Time  
Geological Time  
Historical Time  
Biographical Time  
You talk about me  
You find deep time in a rock  
Shallow time in a plastic  
You want to go deeper  
How can you touch me?  
How do you realize me?  
Make bridge  
Between Time in Life and History  
And the Deep Time?

Sustainable development needs a new art of renunciation and the following poem can be our companion here which was also written with the Berlin Conference.

### Sacrifice

You said  
Sacrifice is the foundation of life  
But is not sacrifice  
Linked to violence?  
Sacrificial lamb and sacrificial Christ?  
Christ the yogi of Love  
Becomes a Justification for  
Sacrificing Millions  
In the name of sacrifice  
We sacrifice women, children and  
Each other  
Religion of love  
Becomes a religion of sacrifice  
  
Sacrifice!

Gift of virgins  
Exchange of women  
Is this sacrifice  
Or renunciation?  
Renunciation is different  
A path of love and communication  
Let the violence of sacrifice  
Be transformed with the sadhana of  
Practical renunciation  
A new art of co-responsibility  
Exchange of gifts  
Exchange of selves  
An economy of Gift  
A politics of renunciation  
A spirituality of transformation

Sustainable development calls for a new mode of mothering communication and the following poem which was also written in Berlin can help us in giving birth to such a consciousness.

### Island Perspectives

1  
What would you bring to the island  
To island perspectives  
One brought a cat  
Another a rock  
Yet another a feather  
Oh traveler  
Courageous painter of questions  
What would you  
Bring to the island?  
  
2  
To island perspectives  
I would bring a boat  
An island is not just an island  
An island is also a relation  
A field of communication  
In the ocean to move in between and across  
The boat is our companion

It is not just a medium  
Nor just a passage  
The boat is our mother

To the island perspectives  
I would also bring my mother  
The mother within  
The mother without  
The other as mother  
The boat as mother  
The ocean as mother  
The world as mother  
The cosmos as mother  
Our islands becoming  
Motherly passages of communication  
Island perspectives  
Impregnating intersubjectivity and  
transsubjectivity  
Dancing together in a new yoga of  
transformation

Sustainable development wants each one of us to play a prophetic role and the following poem can help us in doing this as well as rethinking the prophetic mode itself which I had written after visiting the famous Monastery at Montserrat near Barcelona in Spain in January 2013.

### **Prophet**

Let prophet  
Come to a mountain  
Mountain to the prophet  
You are not so much a prophet  
You are a mountain  
The mountain in deep meditation  
Leaping to kiss the blue clouds  
Is there a sea in the mountain?  
Mountain in the sea?  
A prophet is a river  
In between the mountain and the sea  
A prophet is a river of patience  
Co-walking and co-diving with

Mountain, people and sea  
Towards a new dawn of life  
(Montserrat, Barcelona, Jan 17, 2013)

- 3 Sustainable development calls for a new realization of our relationship with fundamental elements of life such as air and water. The following poem which I had written in Brittany, France on the New Year's Eve, January 2013 can be a friend here:

Oh Wind!  
Oh Maruta!  
Oh Vayu!  
Whirlwind me  
From my bondage  
Carry me to the sky  
Bring me to the earth  
Help me to  
Build a sacred garden  
In Between  
A Mundo Imagial  
A garden of Life  
A School of Cosmos  
Where Stars Become Our Co-Laborers  
In a new art of creation  
Where Cross is a Circle  
Of Meditation and Confrontation  
Cross is a Tree of Life  
Buddha and Linga  
Meditate with the tree  
Vertical men, vertical women,  
vertical children  
Vertical meditation,  
horizontal impregnation  
Dancing with a new horizontality  
A New Horizon  
A New Door  
A New Window  
Leading our Mind and Heart  
Body and Soul  
To our white chambers

Of soul and world realization  
Many rainbows of animation  
Megalithic stones become a new algae  
Of cultural regeneration  
A New air of Earth Realization  
New Paths of Soul Energization

[For the 62<sup>nd</sup> birthday of Serge, a great  
seeker of humanity and a gift of Heaven  
and Mother Earth on his sacred birth day,  
Jan. 1, 2013]

In the above spirit, we also need to radically  
reimagine our location, life and death and in  
the following pome we are invited to dance  
with Krishna in Sahara while digging the  
well-springs of nothingness:

### **Dancing with Krishna in Sahara**

Dancing with Krishna  
In Brindavan and Dwaraka  
Have you danced with Krishna in the desert  
Have you brought him to Sahara  
Not only digging a well together  
But a grave  
Where Nothingness  
Becomes our ocean  
Of a New Co-creation  
(By the sea in Puducherry, June 28, 2014, 12  
noon)

Sustainable development calls for  
reconstituting our hunger, anger, being and  
becoming and the following two poems invite  
us these directions

I am hungry  
What are you hungry for?  
I am angry  
What are you angry with?  
You are a Bhikhu  
You are humble  
I am aggressive  
I want to be a Bhikhu  
A new hunger

A new anger  
A new humility  
A new enlightenment of life  
(On the train from Howrah to Digha,  
March 29, 2013, 3 PM)

### **Being and Regeneration**

Being  
Being Being  
Being Becoming  
Being walking  
Walking Being  
Being Meditating  
Meditative Becoming  
Being with Life  
Not only Being unto Death  
Being with Death  
Being with Death and Life  
Becoming with Life and Death  
Being and Becoming  
With Body and Spirit  
When Body is Broken  
Sadhana for regeneration  
A new tantra of reconstitution  
When Spirit fails to appear  
Being and Becoming  
Being and co-Beings  
Walking and Working Together  
Bottom up  
For a new Spiritual dynamics  
A New pragmatics of  
Self, Cultural and Spiritual Regeneration  
(Guest House, Pondicherry University, Jan  
31, 2014)

We can provisionally conclude this poetic  
journey of reimagining and transformative  
practice with the following poem about  
revolution, grace and transformation which  
was written during my participation in the 60<sup>th</sup>  
birth celebrations of Mata Amritanandamayee  
Devi in Kerala in September 2013:



## **Revolution: Greed, Grace & Transformation**

Revolution

Revolution around

Greed or Grace?

Mad for economic and technological  
revolution

Where is revolution of heart

Turning of consciousness

Can there be revolution

Without a movement

Mass and energy

Body and spirit

Soul and society

For a new revolution of

Grace and Gravity

Compassion and Confrontation

Ecology of Hope

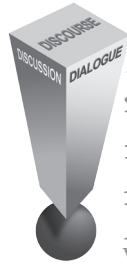
Moving together step by step

Towards a new science and spirituality of

Responsibilization and Transformation

(Written at Mata Amridananda Math,  
Vallikavu on the occasion of Amitavarsham  
60, Sept. 26, 2013 - 9:30 am).





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# Developing Responsible Managers for New Generation Organizations: Why Existing Business Education System Needs Humanistic Shift?

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## Abstract

The growing concern over more responsible business behavior has triggered corresponding debate on role of managers in shaping the modern organizations. While the last few decades focused on exploring the 'business ethics' dimension, the recent developments indicate a shifting emphasis towards 'responsible organizations and management.' Being a direct knowledge input link to the organizations, the role of business schools remains critical in shaping the knowledge-driven human responses that would in turn, help in developing the responsible organizations. However, a number of scholars have questioned the role of traditional business education in developing ethics, morality and humanism focused managerial mindsets. Interestingly, despite the variations across contexts, this problem appears to have great uniformity at the fundamental level globally. This article explores the issue of responsible management education and critically examines the role of current business education paradigm in accomplishing this. The article is based on qualitative research in responsible management education and builds on a critical review of the literature on this topic. It addresses two main arguments: first why there is need to shift the current priorities in business and management education framework; and second regarding how a humanistic management framework can complement the process of responsible management education.

## Introduction

A recent survey (PRME, 2012) on inclusion of responsible management issues in business and management education identified that establishing a justification for inclusion of such issue in a business school is one of the major challenges as often people question why should these issues be considered relevant for business. This shows how business education has grown developed and matured in an isolated world in recent past. The survey also identified that existing 'business function focused' mind-set of the faculty members along with the dominance of quantitative disciplines makes the task further challenging. Commenting on the situation, one respondent observed (PRME, *ibid*, p.23):

"...The focus of our teaching disciplines often competes with our ability to focus on what is important... If something doesn't help us teach the disciplines, it faces higher hurdles for getting funding, teaching slots, etc..."

This clearly implies that the business education system follows a cyclic approach where improvements often appear in terms of linking the elements of the cycle more efficiently than any attempt to change the cycle. The deep quantitative roots of the business management theory appears to justify everything in terms of end-results, which in most, if not all, cases are reflected in shareholder value. The process of improvements in business education often focuses on sharpening the education system to contribute more effectively towards the business goals. When Council for Excellence in Management and Leadership (CEML) recommended a partnership scheme (THE, 2001) whereby businesses could act as a broker to develop business school research agenda, a natural question emerged whether such interventions could help in changing the business behavior, which has fundamental orientation of 'generating, receiving and drawing' than 'contributing or giving'. If the answer is negative, a consequent question emerges whether we really need to promote

the education system that aims at catering to the accomplishment of only business goals through the teaching, research and extra-professional activities or should we move beyond and look into the higher objectives of how business education can help in balancing the socio-economic development for common good? Certainly, the involvement of the business in the management teaching and research helps in improving the relevance to a great extent but at the same time there also appears a need to align the perception of 'what is relevant' or 'what is good' in common interests. Without accomplishing the later, any improvements in the business performance or business education system are more likely to disturb the socio-economic equilibrium than balancing it.

While analyzing the current business education framework Gosling and Mintzberg (2003) questioned the role of current education system, which is more aligned to the functional management mindset and thus, creating a challenges in integrating the different managerial mindsets under different role contexts. This is quite an interesting debate, as being a human mechanical separation of the managerial role is not only challenging in integration of managerial roles but also detrimental to the overall performance potential of managers. However, despite these issues, the existing business and management education framework continue to move with 'status quo' of the industry-feeder role. Ghoshal (2005) explores the relationship between the management theory building and questions the role of current education system as it leads to the management practices that we often condemn. Amann et al. (2011) triggers this relevance debate by stressing the need for management education with focus on humanism. The changing global focus towards sustainable development has resulted in many global initiatives focusing on more aligned management and business systems towards global sustainable development agenda. Accordingly, the education system should also change towards the changing

industry focus. The emergence of initiatives like United Nations Global Compact and its' Principles for Responsible Management Education (PRME) are good indicators of how global management and its' education is likely to change in the future.

In view of the globally changing context of business and management education, the article touches two major dimensions. First, the article presents a new goal system for businesses as well as management education. Traditionally, the focus has been on overall performance, primarily in financial terms, and on rendering all structures, processes and cultures more effective and efficient. The approach can be labeled the "P" approach alluding to the predominant performance orientation. In contrast, this article posits that humanism in business and more precisely, human dignity, the "D," represents an interesting alternative. While continuing to ensure sound business logics in the core of companies, management and participants in corresponding educational programs are encouraged to understand the human element not as yet another resource to optimize and harvest, but as an end in itself. Maximizing human dignity in balance with financial goals ensures ethical legitimacy as much as a useful logic in preventing many of today's negative externalities of globalization and doing business.

Second, and beyond this invitation to expand the goal system, the article presents and critically discusses to what extent the concept of HUBS (humanistic business schools) can better supply the labor markets and firms with more responsible, effective graduates. It investigates how not just in selected areas, management education can and should change holistically. Business schools have long encouraged firms to be more innovative. This article presents solutions for business schools to 'walk the talk' themselves.

### **Why Responsible Management Education Needs Humanism?**

The term responsible management education is quite subjective and has different meaning

to different people and organizations. However, after the launch of UN Principles for Responsible Management Education (PRME, n.d.) there have been some significant studies focusing on uniform definition of the concept. PRME (n.d.) looks at responsible management education in terms of the education process integration of six principles: purpose of developing students with sustainable development values; inclusion of global social responsibility values in the education; developing framework and methods for responsible management learning; engaging in research on changing roles and responsibilities of the corporations; active corporate partnerships to change the paradigm of business education towards sustainability; and supporting multi-stakeholder dialogue to continuously strengthen the sustainability concern in business and management education process. Nonet (2013) focused on analyzing the business schools strategies in promoting responsible management education and presented a framework for defining the responsible management in the context.

Laasch and Conaway (2013) looks at responsible management as combination of sustainability, responsibility and ethics. Elaborating further these dimensions of responsible management, the authors conclude (Laasch and Conaway, *ibid.*, p.25):

"Responsible Management assumes responsibility for the triple bottom line (sustainability), stakeholder value (responsibility) and moral dilemmas (ethics)"

Analysis of this approach clearly establishes that both the attitude towards the sustainability and responsibility towards stakeholder value depend on the ethical choices at individual level. Different people may perceive the sustainability and responsibility at the different levels, depending on the individual concerns towards larger human values and the common good cause. This is also quite evident that most of the issues in balancing triple bottom-line indicators i.e. people, profit

and planet, are linked to how do we see the impact of our actions in the long term (Tripathi et. al., 2013). The one possible approach to develop the responsibility and sustainability concerns in management actions is to view the larger picture by looking beyond the conventional business environment analysis and linking the long-term impact on external stakeholders to the management decisions of organizations (Tripathi, 2007). The human values or humanism orientation helps in not only establishing this link but also in making this as the organizational culture and thus, leading towards development of responsible organizations. However, this requires a complete shift from the 'number focused' to 'impact focused' organizational thinking with concern towards the long-term stakeholder interests.

Many scholars have argued in favor of more human values focused humanistic business and management education. This school of thought has emerged globally with scholars contributing with research on positive impact of humanistic management practices. In India, the case of human values focused management was raised long back with establishment of Management Centre for human Values at Indian Institute of Management, Kolkata and subsequent publications stressing the human values focused management (Chakraborty, 1990; Chakraborty, 2003). Later the Indian human values management thoughts found a great support through other scholars (Sharma, 2006; Sharma, 2013) linking the philosophical thoughts to the management knowledge framework. Tripathi et. al. (2013) related the Indian philosophical thoughts to the responsible management framework with emphasis on humanistic concerns in the managerial decisions.

While distinguishing between self-based 'heroic management' and collaboration based 'engaging management' Gosling and Mintzberg (2003, p.8) emphasize on the need for human values focus:

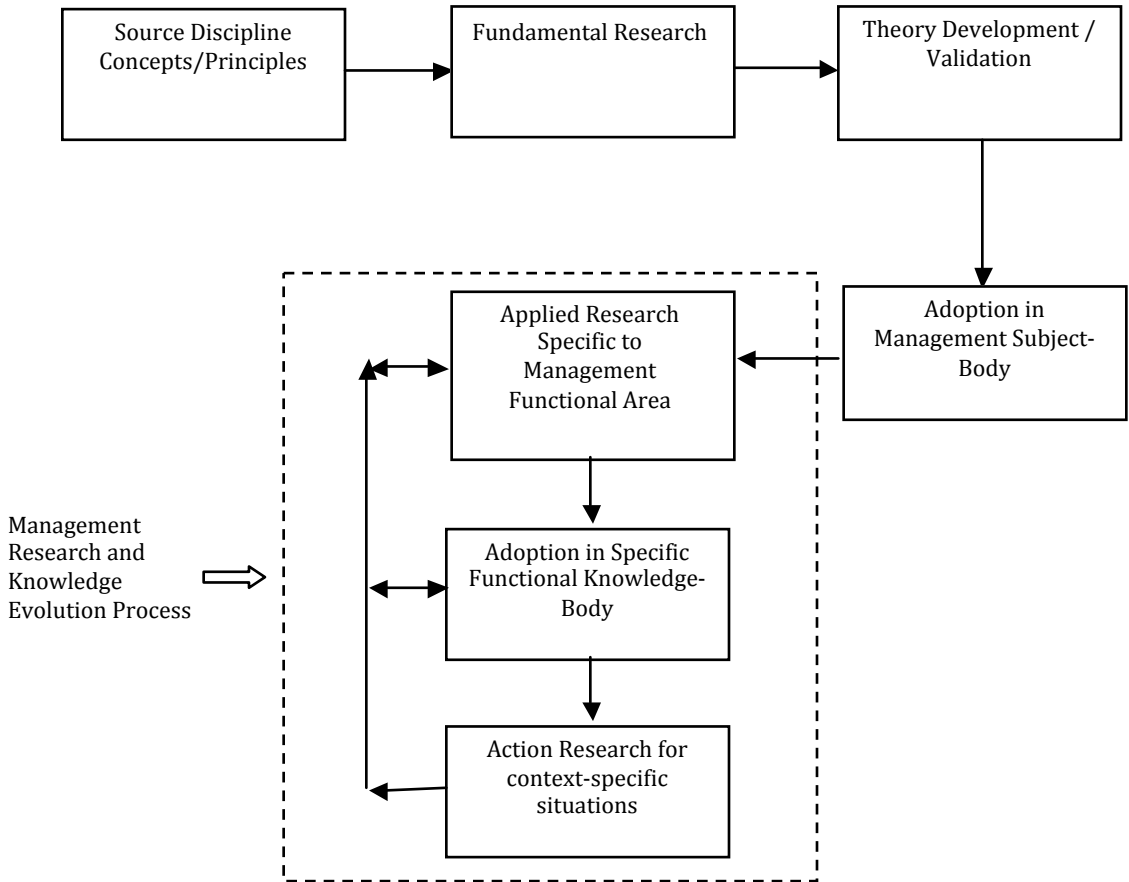
“..To manage is to bring out the positive energy that exists naturally within people. Managing thus means inspiring and engaging....rewards for making the organization a better place go to everyone. Human values, many of which cannot be measured, matters...”

The concerns and action towards the human values naturally helps in sparking the positive energy in the organizations, which is a critical element in developing a responsible organization. This is also implied that the education towards human values focused management will focus on the common-good paradigm in terms of impact but at the same time the pedagogical issues must address the individual learning to develop capacity for humanistic managerial analysis. Focusing on this, scholars (Amann et al., 2011) challenge the current business education framework both in terms of content and pedagogy; and suggest for change in business problem analysis paradigm. For example; we often focus on profit and growth but in the process we forget about the cost of profit to the society in an assumption that it is not our business and this brings isolation from the real world. Could we really be effective, responsible and sustainable with such a short-termism? Certainly more focused and deeper interventions are required to minimize the greed impact of our management education. The initiatives like Giving Voice to Values (Gentile, 2010) and Humanistic Management Network (Humanet, n.d.) are some significant academic responses in this direction. With more and more efforts to promote sustainability driven responsible management education, the humanistic management is likely to contribute further.

### **How Can we Connect Responsible Management Practice to Education?**

Scholars (Laasch and Conaway, 2013, p.27) conceptualizes the responsible management practice as a superior version of the existing management practice and thus, stressing the need for improvements in the existing management practices in terms of more

focused environmental, social and economic sustainability. Now a fundamental question arises whether the purpose of management education should be to ensure 'transition from existing to responsible' or only to maintain the continuity of the 'practice-knowledge cycle' (Tripathi, 2012). Looking at the need for the change one may agree that the focus should be both to bring improvement as well as to maintain continuity but this appears to be not quite a simple task. When we look into the nature of knowledge creation process in the existing business schools, it reflects that we are more in recycling the knowledge. Our research aims more to contribute towards performance improvement than questioning and refining the meaning of the 'performance' and, therefore, the 'status-quo' continues and continuously celebrated. But can we continue with the same approach and aspire to develop system for responsible management education?



**Figure 1: Knowledge Evolution between Source Discipline(s) and Management** (Source: Adopted from Tripathi, 2012)

The business and management research witnessed a significant shift in post 1955 period when the Ford Foundation questioned about the quality of business education in the United States of America (Khurana, Kimura and Fourcade). This can be considered as beginning of the too much scientific focus in

the management research. As the economic aspect of the research was more important for the larger academic community, scholars accepted and encourage the scientific analysis approach. This trend continued to grow and gradually expanded globally due to pioneering nature of management knowledge

evolution in the United States of America. It is difficult to say whether this affect has been good or bad but one thing is sure that this contributed to significant shift from the 'context' to the 'process' in the management research.

The process of knowledge creation in the different disciplines is explained by Elster (1983; as cited in Ghoshal, 2005). Being the multi-disciplinary area of study, the nature of knowledge evolution is quite complex. Ghoshal (2005, p.76) explains how too much focus on testing the truth based on partial analysis and unbalanced assumptions makes gives rise to theory dominant managers who are far from the reality. However, to avoid the extra theory dominance in the practice of management, the generated knowledge can be more aligned to action research and experiential learning (Figure 1). The innovative and creative research linked teaching tools (Sharma, 2009; Cote, Goodstein, and Latham, 2011; Tripathi, 2013) could be quite significant in changing the paradigm by balancing the academic rigor with relevance of the knowledge being created. Further, the management literature indicates that management knowledge building is quite context-specific and cultural contexts have many things to contribute (Tripathi, Amann and Kamuzora, 2013).

Another important dimension is related to the culture of the business schools. This culture appears to be deep routed in the problem of existing research-orientation of the business schools. The role of accreditation agencies also under question because the accreditation process requirements also emphasize on recycling of what is going on instead of bringing the paradigm shift. So

the faculty members working in the business schools more operate under governance and performance pressure than academic and knowledge evolution pressure. Under such a situation can we fairly assume the positive role of existing business education in promoting the responsible organizations and managers? There needs to be change in the existing framework of management education but who will risk this, is a million dollar question. However, these challenges are more due to deviation in the business education system and a human values focused management education framework is likely to contribute more effectively towards responsible organization and management development.

### Conclusions

The increasing focus on sustainable development has challenged the business schools to design and deliver the relevant management education, applicable to the current global development needs. However, studies indicated that the current framework of Anglo-Saxon dominant business education often promotes standardization and ignores the context specific requirements and also the knowledge. Article also traced that the current framework of the business education is too mechanical in nature and thus, often far from the reality. By linking the different literature, it was found that the current business education framework requires a complete shift from existing approach and culture of preparing the conditioned minds under excessive theoretical influence. To change the system, a humanism driven shift is suggested in the existing system, as human concerns remain at the core of all the responsible management education issue.

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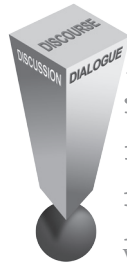
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**3D...**  
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# Fostering Cosmic Connectivity to Facilitate Enlightened Embedded Leaders

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*Everything in the universe is struggling to complete a circle,  
to return to its source, to return to its only real Source, the Self.*

– Vivekananda

*This is the Lord of all, the Knower of all, the Inner Controller.  
This is the Source of all, the beginning and end of all beings.*

– Mandukya Upanishad

(In Living at the Source, Yoga teachings of Vivekananda, Myren A., Madison D., 2003)

## **Fundamentals - The Tale of Our Dynamic Evolution Context**

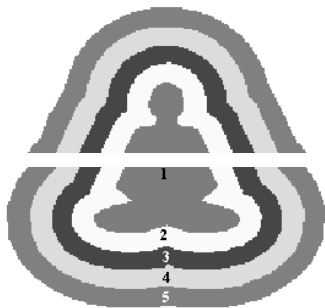
The human being is an expression of the biosphere. We are the self adaptable evolutionary agent of life on earth, the

organized carbon based biochemistry we are familiar with. The biosphere transforms, under the stimuli of energy, chemical level potentials into information dense biological organisms.

Each layer of organization integrates the previous one with a higher density of information, scaling up the information processing capacity as mirrored by the Pancakosa model.

Five Kosas:

(Yoga - Its Basis and Applications, Dr. H. R. Nagendra, S-VYASA, Bangalore, India, 2011 version)



### **Panca Kosas: Five-layered Existence of Human being**

(1) Annamaya Kosa, (2) Pránamaya Kosa, (3) Manomaya Kosa, (4) Vijnánamaya Kosa, (5) Ánandamaya Kosa.

Annamaya kosa is the physical frame which is the grossest of the five Kosas.

In Pránamaya Kosa, prána is the life energy, from which even the gross annamaya Kosa comes out.

In Manomaya Kosa, manas (mind) is the source of everything. This is the aspect of one's personality wherein the mind carries on its different functions such as perception, memory and ego.

In Vijnánamaya Kosa, from the Vijnána (knowledge), the entire creation has happened and that could be the final reality.

Ánandamaya kosa - the bliss layer of our existence. This is the most subtle aspect of our existence which is devoid of any form of emotions; a state of total silence - a state of complete harmony, and perfect health.

We witness this emergent complexity evolving from carbon chemistry (annamaya kosa)

to proto bacterial into prokaryote bacteria (pranamaya kosa), then cells developing organelle on their membrane [B. Lipton] to specialize their interactions with the surrounding, further collaborating in ever more complex cell colonies within multi-cellular organisms (manomaya kosa), who then evolve into biological species capable of pattern identification (vijnanamaya kosa).

From this signal processing intelligence emerges sound and behavior communication allowing for complex behavioral sequences to be remembered and reproduced. This behavioral adaptation and evolution started with primates repeating the same behavioral patterns of stone splitting and thunder fire safekeeping for a million years, slowly facilitating the development of the cortex with cooked food. The energy previously used for the digestion of raw food allows the scaling up of the central nervous system with the NeoCortex brain development two hundred thousand years ago. With this reflective processing power emerges language that allows new roles, tasks, creating a social order more subtle and efficient than the biological pecking order. While this language capacity creates a new layer of interactions and collective intelligence capable of processing higher density and complexity of information, the human collective peak experience (anandamaya kosa) crystallizes in myth, enabling the transmission of those peak experiences through culture.

This myth building emergent property of language and storytelling creates an opening for the transmission of individual transcendental experiences bringing the direct vision of an elevated state of consciousness processing cosmic scale patterns to the collective intelligence through the articulation of mythical stories.

This naturally occurred in human groups in Neolithic times as the Lascaux caves depict. One of those prehistoric art paintings from an estimated seventeen thousand years ago shows a man flying in spirit, identified by his

bird headed staff, in a trance state well alive with an erect penis, supposedly getting in contact with the spirit of the buffalo to bring his direct vision to the clan who needs the spirits advise for the hunt and survival.



*Lascaux's Prehistoric Cave Painting – France  
(These paintings are estimated to be 17,300 years old)*

At the scale of civilization development we witness the emergence of the mythical Rishis of Vedic time, the seers. They infused the fundamentals of civilization with wisdom of the highest perceptible order.

This property of the human being to consciously tune in higher patterns of organization is remarkable. The seer can access the very structure of this multiple interactions to experiment a Direct Vision that is then formulated through mythical storytelling to express the optimal trajectory through multiple choices and risks taking. This is valuable in any scarce resource situation or high risk decision as it is a direct perception of the ideal resonance at all scales of information processing capacity. From cellular levels, to individual destinies, collective achievements, global sustainability and spiritual evolution of the Biosphere; the choices appearing lead through a dynamic process of discovery and realization of the optimal behavior and trajectory. This revelation generates the most satisfaction and potential for higher orders of organization that then become a pattern of success for others to witness and emulate.

### **Recent Global Approaches in Management and Leadership**

## **Wisdom and Consciousness from the East – Dr. Subhash Sharma, 2013**

**Section I: Science and Spirituality** - Science and Spirituality combine to unravel for everyone to connect oneself, others, the world and the forces/ energies of the universe. When a human being becomes more aware of the sanctity of life, perceptions change and the invisible (unmanifest) becomes visible (manifest), silence becomes audible, ordinary turns extraordinary. With this spiritual and sacred dimensions, humanity has opportunity to transform the 'pre-programmed battlefield' (Fight model) to 'cosmic adventure playground' (Shunya model). In the past thinkers like Freud, Marx and Darwin provided intellectual legitimacy for the Fight model of human existence by their emphasis on violent sides of Individual, Society and Nature triad. Their thoughts and ideas deeply influenced the modern society. Time has come to move beyond this conflict oriented worldview to a new paradigm of 'shunya-shakti' model that takes a holistic and harmonic view of Individual, Society and Nature for holistic development of human beings and social institutions.

In the Chapter **Quantum States of Mind**

### **CONSCIOUSNESS - PERCEPTION (CP) MATRIX**

When we juxtapose the four levels of consciousness viz. waking state, dream state, deep sleep and turiya with three quantum states of mind viz. Ordinary Perception, Extra-Sensory Perception and Extra-Ordinary Perception, we get a 4 x 3 'Consciousness-Perception' (CP) matrix presented in Fig. 3.1.

In the CP matrix, combination of Transcendence and EOP is manifested in nirvana point experiences. This state of consciousness could be described variously as 'OM' state of consciousness, as there is a realization of "I am divine and you are divine", I am AUM - 'All Unmanifest & Manifest', you are AUM - All Unmanifest & Manifest.

While, “I am OK, you are OK” belongs to the realm of Ordinary Perception (OP), the echo of “I am divine, you are divine” comes from the Transcendence and EOP quantum state of mind. Using the metaphors of OK state, Oceanic state and Om state of consciousness, we can say that these three correspond to OP, ESP and EOP quantum states of mind in a step function, wherein jump from one quantum state to another is within the reach of human beings. The phrase ‘From OK to OM’ captures the transition of one’s mind from ordinary perception to extra-ordinary perception leading to the state of ‘Extended transcendental consciousness’ (Etc). At this EOP level, individuals display ‘charismatic creativity’ as well as ‘explosive creativity’ and are always bubbling with new insights, ideas and perspectives. Many paradigm shifts in science have also taken place as a result of EOP-Etc experiences. It may be indicated that science is largely locked up in the waking and OP cell of the CP matrix, though at times, scientists have created paradigm shifts as a result of dream experiences. In contrast to science, spirituality belongs to Transcendence-EOP cell of the CP matrix. While spirituality accepts science, science has yet to accept spirituality. This is because paradigms of science have yet to transcend the Waking-OP state of consciousness, while paradigm of spirituality accepts all the states of consciousness.

### **CP Matrix and Creative Flow: Cosmic Connectivity of Creativity**

The waking-state scientists are broadly three types:

- 1) Abstract thinkers who may draw their insights from their EOP capacity e.g. Einstein. Such insights can then be put to empirical testing e.g. general theory of relativity as an abstract formulation and still under empirical testing with respect to space-time curvatures.
- 2) Observational scientists e.g. Darwin was observational scientist and given the nature

his studies, the repetition of experiment is not possible.

- 3) Experimental scientists e.g. Mendel and his laws were derived on the basis of experiments.

Thus, waking state science could be ‘abstract science’, ‘observational science’ and ‘experimental science’. In contrast to this, ancient Indian Rishis paid considerable attention to other states of consciousness such as dream, deep-sleep and turiya. Their insights, revelations and observations were derived from these states of consciousness. Hence, Rishi-science had its own distinctive place. Further, they were able to extend the power of their sensory perception through meditational techniques and ‘mindscope’ and mind’s kaleidoscope. In case of science and scientists, such extensions of sensory perceptions are usually through technology e.g. telescope and microscope.

According to rishi-science, transcendence and EOP states facilitate the cosmic connectivity by establishing the linkage with cosmic consciousness. In fact, there are two routes to reach this state viz. route of meditation and route of darshan (direct-perception). The route of meditation is well defined with its own systematic discipline and procedures. The route of direct-perception (darshan) could be through opening of new doors as a result of a spiritual experience. Such experiences could also be transferred from one person to another e.g. Krishna gave ‘viswaroop darshan’ to Arjuna. Sometimes EOP experiences could be accidental as a result of confronting an extra-ordinary situation or event. Fig. 3.2 presents connectivity flow between cosmic consciousness and EOP state of mind.

### **Consciousness & Conscience**

Below we recall some notable distinctions

#### **Dr. T. N’Guyen, French Philosopher born in Vietnam**

\* conscience: the innate power of man to distinguish what is good and what is wrong.

\* consciousness: quality of one who follows the voice of his/her conscience, somewhat like loyalty.

### **Dr. H.R. Nagendra, Chancellor of SVYASA (University of Yoga) in India**

Consciousness has different layers and pure consciousness can not be changed. It is omnipresent - Absolute Reality, Liberation, Absolute Oneness.

Conscience is a capacity of discernment, the intelligence (buddhi). This is a layer of consciousness that is changing. You can kill your conscience (it is sometimes said).

### **Global Sources and Our References**

#### **Jaworski J., Synchronicity – The Inner Path of Leadership**

In his approach, J. Jaworski shares the story of his journey to a deeper understanding of leadership. Leadership, he discovered, has more to do with our being – our total orientation of character and consciousness – than with what we do. He argues that understanding the interconnectedness of all things and pursuing a deep commitment within that understanding will enable us to consciously take advantage of what Carl Jung called ‘synchronicity’ – ‘a collaboration between persons and events that seems to enlist the cooperation of fate’. Jaworski examines three fundamental shifts of mind that free us to experience synchronicity.

#### **Jaworski J., Source – The Inner Path of Knowledge Creation**

As he did in his classic *Synchronicity*, J. Jaworski once again takes us on a mind-expanding journey, this time to the very heart of creativity and deep knowing.

Institutions of all sorts are facing profound change today, with complexity increasing at a speed and intensity we’ve never experienced before. Jaworski came to realize that traditional analytical leadership approaches are inadequate for dealing creatively with the complexity. To effectively face these

challenges, leaders need to access the Source from which truly profound innovation flows.

Many people, including Jaworski himself, have experienced a connection with this Source, often when called upon to respond in time of crisis – moments of extreme spontaneity and intuitive insight. Actions simply flow through them, seemingly without any sort of conscious intervention. But these experiences are chance occurrences—ordinarily, we don’t know how to access the Source, and we even have a blind spot as to its very existence.

In an extraordinary wide-ranging intellectual odyssey, Jaworski relates his fascinating experiences with quantum physicists, cognitive scientists, indigenous leaders, and spiritual thinkers, all focused on getting to the heart of the Source. Ultimately, he develops four guiding principles that encompass the nature of the Source and what we need to do to stay in dynamic dialogue with it.

Jaworski illuminates the essential nature not only of visionary leadership but also of relationships, consciousness, and ultimately reality itself.

#### **Four guiding principles**

1. There is an open and emergent quality to the universe
2. The universe is a domain of undivided wholeness; both the material world and consciousness are parts of the same undivided whole.
3. There is a creative Source of infinite potential enfolded in the universe
4. Humans can learn to draw the infinite potential of the Source by choosing to follow a disciplined path toward self-realization and love, the most powerful energy in the universe

Jaworski describes the **stage IV leaders**, as enlightened leaders.

This leaders embody the characteristics and values of servant leaders, but have matured

to a more comprehensive and subtle level of development. They exhibit a capacity for extraordinary functioning and performance. At the heart of this kind of performance is a capacity for accessing tacit knowing that can be used for breakthrough thinking, strategy formation, and innovation, including envisioning and creating the kind of institution or society we desire.

**Stage IV leaders** believe that there is an underlying intelligence within the universe, which is capable of guiding us and preparing us for the futures we must create.

They combine their cognitive understanding of the world around them with a strong personal sense of possibility – the possibility of actualizing hidden potentials lying dormant in the universe, a view that carries with it the power to change the world as we know it.

Institutions guided by this quality of leadership, from line leaders to the very top, will flourish in the decades to come. Because of their success, these institutions will become living examples of what is possible in the face of accelerating complexity and high turbulence.

Operating from this new worldview, these living examples can play a major role in shifting the prevailing belief system.

Jaworski refers to the Indigenous science. This traditional science and art teach : all that exists is an expression of relationships – alliances and balances between energies, powers, and spirits.

Here is a short summary and comparison between modern science and traditional wisdom.

|  |   |
|--|---|
| Quantum theory stresses the wholeness of all phenomena and the interconnectedness of nature. | Indigenous science also holds that there is no separation between individual and society, matter and spirit, or each one of us and the whole nature, and that wholeness is inherent within all of life. |
|--|---|

|  |  |
|--|--|
| Bohm spoke of the implicate order, or enfolded order – an order in which the whole is enfolded in each part – as being a deeper physical reality than the surface, or explicate order, which is immediately perceived by our senses. | In a similar way, members of the Gourd Society wear necklace of mescal beads in which each bead symbolizes the cosmos and reminds them that each object is enfolded within the whole; indeed for those who wear it, it does enfold the universe and bring them in direct contact with all of creation. |
| In modern physics, the essential stuff of the universe cannot be reduced to billiard-ball atoms, but exists as relationships.  | Indigenous science teaches that all that exists is an expression of relationships – alliances and balances between energies, powers, and spirits.  |
| The leading-edge thinkers in physics suggest that nature is not a collection of objects in interaction but is a flux of processes.   | The whole notion of flux and process is fundamental to the indigenous science.   |

Pachamama is the word and concept that describe the earth/nature and the nurturing goddess of wisdom and spirit. When we have access to that interconnected web of being, time and space are irrelevant. We can see – remote viewing – and sometimes we can even communicate coming from this Universal Library.

On the path of introspection, we consider and experience

1. The world is not as it appears to us; the world is how we think and feel, it is how we are. The world is a mirror of our own mind.
2. The only problem lies in seeing others as the problem. What we consider as a ‘problem

with others' is actually an opportunity for growth, an opportunity to refine our view of the world and in the process explore and rectify hidden quirks of our own mind.

Jaworski refers to the U-process with 3 major stages or elements

1. Observe, observe, observe (+ listen, listen, listen) - This kind of intense observation might take days, or hours, or fractions of a second as in martial arts or sports
2. Reflect and retreat – allow the inner knowing to emerge = go to that place of deeper knowing
3. Act swiftly, with a natural flow

**With Dr. Subhash Sharma we refer to the O – Consciousness (Theory O).**

The purpose is to connect with the inner and outer sources, create this interconnection, start the dialogue and play with the Universe.

Here are the steps for an elaboration of Theory O:

|  |   |
|--|---|
| Step I: Look through the windows,<br>Step II: Enter through the doors<br>Step III: Walk through the corridors<br>Step IV: Board through the Boarding gate<br>Step V: Fly to galaxies of consciousness/ Fly through the milky way to experience Oneness | In Corporate context:<br>Step I: Look through the windows<br>Step II: Enter through the doors<br>Step III: Walk through the corridors<br>Step IV: Walk the talk in the Board room |
|--|---|

**Our Hypothesis and Working Paradigm**

We human beings can access those patterns of optimal organization and set them in resonance with our fields of activity. Our archaic capacity to generate myths and articulate them with our daily reality is a potential doorway for accessing those higher patterns of organization to generate an optimal trajectory for our activity.

Our mind can freely use the structure of the

archetypal mythos we are familiar with to express the deep unconscious knowledge or the transcendental knowing of the dynamic of a situation and its unfolding in the future. We may use our mimetic mind capacity to anthropomorphize dynamic patterns and relate with them, as has been done by countless cults and religions of humanity, gaining wisdom from this projected medium between us and cosmic consciousness. Drawing on Jungian archetypal psychology postulating that the outside difficulties we encounter are directly related with inside denials or blocks we refuse to confront, we propose to integrate the relation we experiment with the challenges of the organization we chose, or were chosen, to lead through the guise of the Corporate Deva. The Corporate Deva is the name we give to the Jungian archetypal form of a legal entity, this juridical responsible person evolving from our juridical modern consensual reality, embodied by a place and assets, and nourished by a collective unconscious develops a singular pattern from which emerges the conservative and expansion seeking properties of living organisms [B. Fuller]. We postulate that by entertaining a virtual perception and relation with the Corporate Deva as an archetype for the complex dynamic of collective unconscious and interacting processes with pseudo chaotic environment, the Leader enters a dissociative meditative state allowing his mirror neurons to fully simulate the Corporate Deva's anthropomorphized consciousness giving him a deeper insight, a D-Vision [S. Sharma], of the situation and it's challenges.

The Corporate Deva then invites the Leader in a deeper journey to meet with her Guru. The Deva's Guru stands for the highest conceivable organizational pattern that includes the Corporate Deva. By establishing a relation with the Guru, the Leader connects with transcendental knowing of the dynamics surrounding its organization and mimetically integrates functioning patterns relevant to his duty. The conscious realization of these integrations may come later through synchronistic events and choices met in the



stream of experiencing interactional physical reality.

“Cosmic Connectivity and EOP State of Mind: According to Rishi Science, transcendence and extra-ordinary perceptions (EOP states) facilitates the cosmic connectivity by establishing the linkage with cosmic consciousness. In fact, there are two routes to reach this state, route of meditation and route of direct perception (Darshan). The route of meditation is well defined with its own systematic discipline and procedure. The route of direct perception could be through opening of new doors as a result of spiritual experience.” [S. Sharma]

“When Cosmic consciousness rushes through an individual’s mind, a creative flow takes place.” [S. Sharma]

The objective of the workshop to foster Enlightened Leaders is to open those doors of perception: ordinary, extra-sensory, extra-ordinary perceptions.

The Corporate Deva is the Genius of the Organization. The Deva’s Guru is the Master.

Cosmic Consciousness is the Source, the pure Consciousness.

### **The Process**

To establish contact through Direct Vision with the highest actionable patterns conceivable and transforming this cognitive experience into measurable results can be farfetched. Still, once we accept that the experimenter judges his own experience and relevance to his perceived reality, do we realize that this progression in creativity and complexity is an intimate personal assessment soon reset as the new norm. The whole process may take some iteration before we become aware of the novelty generated and implemented.

Our process is inspired by Dr. Subhash Sharma’s OSHA/OSHE model. “OSHA/OSHE model of human beings [which] explains the use of these energies by human

beings in their day to day existence. OSHA Model implies four levels of existence defined by O: Oneness, S: Spiritual, H: Humanistic, A: Aggression/ Aggressive approach. OSHE Model also defines the same and add E: for Existential dimensions.” [S. Sharma]

We help the Leader step out of the aggression of problems and the energy of survival to connect with the energy of human values represented by the Corporate Deva who acts and speaks in the name of the human group at work. The Leader then ascends to the Guru level, with the energy of spiritual values. The energy of Oneness is the energy of divinity flowing from the Source.

We decided to test this process in a 24h intensive retreat workshop with the aim of reaching strong subjective intensity of experience for the attendants. This intensity experienced works as a conscious and subconscious anchor to suspend later critical deconstruction by the mind who cannot judge the cognitive experience, allowing for the intimate work with the Corporate Deva to act on subjective reality until quantifiable functional results could be identified.

This seminary is conceived as a deep knowing retreat according to J. Jaworsky, one of the three knowledge-creation environments essential for leaders of the new economy to gain the ability to sense and actualize emerging realities.

This seminary is a step by step journey suggested by Dr. Subhash Sharma:

From “Being Knowing Doing (BKD)” to “Universal Spiritual Consciousness (USC)”.

Through the “Joining of Heart and Spirit (JHS)” route.

And the “Consciousness Head Heart and Hand (CH<sup>3</sup>)” approach.

### **The process is a type of ritual**

A specific action, located in a given place and time and destined to connect us to the Divine.

Made up of a set of words, inspired and devoted attitudes and gestures, it is effective if done with a burning desire for union and complete presence in the 'here and now'.

It transmutes the profane's time into eternal time and creates achievements and spiritual configurations that will never be lost.

Make one's life a ritual means that everything we feel, think, say or do, is imbued with the consciousness of the Divine within us and around us, actually connects us to this presence and thus carries our entire life in a sacred space and sacred time: the time and space of the soul.

When we live every moment of our daily life as a ritual celebration, when we act in every moment as in a ceremony, we give back meaning to the most banal gesture, we link it to its roots, we 'bring it literally back' to the Divine : we return to God what belongs to him anyway...

Concretely

The examples are endless, since the art of living this ritual involves all the gestures of our everyday life and everyone needs to recreate it for oneself. (in *The Book of the Fathers, Le Livre des Pères*, 1992-93, J.C Genel & L. Thomas, Ed. des 3 Monts)

### **Workshop 1**

Stage 1 – Preparation (3 units in 90 minutes)

1) Building group coherence (30 minutes)

We all meet before 11:30am at the retreat place. An orientation tour and unpacking in the bedrooms later, we gather for a benevolent introduction and an initiatory lunch. The introduction gives room for each person to express how they are in the present, what they feel and what they believe or expect. "How am I ?" rather than going for identity based questions, respond to emotional inquiry about what I feel now, my energy, intuitive expectations, fears, beliefs, whatever you feel to share about your sensation here and

now. The facilitators, then the host, then the attendees speak in turns. We formally mark the opening of the workshop with all present agreeing on participating sincerely, in respect of their capacity, to the experiment and its goal: "Fostering Cosmic Connectivity to facilitate Enlightened Leader", presented and commented through a holistic Mind Map describing the whole process for right hemisphere global vision (30 minutes)

We further prepare with guided rhythmic breathing and elementary Pranayama to synchronize the breath and create a sense of collective unity as well as progressive centeredness. (30 minutes)

2) Practicing Osmotic Meditation (30 minutes)

The purpose of Osmotic Meditation [S. Sharma] is to stretch the subjective perception of self by shifting our own identity to being a metal ball, a mountain, an ocean...

Those perceptions can be scarce or generous, using different sensory channels, and generating specific kinds of emotions, or nothing perceived at all.

Those experiences satisfying curiosity are used for deepening the meditative trance state towards internalization and orientation in mental spaces. The professional guidance of those exercises facilitates the required meditative state to experience the presence of archetypes.

3) Co-learning and entering deeper meditative and trance state (30 minutes)

The participants comment and share their emotional states and discoveries, reinforcing their experience with other group members. The mindset focus is on non judgment, mindful welcoming, change of emotional states. This allows each attendant to practice benevolent listening of another being, an attitude essential to the vision quest.

**Lunch time – 1 hour**

Stage 2 – Basic: Vision quest of the Corporate Deva (3 units in 90 minutes)

### 1) Mapping the territory (30 minutes)

The participants draw a Mind Map (T. Buzan) of their organization and its interactions with the world, or missions, or challenges. They freely represent what is relevant for them in a colorful heuristic map of their perception of their organization. The format should be large to allow for an extended representation of the organization and of its missions and challenges. The canvas records the whole process as a Mandala, a Yantra, an Icon, an Arcane or any culturally significant pictorial representation of spiritual power for the participant.

### 2) Vision Quest of the Corporate Deva (2x30 minutes)

The vision quest starts from the state achieved at the end of the preparation stage. The participants work in pairs: one goes through the process of discovery and inquiry, acting as a radio reporter describing with most details his subjective perceptions of the experience while the other assist him in an imaginary live radio broadcasting studio by offering his full non judgmental attention committed to take short notes of what he hears and securing the audio recording. The radio reporter and assistant role-play stimulates the intensification of the experience as the reporter has to describe his subjective perceptions with chosen details to make its account lively and interesting to the audience. The fact that someone records the experience allows for deep focus in the description, with no need for rationalization, which stimulates non-conscious creativity and receptivity and opens a flow of perceptions, intuitions, extra sensory perceptions, ideas beyond the known. To explain novelty to a listening person activates our mirror neurons to simulate the understanding capacity of the listener and generates a pre-conscious feedback loop reinforcing our learning mechanism and preparing the reporter for deep insights later.

Describe your feet on the ground, the ground and everything around you in the most vivid details. Keep on describing and exploring until you find the Corporate Deva or the Corporate Deva finds you, then establish contact with the Deva and deepen the relation. The facilitator suggests to develop and pay attention to three kinds of intimacy:

- Physical intimacy by engaging extra sensory touch perceptions, by dancing, walking, eating or doing things with the Deva.
- Intellectual intimacy by discussing, debating, planning, viewing art, telling stories, joking, creating possibilities together
- Emotional intimacy by sharing in full trust the expression of feelings like saying “I feel such because of” with openness, vulnerability, acceptance, deep non judgmental listening, grieving, revealing wounds, compassion, generosity, weakness, passion, and so on.

The reporter leads the debriefing with the assistant and enriches his map with the pictorial presence of the Corporate Deva plus the symbols and information gathered.

The participants exchange position restating their roles and commitments. The facilitators guide through the process until both canvas are enriched with the representation of the Corporate Deva and the wealth of information related.

### **Refreshing the mind and feeding the body at 4pm – Initiation to Bhakti (30 minutes)**

Before eating fresh fruits, dry nuts and seeds while drinking warm water with light tea, the participants are proposed to make an offering to the Corporate Deva represented on the canvas. This is a very private moment with complete freedom to interpret. The facilitators invite to draw on personal resources of memory, imagination, family traditions, ancestral practice, or spontaneous act to manifest in gesture, subtle or grandiose, and intensify the respect and love the participant feel for what lays beyond the representation

on the canvas. This is the fourth kind of intimacy: Energetic or spiritual intimacy by experiencing Presence, prayer, ritual, meditation, appreciation, respect, dignity, being in the space of Love, communion, oneness, transformational process, radiance, serving higher-than-self principles.

### **Workshop 2 (4:30pm – 8pm)**

Stage 2 – Advanced

#### 1) Learning from the Corporate Deva (105 minutes = 2x50 minutes)

In team of two, the participants prepare for meeting with the Corporate Deva and deepening their relation and service to her. We state our intension and commitment to our role, as reporter and assistant. Guided by the facilitator, the reporter enters this state of meditative trance while contemplating on the truth beyond the canvas and takes refuge in his place of resource. From that point, the possibility is strong that the Corporate Deva comes to greet the participant. The facilitator still guides towards the garden with the high wall protecting the Corporate Deva in her complex environment from ordinary perceptions. The reporter describes the garden, what is new or different and what is consistent with the first exploration, then moves to the wall and describes the wall in minute details, then moves beyond the wall and meets with the Corporate Deva.

Share all four levels of respectful intimacy with the Deva: Physical, Intellectual, Emotional, Energetic, sharing each time more intimate and personal material. Pay particular attention in the Emotional intimacy part when the weakness or grievances may be exposed and secrets shared, previous to a deep sharing of Presence in the Energetic intimacy when the Deva restores the dignity of his organization leader. The participant may emerge as devotee of the Corporate Deva, discovering the energetic ecstasy of serving something greater than oneself.

Energetic or Spiritual intimacy of being present, being-with the other, praying,

doing a ritual, meditating, showing respect, dignity, nobility, communion, oneness, transformational process, radiance, holding space together, serving a superior principle together

The Deva guides the participant in her world, showing the organization and commenting on it, educating the leader on what is important and critical from the Deva's point of view.

The reporter leads the debriefing at his pace and enriches the canvas with the information and precisions on the organization and the Corporate Deva.

#### 2) Ascend to the Guru (105 minutes = 2x50 minutes)

The participants contemplate the Mind Map on the canvas, being in the presence with the intricate patterns weaving through and around the Corporate Deva. In teams of two, role playing the radio reporter and his studio assistant, state the intension and commitment to our role: reporting in clearest details to give the most vivid narrative of what we discover to the assistant who gives his deep listening non judgmental full attention to the story and take short notes of it to help with the clearest quality data at the debriefing.

The facilitator helps the participants center in their meditative trance state and access their personal resource place. We evocate the meeting agreement between the Leader and the Corporate Deva, then let the Leader/reporter get in contact with the Deva. The facilitator proposes light suggestion of traveling in imagination to a meeting place agreed with the Deva and remembering the four levels of intimacy experienced together: Physical intimacy - Intellectual intimacy - Emotional intimacy - Energetic or Spiritual intimacy

We let the leader describes what co-creation emerges with his Corporate Deva. Then once the Energetic intimacy is established, the facilitator suggests that the Deva guides him towards higher or deeper realms in search

of the Mentor or Guru of the Deva who has a broader perception and understanding of the world and the highest influence and mysterious power conceivable by the Deva. The facilitator suggests that the Deva and the Leader travel together on this path, crossing a threshold together, accelerated by a special vector to the abode of the Guru. Let the Deva introduce the Leader to his Guru. Let the reporter describe the meeting and the four kinds of intimacy shared with the Guru.

Thank the Guru and the Corporate Deva experiencing the four kinds of intimacy, then agree with the Guru on a protocol to meet directly. Take leave and return with the Deva all the steps back to your place of resource, thank your Corporate Deva with the four kinds of intimacy and re-orient to consensual reality space-time here and now to lead the debriefing with your assistant and enrich the Mind Map on the canvas with the representation of the Guru, its actions, information.

#### **Diner (8pm – 9pm)**

#### **Workshop 3 (9pm – 10pm)**

##### Stage 3 – Synthesis (60 minutes)

The facilitators start with an opening question: “How are you about your selves, about your organization and its challenges?” First reply the participants, then the facilitators.

Sharing their synthesis of discoveries with the group, each participant shows from the canvas the weak points, strong points, vital points, must do points of their organization, and share their vision.

#### **Night of deep sleep and unconscious integration**

#### **Workshop 4 (6:30am – 7:30am)**

##### Stage 1 - Dynamic Devotion and Self Love (90 minutes)

Yogic practices (asanas and pranayama). Neither competition nor comparison, the practice is adapted to the capacity and acceptance of the participants. It aims at waking up gently and connecting the body and mind with the here and now.

#### **Breakfast (8am – 8:30am)**

Sattvic breakfast to nourish the body and spirit for the day.

#### **Workshop 5 (8:30pm – 10:30pm)**

##### Stage 4 – Transcendence

(120 minutes = 2x60 minutes)

The participants chose their first role as reporter or assistant in teams of two. They commit to their duty of sincere vivid reporting of their exploration or deep non judgmental benevolent listening and note taking.

The leader/reporters contemplate their canvas, focusing deeply on the representation of the Guru and its influences on the patterns of their Mind Map and accumulated information.

With light guidance from the facilitator, a shared pranayama to tune in the meditative state, the participant consciously prepare for contacting the Guru to ask him the favor to bring them to the Source.

Connect deeply to the Source with emotional and energetic intimacy. Let the Source nourish and transform you, and transmit all you can to the assistant. Then turn around with the Source and behold the Guru, the Corporate Deva, the Organization and its environment. Channel the Source towards your Vision and describes all that the Source touches, transform, activate, transmute...

Become aware of the natural tendencies of the Source regarding the environment of the Corporate Deva, how it tend to flow and what pattern does it invite to shape. See the flowing potential of the Source that has not yet found a plentiful response from the world relating to your organization and its ecosystem. Describe as much detail as possible.

Direct the flow of the Source towards the potential of the Corporate Deva, the organization and its actors, the minute details of its functioning and see them animated in direct response to the Source and your desire. Go through the whole experience and

describe all to your assistant. Then Praise the Source, thank respectfully through the four kinds of intimacy and return to the company of the Guru, then your place of resource, then consensual reality here and now.

The reporter leads the debriefing, nourishes the canvas with the Source layer of information.

**Pause (30 min)**

**Workshop 6 (11:00am – 12:30am)**

Stage 5 & 6 – Synthesis and Assessment  
(105 minutes)

### **Synthesis**

Where are you / How are you now? What is the difference with the beginning? Where do you want to go now? What is next?

The facilitators take a benevolent coaching posture, mostly reformulating and reframing toward a measurable objective. The aim is to give traction to the mind map material and transfer some of its content into initial physical action measurable in a short time.

### **Assessment**

An important part of this test workshop is the assessment of change and visionary capacity by the participants. Following are five qualitative questionnaires we will use to discern the quality of the experience of embodiment of enlightened leader.

**Questionnaire 1:** Source – J. Jaworski

**Questionnaire 2:** Invincible Leadership

Building Peak Performance Organizations by Harnessing the Unlimited Power of Consciousness – Harung H., Maharishi University of Management Press, 1999

**Questionnaire 3:** A global model for leadership development

Subhash Model Fig 19.1 (Wisdom and Consciousness from the east) an Indian model for corporate development – Validate or invalidate achievement, and comment.

**Questionnaire 4:** Corporate Rishi Leadership

Subhash Model Fig 19.2 (Wisdom and Consciousness from the East)

5 K model of Corporate Rishi Leadership – Validate or invalidate achievement, and comment.

### **Summary**

Field experiment report of a Group Workshop to train Leaders and CEO to connect with the Source of their supra conscious intelligence inspired by “Wisdom & Consciousness from the East” by Dr. Subhash Sharma.

We achieve this by gradual guided exercises of ExtraSensory Perception ascending to Transcendental ExtraOrdinary Perception and Direct Vision reporting through creative Heuristic Mind Mapping.

The Leader establishes extrasensory perception of the Legal Entity and Collective Unconscious recognized as Corporate Deva with specific form and attributes. The extra-sensory perception material is collected on a Mind Map to become an Icon of the Direct Vision serving as anchor and focus for Bhakti. The Leader then embodies the spiritual servant of the organization/corporation she leads receiving guidance from the Deva or the Genius of the Organization, from the Guru of the Deva or the Master, and ultimately channeling wisdom related to their organization from Cosmic Consciousness or the Source.

The Leader becomes facilitator for the Legal entity/Corporate Deva through ascending experiences going from organizational level to meta level to cosmic level, thus rising to the experience of the Corporate Rishi.

Process in six stages:

- 1) Preparation: Osmotic Meditation and Visualization training
- 2) Basics: Vision Quest of the Legal entity/Corporate Deva – Mind Mapping Bhakti
- 3) Advanced: Learning from Deva – Ascend to the Deva’s Guru

- 4) Transcendent: Guru connects the Leader with the Source / Cosmic Consciousness
- 5) Synthesis
- 6) Follow up: An evaluation of the Leader/ Corporate Deva dynamic onsite.

### Conclusions

The Workshop takes place the 21<sup>st</sup> of August with four senior coaches participating in the experiment. A ten days after and one month later follow up assessment of the fruits of the workshop and their diffusion to the organization or beyond has been done and reported within the paper. The facilitators may present their subjective perception of their work in its synchronistic relation with the presence of Dr. Subhash Sharma as Corporate Rishi.

### Testimonials: Visionary Leaders (September 2014): Feedback after the Seminar

"I realized it is not enough to structure and improve the organization. When we are building it, we must give some meaning at the same time. You cannot impose the meaning, just you can build it step by step."

"This workshop allows to live breakthroughs and gain clarity in relation to questioning. "

"This seminar provides an update, between the being and the organization in connection with this elevation. And then I found the Master in me."

"This seminar will help the great people in the world to grow – deciders, leaders, etc. - and gives them a tool to refine. " C.T. Coach

"I check the operational change in coaching my team. From a leader who pull I became a leader who push." D. W. executive.

I connected the Source, the Master and the Genius of my Organization and become ready to realize the confluence between various influences. Great ! P.P.

From Plumbry to Poetry : from Living at the Source with Vivekananda, Source of J. Jaworski,

Theory O with S. Sharma, we go deeper in the meaning, to open our mind, heart to the real knowledge beyond performance, including process and consciousness approaches, link with an highest order.

Someday, after mastering the winds, the waves, the tides, and gravity, we shall harness for God the energies of love and then, for a second time in the history of the world, man will discover fire. P. Teilhard de Chardin.

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# Human Re-sourcing

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## **Abstract**

Technologically we seem to have done well and evolved a lot through innovations and interventions. However, what about us as humanity? Are we the healthiest and happiest? The answer is a definite NO.

In our business models till now, we have given importance to management and resources, at the cost of being human. The three E crises at Economic level, Emotional level and Ecological level are forcing us to slow down, take a pause and re-look at our journey. Our development has certainly not been sustainable. We need to realize that we are re-source and not resource to be sustainable and that requires innovative approach in Management Philosophy.

This paper presents 3P approach of Participation, Practices and Pathway to emerge out of the crisis. It shares innovative interventions of cross discipline researches from medical sciences, Physics and Engineering. The paper connects wisdom from Yoga into creating Corporate Athlete and address issues of HR practices.

## Introduction: 3E crisis & 3P Well-being Model

“We must create a society in which a person does not have to betray inner sensitivity, inner essence. Each of us needs opportunities to unfold the essence of being. Then the sensitivity becomes fountain of strength, of peace, of joy.” Vimala Thakar.

This quote from my senior and International Yoga Master has been the foundation of my life purpose even before I discovered it. It is written in a philosophical wisdom, part of her Yoga lessons while she prepared Yoga teachers Internationally. And yet, today when I pen this paper for ADMIFM, I realize that the essence of this wisdom touches the core issues facing us today.

When any currency devaluates, there is an entire mechanism set in force by the Government to restore the value. Countries world over have formed alliances and created conditions that are conducive to economic balance and growth. Economic crisis have many alarms and immediate measures taken to resolve them.

However, when Nature is devalued, we have taken no notice at all, called it ‘development’ and ruthlessly ignored the alarms. The result? Ecological crisis of Climate change which is not just threatening our survival on this planet, but impacting us at a deeper emotional level as well. We have never understood our interrelationship with Nature, and hence, have no idea of how devaluing of Nature, is devaluing of our own selves. WHO has alarmed us that Environmental and Mental Health issues are the major crisis in this century. (1) Now if we have ‘developed’ as humanity, then we should be happy and healthy with all the technology at fingertip! Our technological growth has not been sustainable, as it has not just created e-waste, but it has de-humanized us! Our so-called ‘progress’ seems to have created more problems than solutions. What went wrong?

This global or universal problem does not alarm us till it comes to our doorstep. And

hence, I am aware that many are not even interested or concerned due to this crisis. So let’s look at crisis which at our doorstep. From individual perspective, do you find yourself energized and engaged in life? Are you participating 100% in what you are doing? From organizational perspective, are your people fully engaged? If we believe surveys by Gallup (2) then on individual and organizational level, there is crisis too. We are not engaged, not energized, and hence, not participating 100%. Recent Gallup survey posted on their website states, “Only 13% of employees worldwide are engaged at work, according to Gallup’s new 142-country study on the [State of the Global Workplace](#). In other words, about one in eight workers -- roughly 180 million employees in the countries studied -- are psychologically committed to their jobs and likely to be making positive contributions to their organizations. The bulk of employees worldwide -- 63% -- are “not engaged,” meaning they lack motivation and are less likely to invest discretionary effort in organizational goals or outcomes. And 24% are “actively disengaged,” indicating they are unhappy and unproductive at work and liable to spread negativity to coworkers. In rough numbers, this translates into 900 million not engaged and 340 million actively disengaged workers around the globe.”

Why has this happened? Engagement comes from energy. Energy comes from emotions. The word e-motion is all about energy that motivates us. What emotions have been our emotional drivers these days? High-energy emotions like joy and love? Or low energy emotions like fear, guilt and sadness? We shall look in detail the connection between these emotions, our engagement and how to make it happen. Lack of engagement is sign of lack of participation. Hence we need to first decide a Pathway – goal to be engaged, then learn Practices that will help us achieve the goal; and most importantly, Participate in these practices, make them the ritual of everyday in our lives. This is the 3P model of Pathway, Practices and Participation that will result in

Well-being of individuals and organizations. The Well-being model will become the compass in this century to guide us through our individual and collective crisis.

### **Historical Perspective: How 'human being' became a 'resource'**

When we re-look at the history of how businesses and organizations have evolved, what we see is progression from Machine Model-Technology Model-Information Model-Knowledge and Service Model. People were part of business requirement, and as Henry Ford is known to have said, "All I need are two hands to work." (3) The history of organization theory and behavior dates back to scientific management by Frederick Taylor and the bureaucracy model by Max Weber. This era was the Industrial Age and created a pathway to understand the relationship between human beings and the work they do. Mass production and large number of rural unskilled or semi-skilled staff, wanting adherence to a set process and standard, employees were 'pairs of hands' working on assembly line and replaceable easily like parts of machine. Human beings became a 'resource' like any other resource of the business. Thesaurus defines 'resource' as 'capital', and gives related words like 'income, possessions, wealth, and property'. All these are non-human terms. To minimize 'human differentiation' and make human behavior predictable and controllable as the other resources, complex policies and procedures got designed.

The only problem with this pathway is that a human was reduced to being a worker or resource within the organization, and a 'consumer' outside the organization. The metaphors like "cog in the wheel" or "man as machine" have dominated the mental model of understanding human behavior at work for too long. As the 'whole' individual was reduced to hands that operate a machine, so was the whole life was reduced to earning the living. At a deeper level, the relationship of human being with his/her work and life

itself changed. Instead of creating holistic development of individual resulting in fulfillment at self level and evolution of humanity at collective level, we have become 'resources' that are 'useful'. And that's how we relate to one another in our interpersonal relationships, including Mother Earth.

Even the Human Relations Movement and later theories have failed to actually correct the initial error, but built on them by making superficial changes. The sad reality is these changes were not made as a result of going deeper into human psyche, but only in order to have more production from workers and more consumption from consumers. The experiments conducted by 'psychologists' to understand behavior were not inclusive and inquisitive enough in nature; they were bound in similar perception of human. Hence any good textbook of Organization Behavior today will share with you the limitations of such experiments when we look back in history. Hawthorne experiment, considered to be the pioneer in generating insights on human behavior is one such example.

Management roles got created and different skill sets, competencies and expectations from the employees started emerging. Management started expecting that employees take initiative, supervise themselves, continue to learn new skills and be responsible to business needs. With higher education, more job opportunities, less economic insecurities, employee expectations also changes from employers. Fair pay, safe work conditions still remained at basic and layers of better treatment, status, involvement, challenge, participation in decisions directly impacting their work, freedom to be creative, power and responsibility got added as expectations from employers. With evolution of technology and more financial resources available, organizations started realizing that finance or technology is not our competitive edge. Our people are. Hence new terms to make people feel better emerged like asset and capital that still are non-human. Many organizations have designed strategies like People First and call

their employees' partners, associates, etc. However, this, according to me, has remained at strategy level. The best places to work are still very few, and what Jeffrey Pfeffer names Knowing-doing gap or the 1/8<sup>th</sup> Principle still remains. Almost all organizations want and know that high engagement by people is what they need to succeed and are aware that it is lacking. Only half are doing something about it, and only half of those halves are doing it in sustainable way! That's why 1/8<sup>th</sup> principle. (4).

### **Philosophy, not just Strategy**

Why does the Knowing-doing gap continue in spite of so many technological innovations and Best HR practices available at our fingertip? Two reasons that I have been able to get insights about are as follows: a) Technology seems easier to implement, as it does not require managers to confront their own basic values and assumptions about human nature. Technology does not raise questions about personal style or managerial communication. Hence, accepting people as resource is easier as we only continue the tradition. However, not think of them as resource, asset or capital requires inner engineering, reviewing our own assumptions of human nature and our philosophy of what is being fully human. The evolution of technology has been much faster and accepted more eagerly as it does not threaten our assumptions. b) These perceptions of people as useful resource have become the lens through which we see each other, and have become the philosophy behind organizations. And the perceptions are working both ways- even for most people; organizations are stepping stone, useful in earning money, giving safety, social status and self-esteem. This two-way exploitative perception is the driver of the HR practices. If we create an Iceberg model then the philosophy- practice connection will become clear. What we see in organizations is the HR practices and processes that are the visible part of iceberg. However, what guides these processes and practices are the people philosophy and assumptions about people

from below the visible part of iceberg. All HR conferences are about best HR practices; we have taken philosophy for granted and do not even reflect on that. Without inner transformation of perception of people philosophy, adopting best practices do not create best places to work or great managers.

HRM is becoming critical function due to globalization, and yet the evolution of people centric culture seems very slow. We see evolution and maturity of relationships in most Industries, specifically those that are in providing services and solutions, where there are no assembly lines. People's talent, creativity, energy and innovation are THE SOURCE that needs to become re-source. When we look at best places to work, what is the common theme that they share? It's their people philosophy and culture that creates opportunity to contribute, grow, and develop. The basic needs of Maslow's hierarchy are not the drivers of people, but the possibility to self-actualize is the guiding power. Joy and not fear, abundance and not scarcity, compassion and not manipulation are the compelling forces. These are the virtues of Heart, not of the intellect of the brain. Passion and participation are heart initiated, not brain directed. Individual and organizational growth and well-being are aligned, people are not used as resource to achieve targets and profits. This shift from strategy to philosophy requires inner direction, a compass that guides us.

### **Shifting the paradigm**

When we lack the compass, then the direction correction does not happen. And when we travel in Space or in ocean, even a difference of 1 degree can change the journey in completely different direction. The same error seems to have happened in our journey as humanity. The compass needs to be consulted to become source from resource. So, this creates some basic questions - Where is our compass? How do we become 'source' from resource? What needs to be done at individual and collective level?

'Where is our compass?' is a very easy question, the answer is in your heart! It's always in the heart that we 'know' what is true, right and possible. It's the head that binds us in outdated stone-age scripts of survival. Where have been most of our conflicts? Within our own head and heart. The head or brain is result of past experiences and storage of memory. It is practical and has survival related learning. Brain has stored memories of nature disconnected thinking, as we survived the harsh realities of stone age. We are still using those short-term defensive behavior patterns in our organizations to survive the competition. New research on brain and evolutionary psychology shows how brain is very limiting in its intelligence.

We will have to access different intelligences that we have, and that we have not used more effectively or scientifically. They are Heart and Gut intelligence. The **Brain** sees the outside world including the universe as an unfriendly place and is constantly struggling to overpower it rather than live in harmony & rhythm of the cosmos. In contrast, the **Heart** has retained its connection to the cosmic origin. Heart has the nature-connected intelligence, which is integrative, holistic, and growth oriented. *While the brain ticks like a clock, the Heart acts like a compass.* It pleads you to confirm the direction in which you're leading. That is why when someone acts from heart we say that this is not practical; it is too idealistic, utopian or Divine!

Even the research on brain, the impact of hormones on our health prods us to integrate heart into the organizational model. Paul Gilbert, Britain's most insightful psychologist shares in his work "...affection, support, kindness and compassion cause the release of endorphins, opiates and hormones such as oxytocin that are good for our wellbeing and health." (5) What make us 'human' are these qualities of heart and the higher emotions of joy, love and compassion. To tap them, we need to connect with the heart and it's nature - connected intelligence.

Our brain is so programmed to cope with survival that we are finding it difficult to listen to heart to find the right direction. There is new area of research in medical sciences that are finding the cellular memories playing a very important role in our life. Heart speaks to us all the time, but the voice is not too loud. As Paul Pearsall writes in his work *The Heart's Code*, "More like a quiet violin than a trumpet, our heart softly utters a vague cellular memory to our brain. It may cause you to say out loud while you are stuck in a traffic jam and late for a meeting, "What is life for anyway?" "What am I doing to myself?" "I've got to be crazy to live like this," and "There's got more to life than this." Instead of pausing to focus on our heart and responding to its subtle tap on our spiritual shoulder by slowing down and tuning in, our brain impatiently and helplessly shakes its head at what it has come to view as the inescapable necessity of running in the human race." (6) These questions are the ones that help us correct our direction, they are generated by the heart's compass.

Our brain's intellect has dominated our thinking and decision making process, getting us into the crisis of economy, ecology and emotions. Shall we listen to heart and expand our thinking, feeling, decision-making processes? Let us review a model from HR and another from psychology to create a well-being model for becoming human re-source.

### **Michael Beer and Abraham Maslow**

There are many different ways in which one can expand this perspective. Here, I am choosing Michael Beer's HRM model and psychologist Abraham Maslow's work on motivation. Connecting their work, I am proposing a 'Well-Being Model'. Well-being model is a holistic, integrative, sustainable model that connects individual, organization, and society's well-being at physical, emotional, economical, environmental and spiritual level. Well-being is not just absence of disease; it is health and growth conducive for humanity's evolution. To understand People as Human, not just

resource, we need to integrate insights from Biology, Energy Sciences, Medical researches, Yoga, Neurological researches, other sciences like Physics and psychology. Again, caution in Psychology as the science of Psychology itself started its journey with pathology of human, rather than what it is to be a healthy human. The era of positive psychology is very young. What organizational behavior branch of management picked up from psychology, was also very limited, fitting in the resource assumption of human. Hence Maslow needs to be revisited. He has been the most misunderstood and misrepresented in OB literature.

### **Michael Beer's HRM map**

Michael, more popularly known as Mike, Beer is Cahners-Rabb Professor of Business Administration, Emeritus at the Harvard Business School, co-founder and Chairman of TruePoint Partners, a management consultancy. In his work 'Managing Human Assets' along with other co-authors, published way back in 1984, there is a 'causal mapping of the determinants and consequences of HRM policies.' (7) In the preface they mention, "This book is for managers. ...American corporations have learned to manage their financial and other resources effectively. ...Yet implementation of any of these plans requires committed, concerned and competent employees. The evidence seems to indicate, however, that in many corporations, human resources are underutilized and underemployed." What I find here is the beginning of identification of the problems with our business models. However, the thinking still seems to be guided by using people as resource. The model proposed by them is the first that I have come across in the history of management literature that includes individual and societal well-being along with organizational effectiveness. The model maps HRM territory as Internal HRM Policy choice in four areas as Employee Influence, Human Resource Flow, Reward Systems and Work Systems; Resulting in HR outcomes of Commitment (Employee

Engagement), Competence, Cost Effectiveness and Congruence (Culture Fit); Creating long term consequences for individuals, organizations and society – Individual Well-being, Organizational Effectiveness and Societal Well-being. What precede the HRM policy choice are Stakeholders Interests and Situational Factors. Within situational factors, workforce characteristics and management philosophy are the foundation on which HRM policy and practices are built. It is very surprising to note that in most HR education and HR departments in organizations, this foundation seems missing. Authors ask, "What is the nature of people at work? ... (HRM) policies and practices reflect the *assumptions* of management about employee motivation, capacities, values, potential, and desire for personal development." (Page 23) These assumptions when rightly aligned with policies create employee engagement. The work further gives examples of some best places to work like IBM, Charles P. McCormick Spice, Hewlett-Packard, Donnelley Mirror and Lincoln Electric where these assumptions are clarified and guide HRM policies.

The connection I am able to view and generate few insights regarding why employee engagement is missing and how do we ignite it comes from the assertion of Michael Beer and others about importance of management philosophy and their assumptions of human nature. And these assumptions to be clarified need an inward journey, reflection, and observation of how our own beliefs are driving our perception and hence interpersonal relationships, at individual level; and HRM policies at organizational level. This is difficult journey, as we have to sit with our own selves in silence – something that our culture is not inculcating. This can't be done at intellectual level, reading books, taking courses or attending conferences. And very interestingly, as one starts this journey, assumptions about our own self have to be dealt with first before we begin to look at universal truths about human nature. That is the rationale may be for Michael Beer's model to pen individual

well-being before organizational effectiveness and societal well-being. Though I do not see this clarification in his work, these are my insights and meditative research findings. I will reconnect with this again in the section on practices. However, the desire to know our own assumptions of human nature and work on it is the beginning of Participation towards the Pathway of Well-being model.

### **Abraham Maslow's insights on Human nature**

In management literature we read Maslow as one of the Motivational theorists. His theory, presented in the form of pyramid that shows basic needs as foundation and self-actualization as top of the pyramid. Most people as employees and most organizations as designing HR policies have thus begun from the foundation. Hence we have most people only satisfying their basic needs, which are named as deficiency needs by Maslow. Self-actualization seems like far away ideal, possible only by few and not built as driver or guiding force in the HR policies. THIS in my understanding is the fundamental error in not just understanding Maslow, but human nature as well. This also, seems THE reason that is causing low engagement at work. When we review the common theme that is present in 'best places to work' we find that their work culture fulfills self-actualization need. The assumption about human nature is that they are capable, talented, creative and innovative. Hence the work environment creates policies and practices that encourage this maturity rather than suppressing it. Long term consequences of individual well-being, organizational effectiveness and societal well-being; all can be achieved once we invert Maslow's pyramid and accept self-actualization as basic human need.

In his work 'Towards A Psychology Of Being', (8) we find immense literature on self-actualization as growth need; innate mature and psychologically healthy need intrinsic in human nature. In fact, in the preface itself, Maslow clarifies, "self-actualization ...stresses

'full humanness'." He calls this B need, Being need. The need that is essentially biologically ingrained in our human nature. While other basic needs are called by him as Deficiency needs, "born out of being deprived of certain satisfactions, ...ungratified wishes for safety, for belongingness and identification, for close love relationships and for respect and prestige." (p.21) He explains further, "It is found to be inactive, at a low ebb, or functionally absent in the healthy person. (p.22) ...So far as motivational status is concerned, healthy people have sufficiently gratified their basic needs for safety, belongingness, love, respect and self-esteem so that they are motivated primarily by trends of self-actualization (defined as ongoing actualization of potentials, capacities and talents), as fulfillment of mission (or call, fate, destiny or vocation), as a fuller knowledge of, and acceptance of, the person's own intrinsic nature, as an unceasing trend towards unity, integration or synergy within the person)." (p.25)

Maslow defines growth also beautifully, " If we define growth as the various processes which bring the person toward ultimate self-actualization, then this conforms better with the observed fact that it is going on *all* the time in life history. It discourages also the stepwise, all or none, saltatory conception of motivational progression towards self-actualization in which the basic needs are completely gratified, one by one, before the next higher one emerges into consciousness. ... We are thereby helped also to realize that basic needs and self-actualization do not contradict each other any more than do childhood and maturity. One passes into the other and is a necessary prerequisite for it." (p.27)

To summarize Maslow's self-actualization need, and characteristics of self-actualizers, these are the salient features:

- Self-actualization is a B-need, or Being need, need that stresses our full humanness.
- It signifies growth and positive health of a person.

- It is an ongoing need that continues throughout life history.
- It removes other deficit needs from the center of stage.
- Gratification breeds increased rather than decreased motivation.
- The joy is intrinsic.
- Growth motivation is long-term in character.
- Self-actualizing individuals are far more autonomous and self-directed.
- They need privacy, psychological freedom.
- They become far more self-sufficient and self-contained.
- The determinants that govern them are primarily inner ones rather than social or environmental.
- They are less anxious, less hostile, and less needful of praise, honors, prestige, and awards.
- They are relatively independent of adverse external circumstances. Here Maslow cites biological theorists and states, "... increasing autonomy and independence of environmental stimuli as *the* defining characteristics of full individuality, of true freedom, of the whole evolutionary process." (Page 35).

The list is incomplete. There is so much more that one can add, however, the above seem sufficient to connect our basic theme of becoming 'human', understanding ourselves as 'source' of potential, capability, talent rather than 'resource' to achieve organizational goals and fulfill our own deficit needs. Insights that sprout from the above are shocking, are we all in a collective conspiracy to remain stuck in deficit needs so that the status quo is maintained, and our evolution remains an idealistic utopian dream? Why are we all stuck in neurosis and afraid of becoming whole and healthy? What stops us from becoming what we are capable of?

The answer is again within us. We have stopped listening to our Heart. And we are living lives that are disconnected with

nature. We are living in 'xenophobia', nature/ Universe disconnected sense of separation. This phobia makes us insecure, disconnected from Energy and creates illusion that we have to provide for our survival. We are put into deficiency need mode and somehow the brain, over many years of repetition of this belief system, has created an auto mode of reaction. Hence we reduce not just Nature to resource that serves us and needs to be conquered, but others also are seen as resource to be used. That is how our business models and economies have developed. However, this thinking has also got us into the 3 E crises. "Psychologist Raymond Sierra says: "People are an integral part of nature. As we learn to assault the natural world around us, we learn to assault our true nature, and vice versa." The hurt from this assault fuels our disorder. ...today's growing field of ecopsychology abounds with psychotherapists and researchers who validate the nature-reconnecting process in some form. Wendall Berry and many others suggest that we hold Earth in common; what we do to it, we do to ourselves." (9) (pp.81-82)

### **Well-Being Model**

These quotes I am sure have clarified the connection between 3Es and how paradigm shift in our thinking process will get us out of the mess. Our economic outlook has reduced human beings to a mere resource. Our economic progress has resulted in exploiting nature and ecological destruction causing climate change. And our economic pressures have created emotional stress and trauma for humans. Well-being model requires us to pause, reflect and re-focus. Well-being model requires us to ask: Is this sustainable? Is this decision holistic? Will it be good for me in long-term? Will it create organizational effectiveness? Will it be in interest of societal well-being? This is Participation. At individual level and organizational level, we ask ourselves tough questions, going deeper to dig out our assumptions, listen to the voice of the Heart and have courage to engage in dialogue with people who are making HR policies and defining practices in the organization.



To be able to do this, our Pathway needs to be clearly identified. Are you still on the path of survival, hence fearful of meeting the deficit needs? Or have you taken the steps to outgrow the survival fears and listen to heart's voice to connect with self-actualization? Are you content being a victim of out dated scripts and belief systems or are ready to walk on path less traveled? Are you ready to be engaged and invest energy in growth of self, organization and society?

If yes, then we need to identify Practices that will help us continuously renew and regenerate ourselves. Jim Loehr and Tony Schwartz in their work 'The Power of Full Engagement' (10), have coined a term Corporate Athlete. (Page 9) They have identified energy principles at physical, emotional, mental and spiritual level. And they have built rituals that help energy renewal. Being a Yoga and Ayurveda practitioner, I have loved this concept and able to connect this new management mantra to ancient wisdom from India. Both these ancient sciences were designed to help humanity remain healthy and reach their full potential. If an individual or the HR professionals in organizations want high engagement than creating rituals that enhance physical, emotional, mental and spiritual energy have to be part of daily practices. Yoga helps us to define our attitude to life and connect with higher potential within. These rituals create well-being at all levels, not just absence of disease. Yoga connects us with the reservoir of higher energy within us, the Joy of being human, unleashing latent potential and helps us celebrate being SOURCE of Spirit called LIFE.

Some of the practices that can become ritual:

- Begin the day with rhythmic breathing and create breathing breaks in work schedule.
- Understand biology from Ayurveda and Yoga to know your natural self, Prakruti, which is the DNA. Then build lifestyle based on guidelines according to your natural personality.
- Set aside reflection times, listen to heart's voice.

- Take a pause, step back and a deep breath before reacting to environmental stimuli.
- Stretch yourself- physically, emotionally, mentally and spiritually by including practices that challenge your belief system.
- Identify your deficit needs and work on outgrowing them, not just gratifying them.
- Spend time with Nature, reconnect with Nature and feel yourself as expanded Universe.
- Before you take up any new task, ask yourself, is it worth doing? Is it sustainable?

Humanity is at threshold of turning point. We better consult the compass now and walk in the right direction, one of well-being that is sustainable and integrative. This will not just overcome our 3E crises, but through Participation and Practices, Pathway of engagement will create holistic well-being. This calls for a new leadership that according to Satish Kumar (2011, see Appendix I), should be rooted in "an inner calling to lead ourselves and the world from subjugation to liberation".

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# Appendix I

## We Are All Leaders

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Every acorn is a potential oak. And if the right conditions of soil, water and sunshine are met, something as small and insignificant as an acorn will become a mighty oak tree. In a similar manner every human being is a potential leader – provided that the right conditions are met so that leadership qualities of courage, commitment and selfless service can grow.

Just as every oak can offer shade for the weary traveller, a branch for a bird's nest or a beam for the farm barn, every human being has the potential to care for the Earth, serve the poor, liberate the oppressed and scale the heights of imagination and self-realisation.

The kind of leader we are concerned with in this issue of *Resurgence* is not a rare hero, not an ego-driven dictator, not a self-conscious superstar, not a self-centred celebrity or a power-maniac manager, but a humble host to humanity – a servant of the Earth and an ever-vigilant conscience of the people. Such a 'servant' leader is as mindful of the process and purpose of life as she or he is aware of the goals; there is no conflict between the means and the ends here. In the work of such a leader there is complete harmony between what is to be done and how it is to be done.

True and effective leadership is more about inspiration, facilitation and right action than about outcome, achievements and unrealistic targets.

A real leader leads by example. Anyone who demands, "Do as I say and not as I do!" is not a good leader. Integrity between words and deeds is an essential quality of inspirational leadership. Mahatma Gandhi was once asked: "When you call upon people to do something, they follow you in their millions; what is the key to your successful leadership?"

Gandhi reputedly replied: "I have never asked anybody to do anything I have not tried and tested in my own life. We have to practise what we preach. In other words, we have to be the change we wish to see in the world."

One living example is more effective than a million words; congruence between preaching and practice is a prerequisite for purposeful leadership.

We are all potential leaders, because we can all lead our own lives in the right direction.

We can show the world that a good life can be lived without exploitation, subjugation or domination of others, or of natural resources. We can show that a simple, wholesome and equitable life can be joyful and good. We can show that happiness doesn't flow from material goods or the amount of money in our bank accounts: rather, happiness flows from the quality of the life we live, and the kind of relationships we have with our families, with our communities and with the natural world.

This is bottom-up leadership. We don't have to wait for a messiah. Genuine leadership is not going to emerge from parliament or presidential palace. Leadership is not about legislation. The end of apartheid in South Africa, the establishment of civil rights in the USA, the dismantling of the Berlin Wall, the dismemberment of the Soviet empire, and many other such transformations occurred in the history of humanity because millions of people took action at grassroots level and refused to accept the unjust order of the day. The feminist movement and the environmental movement are examples of people taking personal responsibility to participate in the process of the great transformation necessary for a just, sustainable and resilient future for the Earth and her people.

True leadership is not about heroic headline-grabbing actions: true leadership is to live and act with integrity and without fear. Leadership has nothing to do with power, position or office; nor anything to do with birth, class or status. Leaders can emerge from anywhere: from the Royal Family, like Prince Charles, or from a Maasai community, like Emmanuel Manjura – both of whom are featured in this issue.

Leadership is an inner calling to lead ourselves and the world from subjugation to liberation, from falsehood to truth, from control to participation and from greed to gratitude.

We can all be leaders. All we have to do is wake up, stand up, live and act.

# Towards Theory O of Consciousness: Management, Leadership and Spirituality

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## **Abstract**

This article presents the idea of Theory O of Consciousness, representing the evolution of human consciousness towards Oneness. O as circle is a symbol of 'harmony without hierarchy'. Theory O implies achieving harmony through expansion of one's circle of consciousness starting from Shunya. Using the metaphor of full circle rainbow, Theory O can be viewed in terms of an inner rainbow represented by ROYGBIV (Red Orange Yellow Green Blue Indigo Violet). These seven colors represent seven circles of consciousness and seven intelligence of mind. Article also examines implications of Theory O for Management, Leadership and Spirituality and explores the ways in which it can be used by managers and leaders to evolve as Creative (C), Enlightened (E) and Organic (O) leaders and thereby provide Enlightened Leadership to institutions, business organizations, nations and the world.

## **Introduction**

Development of various sciences can be viewed in terms of the following evolutionary streams of knowledge creation:

- i. Natural sciences
- ii. Social sciences
- iii. Neuro-sciences
- iv. Consciousness sciences

Development of social sciences was deeply influenced by the methodologies of natural sciences. This can be observed in the development of Economics, Political science, Psychology and Sociology. Research methodology in these and related fields is heavily influenced by the natural sciences approach. Only recently qualitative research approaches have found some acceptance. In

their historical evolution, social sciences were also closely connected with the development of the idea of Nation-State as these sciences provided inputs for policy making. Their downside was that they also became partners in colonialism. In spite of developments in social sciences, these sciences have not been able to solve problems of society. This failure of social sciences is being recognized now. One reason for the same is non-holistic worldviews generated by these sciences. Breakthroughs in neuro-sciences have provided new explanations to the problems in human society. These developments have naturally led to focus on consciousness and thereby interest in consciousness studies and consciousness sciences (e.g. Kaw 2000, Wilber 2000, Menon 2010) and its application to management and leadership (Kapadia 2009, Chakraborty 2011, Sharma & Albuquerque 2012, Saxena 2014).

**Towards Theory O of Consciousness**

Theory O as a Theory of Consciousness represents expansion in one’s circle of consciousness starting from the initial stage of Shunya. Thus, it can also be referred to as a Theory of Shunya. Further Shunya/ O is essentially a circle and a circle is a symbol of

‘harmony without hierarchy’ – harmonious oneness. Theory O implies expansion in one’s circle of consciousness to achieve Oneness (O) with cosmos which is also referred to as ‘Fullness experience’. O also represents Om and Omega and thereby Omega circle.

Theory O implies realization of deep rooted Oneness of everything in cosmos from quantum level to cosmic level through ‘Quantum ropes’ and ‘Quantum threads’ (Sharma, 1999). This was the Vedantic view and in Physics, string theory envisages the same. Once such a realization of deeper connectivity dawns an individual, her/his circle of consciousness expands and her/his world view becomes inclusive and holistic. A person moves away from Division (Divided vision) approach to Cosmic vision approach to life, living, relationships and even management and leadership.

**Inner Rainbow Metaphor of Theory O: SHARMAN Circles of Consciousness**

Full circle rainbow in the outer sky has a mirror image as an ‘inner rainbow’ with ROYGBIV circles representing seven expanding circles of consciousness. Table 1 provides interpretations to various colors of consciousness:

**Table 1: Seven Colors of Consciousness**

|            |            |            |           |            |                |            |
|------------|------------|------------|-----------|------------|----------------|------------|
| Red (R)    | Orange (O) | Yellow (Y) | Green (G) | Blue (B)   | Indigo (I)     | Violet (V) |
| Reason     | Intuition  | Wisdom     | Insight   | Revelation | Imagination    | Vision     |
| Scientist  | Humanist   | Artist     | Rishi     | Muni       | Avatara like   | Nirvana    |
| (S)        | (H)        | (A)        | (R)       | (M)        | (A)            | (N)        |
| Scientific |            |            |           |            | Transcendental |            |
| temper     |            |            |           |            | vision         |            |
| Awareness  | -----      |            |           |            |                | Awakening  |

*(Source: Wisdom & Consciousness from the East, Subhash Sharma, IBA Publications, Bangalore, 2013, p.119)*

In the above presented interpretation, scientific temper is the starting point of awareness and as awareness increases we finally reach the stage of awakening leading to transcendental vision. Visionaries operate from higher levels of consciousness and thereby they provide transcendental vision to the society. Prophets, philosophers, poets, saints, sages, wise gurus operate from higher levels of consciousness and therefore provide new insights based on their transcendental vision of reality. The idea of colors of consciousness presented above can also be represented in terms of seven SHARMAN (Scientist, Humanist, Artist, Rishi, Muni, Avatara like, Nirvana) circles of consciousness that correspond to seven rainbow colors. It may be indicated that as the circle of consciousness expands, mind reaches higher levels of creativity. Many times poetic insights are results of higher levels of consciousness. It may be indicated that SHARMAN model also represents the 'seven intelligences of mind'. As an individual's circle of consciousness expands from 'scientific temper' to higher levels, a new awakening takes place.

**From Fight to Fullness:**

**Expressions of Consciousness in Organizations and Human Society**

In the context of organizations and human society, we find expression of consciousness in terms of 5 F viz. Fight, Flow, Fly, Float and Fullness. Geometry of this evolutionary model of human consciousness can be represented by various symbols as presented in Table 2.

**Table 2: From Fight to Fullness – 5 F Model of Expressions of Consciousness**

|         |   |
|---------|---|
| Fullnes | • |
| Float   | ∞ |
| Fly     | ○ |
| Flow    | △ |
| Fight   | □ |

In this 'geometry of consciousness', rectangle represents Fight consciousness as it represents territory for which human beings fight in their survival. Triangle represents flow like the flow of river from the top of the mountain. Circle represents the fly like the flight of the bird and ∞ represents the floating like floating of the cloud and shunya (dot) represents the fullness state of consciousness. It may be indicated that fullness state of consciousness is also represented by many phrases such as Fanna, Nirvana, Moksha etc. These phrases represent the 'fullness experiences' in different languages. As more and more human beings evolve on this ladder of consciousness (from fight to fullness), we can visualize a shift in consciousness from Darwinian existence to Enlightened existence with dignity and divinity oriented worldview. Fullness experiences are also represented by Circle/ Theory O and they lead to high level of creativity.

Fullness experience can also be referred to as 'Shunya realization' and can be represented as O<sup>n</sup> wherein n can have values, 1,2,3, ... indicating increasing radius of O as circle of consciousness. In this interpretation, n also represents nirvana level. Further, Om can also be represented as O<sup>m</sup>, wherein m can have values, 1,2,3, ...∞. In this interpretation, m also represents moksha. O<sup>m</sup> interpretation of Theory O, suggests that as circle of consciousness expands an individual evolves to the level of Om representing the fullness.

**Implications of Theory O for Management & Leadership: An Evolutionary Perspective on Management Theories**

Sharma (2013) suggests that 100 years of the journey of Management Thought can be viewed in terms of a start from Science in Management (SIM) to movement towards Spirituality in Management (SIM). This journey can also be referred to as transition from Taylor to Transcendence. We can classify this journey in terms of four eras/stages viz. Scientific Management, Human Side of Management, Ethics and Values in Management and Spirituality in Management. These evolutionary stages developed as a result of imperatives of the times. From 1900 to 1950s, Scientific Management played

dominant role. 1960s to 1990s, Human Side acquired importance. 1990s onward, Ethics and Values became important imperatives for Good Governance of Corporations and after 2000, Spirituality in Management started emerging as a new paradigm as a result of imperatives of environmental concerns and well being etc.

During each stage of development, different disciplines impacted the field of management. During Scientific era, Engineering and Economics played dominant role as the major concerns were productivity and cost. Hence, associated tools and techniques were largely rooted in task focus and production focus. During Human Side period, discipline of Psychology acquired dominance and concern for people became an important concern.

This was also reflected in human dimensions related concepts and tools & techniques such as MBO, Blake and Mouton Grid, Transformational Leadership etc. However, ethics and values had not yet fully entered the field of management. Once the concern for Good Governance became important, the discipline of Philosophy as a foundation for Ethics and Values impacted the field of management. This led to emergence of new concepts such as Principle Centered Leadership. Once new concerns such as environmental concerns, sustainability and well being

became important, the idea of Spirituality in Management gained acceptance and ideas from the field of Spirituality/ Consciousness Studies started impacting the management thought. New concepts such as Triple Bottom line (Profit-People-Planet), Social-Ethical-Environmental (SEE) Responsibility of Business combined with Spirituality, Holistic Corporate Management (HCM), Spiritual leadership and Wisdom leadership became part of the discussion, dialogue and discourse in management thought.

It may be indicated that tools and techniques developed during different stages of development of management thought arose from the meta-vision and meta-perspectives of management thinking during that period. As new thoughts emerged, new tools and techniques were developed. Four stages led to four sides of management and leadership viz. Technical side, Human side, Ethics side and Spiritual side. Now the new house of management with all the four walls is leading us towards a holistic vision of the concept of management and for the same new conceptualization of a new Theory is needed. Theory O presented in this paper provides us a basis for a "Theory" of Spirituality-in-Management.

Table 3 provides a summary of the above discussion.

**Table 3: Evolutionary Journey of Management Thought**

|                        | <b>Era I</b>                   | <b>Era II</b>               | <b>Era III</b>                        | <b>Era IV</b>                           |
|------------------------|--------------------------------|-----------------------------|---------------------------------------|---|
|                        | Scientific Management (Taylor) | Human Side Management       | Ethics & Values                       | Spirituality (Transcendence)            |
| Concern                | Productivity, Cost             | People Dimension            | Good Governance                       | Environment Sustainability Well being   |
| Influencing Discipline | Engineering & Economics        | Psychology                  | Philosophy                            | Spirituality/ Consciousness Studies     |
| Major focus            | Technical side                 | Human side                  | Ethics side                           | Spiritual side                          |
| Illustrative           | Time and Motion                | MBO, Blake & Mouton grid    | MBHO: Management by Higher Objectives | HOPE: Higher Order Purpose of Existence |
|                        |                                | Transformational Leadership | Principle Centered Leadership         | Triple bottom line, Wisdom Leadership   |

(Source: *Three Paradigms in Management: American, Japanese and Indian*, Subhash Sharma, *International Journal of Organization Theory & Behavior*, Spring 2013, 16 (1), pp. 30-41)

## **Towards Management & Leadership through Higher Consciousness**

Michael Beer and Nitin Noharia (2000) in their work, 'Breaking the Code of Change' suggest two approaches to change viz. Theory E approach and Theory O approach. They refer to Theory E as a hard approach for creation of economic value/high returns to shareholders and refer to Theory O as soft approach of seeing organizations as having many stakeholders, developing employees and their loyalty. In this formulation E refers to Economic value and O refers to Organizational capability. They suggest the need for combining Theory E and Theory O for creating change in organizations. In contrast to this formulation of Theory O, Sharma (2013) proposed another idea of Theory O wherein as indicated earlier O refers to 'circle of consciousness' of the managers and leaders. In this version and vision, O represents expansion in circle of consciousness from its initial stage of 'Shunya' / Zero. This idea leads us to the concept of Creative, Enlightened, Organic (CEO) leadership as a new concept of leadership.

The challenge before twenty first century corporations is to evolve as 'Transcendent Organizations' (Gustavsson, 1992). To further understand the idea of Theory O in terms of 'an expanding circle of consciousness', and as a New Mantra of Management & Leadership in tune with the requirements of the twenty first century organizations as 'Transcendent Organizations' that are concerned with well being, environment and related issues, we draw upon the ideas of Theory K of Management, Theory T of Leadership and Theory G of Human Quality Development (HQD)/ Spirituality. Sharma (2007, 2013) conceptualized these Theories in the form of equations presented below:

### **Theory K of Management**

Theory K can be represented in terms of following equation:

$$K = X^a Y^b Z^c$$

In this equation, X, Y and Z refer to

Authoritarian, Democratic and Team building styles of Management and a, b, c refer to intensities of X, Y and Z styles of management practiced by the managers.

### **Theory T of Leadership**

Theory T can be represented in terms of following equation:

$$T = T1^a T2^b T3^c$$

In this equation, T1, T2 and T3 refer to Transactional, Transformational and Transcendental styles of Leadership and a, b, c refer to intensities of T1, T2 and T3 styles of leadership practiced by leaders.

### **Theory G of Spirituality / Human Quality Development (HQD)**

Theory G can be represented in terms of following equation:

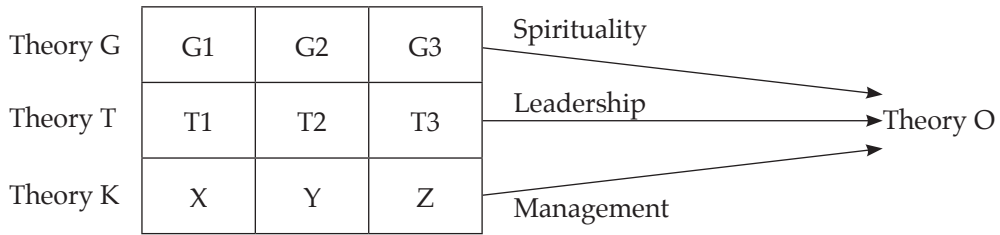
$$G = G1^a G2^b G3^c$$

Where G1, G2 and G3 refer to Tamas, Rajas and Sattava (TRS) Gunas. Guna Theory has been well articulated in Gita. It may be indicated that focus on Theory G is on Self Development and Self Management and G1, G2 and G3 refer to Greed (G1), Goodness (G2) and Godness (G3: Avatara like) qualities inherent in human beings. Gandhi also emphasised the need to transcend Greed in human actions.

In terms of historical evolution of various management theories, we observe the evolution in terms of Theory X, Theory Y, Theory Z and Theory K (as combinations of X, Y and Z as per situational requirements). In case of leadership, evolution of various leadership theories can be viewed in terms of Theory T1, Theory T2, Theory T3 and Theory T (as combinations of T1, T2 and T3 as per situational requirements). Theory G of Spirituality/ Human Quality Development (HQD) is based on Guna theory from ancient Indian wisdom. Its focus is on Self Management in contrast to other theories that focus on managing Others. Theory O suggests an integration of Management, Leadership and Spirituality in organization context.



Fig. 1 presents above discussion in the form of KTG matrix, representing Theory K of Management, Theory T of Leadership and Theory G of Spirituality and their integration in Theory O of MLS (Management, Leadership and Spirituality).



**Fig. 1: KTG Matrix as a Basis for Matrix Representation of Theory O**

It may be indicated that various Theories of Management and Leadership can also be viewed in terms of an evolutionary perspective presented in Table 4.

**Table 4: An Evolutionary Perspective on Theories of Management & Leadership**

| Theory X      | Theory Y   | Theory Z      | Theory K        | Theory T               | Theory G        | Theory O  |
|---------------|------------|---------------|-----------------|------------------------|-----------------|---|
| Authoritarian | Democratic | Team building | Kutumb approach | Enlightened leadership | Self Management | Creative (C)<br>Enlightened (E)<br>Organic (O) approach |

With new challenges that corporations and other forms of organizations are facing a new approach is needed wherein earlier theories are extended and expanded to incorporate new changes and new challenges. Circle of consciousness is now expanding beyond the Profit to include People and Planet. This broadly corresponds to Management, Leadership and Spirituality perspectives of corporations. This implies corporate Managers and Leaders need to expand their circles of consciousness beyond existing theories and paradigms of thinking. In this respect, Theory K, Theory T and Theory G are useful guides. It also implies further integration in the form of Theory O that suggests the need for further expansion of circle of consciousness to integrate Theory K, Theory T and Theory G. As indicated earlier, this implies development of Creative (C), Enlightened (E), Organic (O), managers and leaders.

O as circle is indicative of 'harmony without hierarchy' and represents inclusion. It represents Oneness and also represents expansion of consciousness through HOPE (Higher Order Purpose of Existence). Thus,

Theory O implies making an organization inclusive (through diversity management), seeking oneness with environment (non-polluting activities) and reducing the hierarchical distance within organization and creating 'harmony without hierarchy'. These are also the new challenges and Theory O can provide ontological and epistemological foundations for the same to bring new practices in day to day functioning of organizations. Ideas such as CSR and Good Governance are leading us towards this path, which can also be referred to as 'Management By Consciousness' (Gupta 1994). The idea of 'Spirituality in Management' that is now gaining acceptance needs a foundational theory and Theory O serves this purpose.

Once a person's consciousness reaches O level, it comes closer to Divine (D) level that can also be referred in terms of Divinity Quotient -DQ (Sharma, 2010). Idea of seven circles of consciousness can also be represented in terms of Orbits approach wherein a leader's consciousness evolves from X level to O level. It may be indicated that seven orbits of consciousness of a leader can also be referred to as O<sup>1</sup>, O<sup>2</sup>, O<sup>3</sup>, O<sup>4</sup>, O<sup>5</sup>, O<sup>6</sup>, O<sup>7</sup>.

## Concluding Comment

In consonance with the evolutionary perspective on management thinking we can identify 'seven theories' of management and leadership viz. X, Y, Z, K, T, G, O also represented in terms of seven orbits of consciousness. They represent management and leadership styles and also represent evolution from 'Taylor to Transcendence to Divine' in management thought through expanding circles of consciousness leading us towards realization of DQ (Divinity Quotient). These expanding circles of consciousness are also reflected through 'Triple Bottom line' (Profit, People, Planet) concept and acceptance of the ideas of Spirituality-in-Management and Management By Higher Consciousness- Social, Ethical, Environmental (SEE) responsibility combined with Spirituality represented by Spiritual Responsibility of Organizations (SRO) and Spiritual Responsibility of Individuals (SRI). In this respect, Ajeet Saxena (2014) proposed the idea of Corporate Spiritual Responsibility (CSpR) taking us beyond CSR (Corporate Social responsibility). These developments suggest that in future corporate managers and leaders will move towards practicing Theory O in their visioning - envisioning, decision making and problem solving approaches.

It may be indicated that seven theories of management mentioned above are also in consonance with seven colors of 'inner rainbow' and also reflect a resonance of chakras and 'chakra spirals'. Thus, Theory O is an equivalent of 'chakras model' in the organization context. In consonance with seven theories, there are seven types of managers and leaders (can be referred to as O<sup>1</sup>, O<sup>2</sup>, O<sup>3</sup>, O<sup>4</sup>, O<sup>5</sup>, O<sup>6</sup>, O<sup>7</sup> types) who operate from different levels of consciousness viz. X, Y, Z, K, T, G, O represented by seven theories. We may also refer to this model as 'seven colors model of leadership' and can be considered as 'seven levels model of leadership' representing a leader's evolution from level 1 to level 7 i.e. from Theory X to Theory O. Creative, Enlightened, Organic (CEO) leaders operate from higher levels of consciousness. Theory

O serves as a foundational philosophy for such CEOs. Challenge before Management Education is to train future managers and leaders in management practices based on higher levels of consciousness. This will lead to better management, enlightened leadership as well as higher creativity in organizations and society.

## Notes & References

**Note:** Revised and extended version of paper presented at AIMS (Association of Indian Management Scholars) International Conference, on Managing Organization in a Digital Era, held at Institute of Management Technology (IMT) Ghaziabad, Dec. 21-24, 2013

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# BOOK REVIEW

## Wisdom & Consciousness From the East: Life, Living & Leadership

**Subhash Sharma**  
*IBA Publications, 2013*

Reviewed by  
**Priti Hingorani**

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This review provides a summary of Prof. Subhash Sharma's book entitled "WISDOM & CONSCIOUSNESS FROM THE EAST: Life Living & Leadership". This work of the author implies drawing upon various forms of energies in an optimal manner. It is really a knowledge gift not only to the institutions but even to organizations & society as well.

The book imparts the knowledge through the seven different layers. The 1<sup>st</sup> layer talks about Science & Spirituality which includes: From Newton to Nirvana, Quantum Vedanta & Quantum States of Mind. The 2<sup>nd</sup> layer discusses Life & Hope from Freud to Fanaa, Divinity Quotient, OSHE Philosophy & ISRON. 3<sup>rd</sup> layer goes Beyond Pyramid Thinking and so explains about Coconut Model of Society, Rise of the Bottom & towards a New Earth Sastra. 4<sup>th</sup> layer provides the thought of New Era in Management through Spirituality & Indian Management. The 5<sup>th</sup> one gives us the way to Self Discipline & Self Knowledge by the path of Mantras of Motivation, Aim & Act with WISDOM, Tools of Creativity & Osmotic Meditation. The layer of Leadership is the 6<sup>th</sup> one which defines Enlightened & Corporate Rishi Leadership which can open mind's windows, doors & corridors. The last but not the least 7<sup>th</sup> layer leads us to New Consciousness of Karma

Kapital, Western Enlightenment & Eastern Awakening. Thus the Author concluded the book by describing the step by step journey.

### **I. Science & Spirituality:**

#### **Apple is falling flame is rising**

To create the understanding of Rise & fall, Prof. Sharma describes the concept from Newton to Nirvana, here he explained that Darwin viewed man distinct from environment (nature) leading to the need to fit with environment (nature) and thereby to 'survival of the fittest'. Thus, the idea of conflict with nature is transformed into idea of harmony with nature. 'Connecting the dots' can also be a useful methodology for exploring the interconnections between contradictions that we observe in the society.

He further describes the theory of Quantum States of mind where the traditional classification of the four states of consciousness – waking state, dream state, sleep state and transcendence state – is combined through Quantum States of mind. Individuals who master this step by step process can achieve turiya state with ease.

### **II. Life and Hope**

This approach is related to the Guna theory from Indian thought. It identifies three aspects

of nature viz. Tamas (T), Rajas and Sattava (S). This reflects the three forms of energies viz. violent energy, vibrant energy and Silent energy.

In consonance with this model of personality, there are five types of managers and leaders as indicated below:

1. Rectangle Types of Managers and Leaders: They view organizations purely in quantitative terms. They are control and order oriented.
2. Triangle Types of Managers and Leaders: They view organizations in dialectical terms and see various underlying forces in terms of thesis-antithesis and synthesis.
3. Circle Types of Managers and Leaders: They view organizations as 'Omega circle' and tend to take a holistic perspective through 360 degree approach.
4. Infinity Types of Managers and Leaders: They tend to view organizations as an 'Infinite container' of energy.
5. Shunya Types of Managers and Leaders: They are creators.

All five types have their utility in varying forms in different contexts. At operations level, Rectangle types are well suited. At managerial level, Triangle types are needed. At strategic level, Omega circle, Infinity and Shunya types are required.

The author further explained about the importance of Divinity Quotient (DQ), it is a measure of expression of inner divinity in day to day relationships and human existence. Here SPIRIT is defined as SP-IR-IT (Sense & Pleasure –Intuition & Reason – Infinity & Transcendence) and therefore spirituality has the implications for individuals, human society and knowledge systems.

Drawing upon the model of a human being in terms of Body, Heart, Spirit and spheres of Self, it proposes the concept of ISRON (Inner Search for Realization of Oneness – Nirvana) for self-evolution.

The author also talks about candle light experiment to experience ISRON, he says that lighting of the candle is an action from Shunya and it creates the necessary conditions for unfolding of Shunya consciousness hidden in all of us.

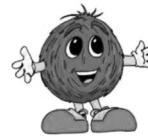
### III. Beyond Pyramid Thinking

Prof. C.K. Prahlad popularized the idea of Pyramid in Management Thinking & Strategic Management through his well known book, 'Fortune at the Bottom of Pyramid'. Friedman viewed the world as Flat. However, world is neither a pyramid nor flat, hence need for a third model to view the world.

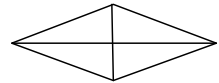
Coconut model recognizes the importance of middle class in social action and creating a change in society.



World is Pyramid  
C.K. Prahlad



World is Coconut  
Subhash Sharma



World is Flat  
Friedman

Rise of the Bottom has been a part of social discourse and it presents a framework of class analysis based on five classes:

1. Fittest (Ruling class)
2. Fit (Professional class)
3. Weak (Working class)
4. Weaker (Struggling class)
5. Weakest (Suffering class)

Prof. Sharma talks about the new Earth Sastra which is based on a new integration of Indian thought with development in Economics. Its foundations lie in ORUT (Optimal Resources Utilization Theory).

Adam Smith created revolution through his idea of Self interest. Now there is a need for another fundamental shift as excessive pursuit of self interest has led to greedonomics. In view of the same a new approach is needed. It implies paradigm shift from Adam Smith to ADAM (Artha Dharma Moksha).

#### IV. New Era in Management

The 100 years of Management thought can be divided in following four eras: Scientific Era, Humanistic Era, Ethics & Values, and Spirituality. During these eras we saw transition of management thinking from 'Scientific Management' to MBO (Management by Objectives) to MBHO (Management by Higher Objectives) to HOPE: Higher Order Purpose of Existence.

As the Seven Symbols of Indian Management philosophy i.e., Management & Leadership Lesson from Indian Flag, Four Lions, Chakra, Lotus, Lamp, Samudra Manthan & from Indian HRD provides the path of harmony so now management is defined as 'Joy of Living' (Jol).

#### V. Self Discipline & Self Knowledge

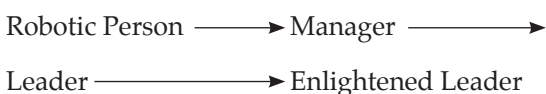
Mantras of Motivation keep one on the track of discipline & Self knowledge, where one of the mantra is defined as Give/ take Ratio, it includes:

1. Those who give more than what they take: like sun, moon & plants. They believe in joy of giving.
2. Those who give equivalent to what they take: they ensure their job safety.
3. Those who only take and give very little: they do not perform their task properly.

Aim & Act with WISDOM constitutes the foundational principle for developing mind balancing attitude and is the root of holistic approach to decision making, problem solving and solution finding. It also talks about Osmotic Meditation Exercises like Synergy In - Negergy Out, Expansion of Consciousness, learning from nature etc.

#### VI. Leadership

Four step process model for Enlightened Leadership



In corporate context, there is a need for CEOs to become 'Corporate Rishi' to provide transcendental touch to all corporate activities with a view to make corporate enlightened citizens of the world. Rishi leadership is defined in terms of leader's ability to Re-See the things, events and actions.

Author suggested the meaning of the word TEACH from which the word teacher has been derived. In word TEACH, T implies Transformation, E stands for Enlightenment, A stands for awakening, C for Consciousness and H for Hope. Teacher is one who creates Transformation through Enlightenment and awakening of consciousness.

#### VII. New Consciousness

The view of Karma Kapital takes us beyond two influential thinkers Adam Smith & Karl Marx. Idea of Karma Kapital is in the consonance with ancient ideas of Shubh-Labh, wherein Karma is indicative of Shubh and labh is indicative of Kapital.

Further the consciousness is extended from Western Alignment to Eastern Awakening, therefore it discusses on the following points:

1. From Conflict Resolution to Conflict Dissolution: Mahatma Gandhi echoed this approach to conflict handling through this famous lines, 'Nij par Shasan phir anushasan', i.e., Rule the self before ruling others.
2. Towards the model of Holistic Development: development of self, family, corporate, nation and global development.
3. Corporate Rishi Leadership: it works on wisdom equation where  $W=R+I$ , where R stands for Reason & I for Intuition.
4. Mind liberation: Overcoming mental & social dominations
5. Towards establishing the Sacro Civic Society: from Jungle Raj (survival of the fittest) to Ram Rajya (arrival of the best) through the intermediate steps of civic society and sacro civic society.

Beyond all this the idea of 'from Indus to Indus' is discussed where the different Soft flow of India's history has found manifestation in US and many other nations. The Soft flow's are as follows:

1. Soft flow from Vedika Period: Impact of Upanishads and Yoga.
2. Soft flow from Hindika Period: Impact of Bhakti movement.
3. Soft Flow from Indika period: India's freedom struggle, Soft Power and Cosmic Outlook: like Gita was book of Liberation and Vande Matram as the song of liberation.

A New Dharma: Respect and tolerance for all religions is the essence, an idea that originated from the influence of Gandhi & others.

### **Concluding Words**

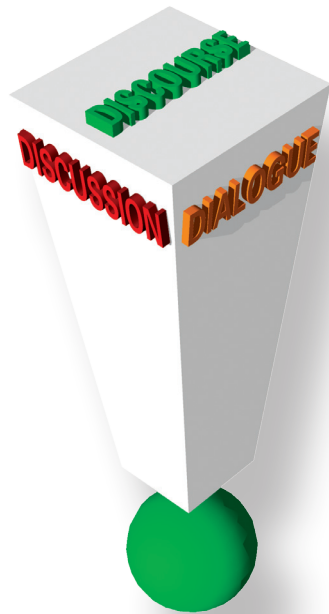
At the last Prof. Sharma concludes by referring to his song entitled 'step by step', which is not only a song of professional success, material success but also a song of spiritual evolution which leads to Wisdom & Consciousness.

The book is the success mantra for all the students, researchers and Management Professionals.









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