

New Earth Sastra for Harmonic Globalization and Sustainable Development

Subhash Sharma

ABSTRACT

The evolution of societies and management thought can be viewed in terms of emergence of four forces that are now influencing our nations, corporations, social institutions and individuals. These forces are (1) Force of Market, (2) Force of State, (3) Force of People and (4) Force of Self. There is a dynamic interaction between these four forces and thereby influencing human future rooted in Harmonic Globalization and Sustainable Development. This also necessitates the need for a new corporate model based on Profit, CSR and Good Governance in consonance with Market, Society and Self leading us towards New Earth Sastra.

Keywords: Harmonic Globalization, Four Forces Model, New earth Sastra, Global Village, Multi-variables dialectics

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INTRODUCTION

India is known for Kautilya's Arthashastra. This book was a guidebook for efficient and effective management of kingdom, wherein king played the role of an enlightened leader. We have witnessed transitions in societies from the kingdoms to nations/nation-state and emergence of corporations as dominant institutions leading to the idea of globalisation. We have also witnessed industrial revolution, cyber/knowledge revolution and now a new consciousness revolution. New consciousness is emerging with

respect to many new challenges such as ecological challenges, wellness concerns, gender issues, question of ethics and values and good governance, sustainable growth, etc. This calls for a new thinking and a new Sastra, which we refer to as 'New Earth Sastra' based on the idea of Holistic Development and Management (HDM).

Management thought has also been undergoing change over the years. We can identify following major trends in evolution of management thought and corresponding management concepts, tools and techniques:

Major Trends in Evolution of Management Thought

Bureaucratic approach to management (I)	Scientific/modern management (II)	New-age management (III)	Holistic management (IV)
Roots in managing nation-state	Roots in industrial revolution	Roots in cyber/knowledge revolution	Roots in consciousness revolution

Evolution of societies and management thought can also be viewed in terms of emergence of four forces that are now influencing our nations, corporations, social institutions and us as individuals. These forces are as follows:

- Force of State
- Force of Market
- Force of People/Capillary action
- Force of Self

Transition from Kingdom to Nation-State saw the emergence of Force of State represented by Government. In the last 200 years or so, the Force of Market has acquired dominance. This is also reflected in the power corporations yield at the global level. During the last 50 years or so, we have seen emergence of social movements manifesting Force of People in variety of ways represented by capillary action force. In cyber era, this force has also found expression in the social media, as social media is extensively used in mobilising this force. During recent years, we have also found emergence of Force of Self, in the form of spirituality represented by several spiritual movements as well as popularity of yoga and meditation at the global level. Thus, we find following evolutionary pattern in emergence of these forces:

Now we find a dynamic interaction between these four forces at the national and global levels. We can use four lions metaphor to represent these four forces in contemporary context. This metaphor is represented in Figure 1.

In the past, we have been analysing the world around us primarily in terms of two lions viz. force of Market



Figure 1: Four Lions Metaphor for Four Forces Model

representing Capitalism and force of State representing Socialism. Force of social movements represented by capillary action has not been given due significance in social and management thought. Because of cyber revolution, this force is also now reflected through social media. Only during recent years due to new consciousness, managers and leaders in the corporate world have started taking new initiatives to respond to this force in the society. This is leading us towards sustainable and integral development taking us beyond both socialism and capitalism. In fact, capitalism has undergone a transformation through its modification and movement in the direction of sustainable development. The fourth lion viz. the hidden lion represents the Self and it has not received due attention in management and social thought. During recent years, the idea of ‘spirituality in management’ has received some attention pointing to the need for incorporating the hidden lion in our policymaking and strategic thinking. Contribution of Indian Management to global management thought has been largely in terms of Yoga, Meditation and Spirituality (YMS) in management. It implies bringing higher consciousness in decision making, problem solving and visioning and envisioning processes of management and leadership. This implies movement towards HDM and a ‘New Earth Sastra’ as a guide for global convergence of management theory and practice.

Evolutionary Pattern in Emergence of Four Forces



It may be indicated that there is a dynamic interaction among above-identified four fundamental forces leading to their different configurations at the national and global level. For an analytical understanding, we can represent the dynamics of these forces through the ‘double dialectics’ model, wherein the x -axis represents Market and State and y -axis represents Society/People and Self. When four forces are in harmony, we move in the direction of ‘Harmonic Globalisation’. This analytical model of Harmonic Globalisation is presented in Figure 2.

For ‘Harmonic Globalisation’, these four forces should be in balance. If they are not in balance because of ‘dialectical intensities’ within societies arising from their matrix nature, then there will be dialectical spirals that will upset the balance between four forces leading to chaos. Because of interdependent nature of the global village, chaos in one nation is transferred to other places.

GLOBAL VILLAGE AS WORLD MATRIX

Global village is a ‘Matrix village’. In this matrix, one side can be represented by nationality, class, community and new professional categories and the other side by region, religion, rural and urban dimensions. Thus we get 4×4 matrix to understand the complexity in the global village. Figure 3 presents this matrix and its influence on the swastika spiral of four global forces viz. Market, State, People and Self.

In this matrix, intensity of dialectics within each cell is represented by see-saw. This matrix also indicates that dialectical intensities can arise from any cell of the matrix and turn into dialectical spirals. Matrix also indicates that dialectical intensities have their roots in ‘multiple rationalities’ represented by different cells of the matrix. Both multiple rationalities and consequent dialectical intensities influence the whole matrix, thus upsetting the globe and globalisation and the balance between four fundamental forces, viz. Market, State, People and Self (MSPS). World is already experiencing this phenomenon. Enlightened leadership requires managing these dialectical intensities in a way that they remain within limits and do not go completely out of control as is happening in contemporary times. Hence, an integrative vision of Market, Society and Self is needed and this vision is provided by the idea of harmonic globalisation.

TOWARDS MULTI-VARIABLE DIALECTICS

Papa, Singhal and Papa (2006) provide a view on dialectic journey of theory and praxis in the context of organising for social change. Chakraborty (2010) identifies different colours of mind to view social realities. Giri (2013) highlights significance of multi-valued logic in social analysis and planetary realisations. Extending these ideas further, we arrive at the idea of multi-variable dialectics. Traditionally societies have been analysed on the basis of single dialectics, for

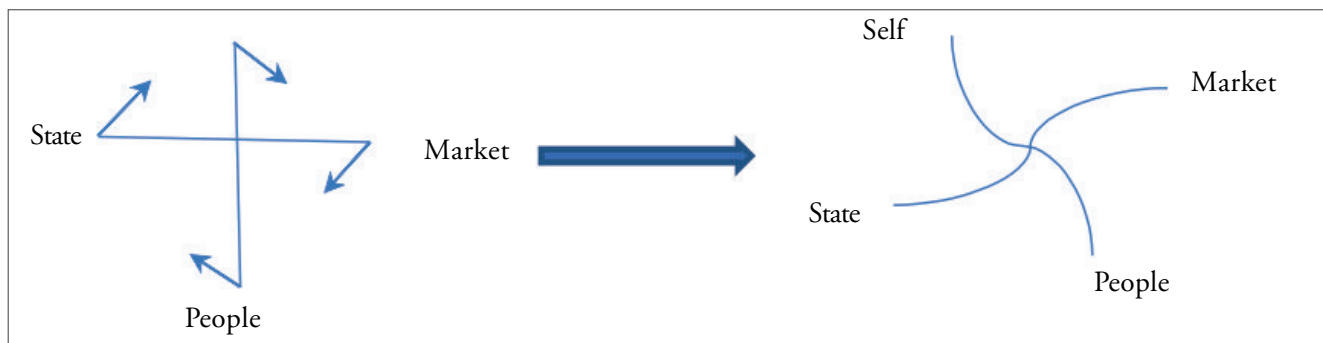
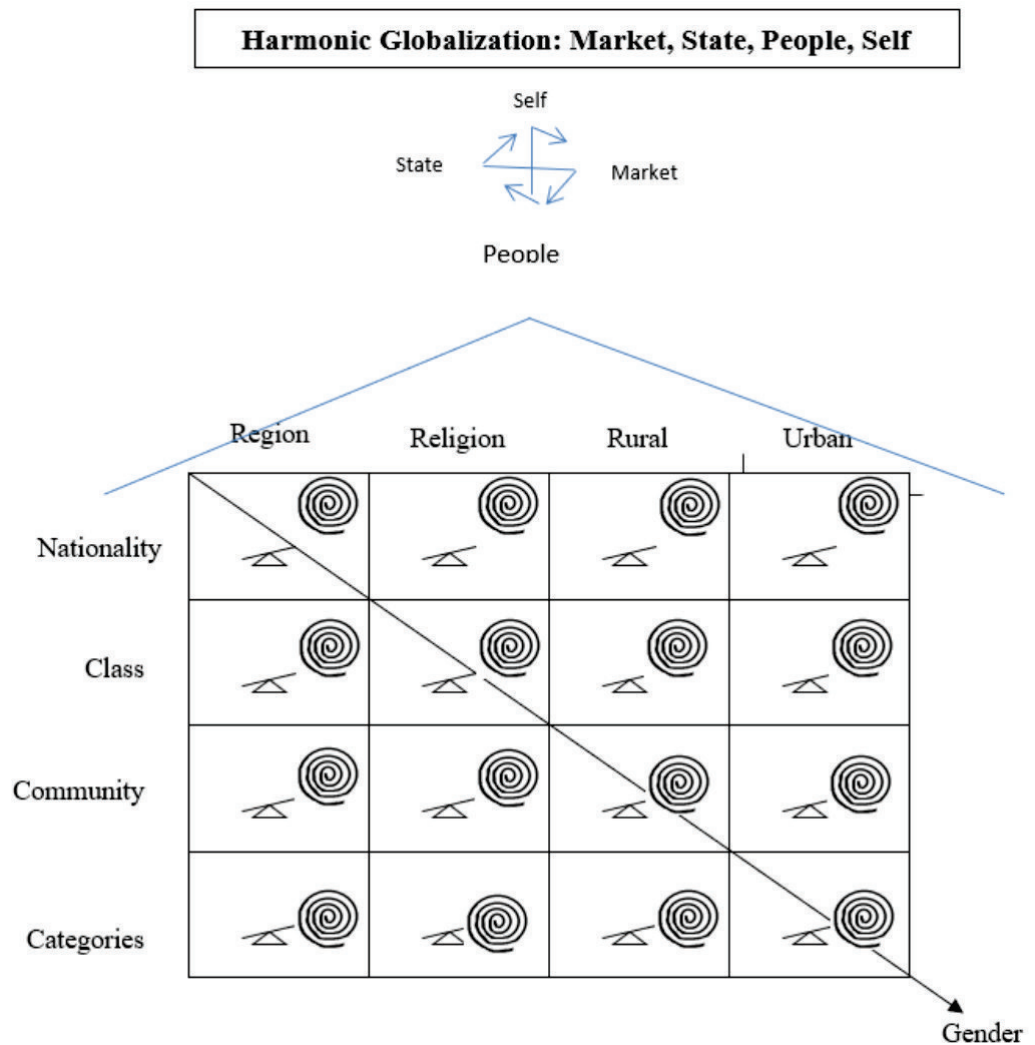


Figure 2: Dynamic Interactions between Market, State, People and Self

**Figure 3: Global Village as a Matrix Village
Influencing Global Forces**



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

- Caste dialectics
- Religion dialectics
- Racial dialectics

- Class dialectics
- Gender dialectics
- Dignity dialectics (Domination versus Liberation)
- Nation versus Other Nation, dialectics

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

- Terrorism
- Human rights
- Freedom of expression (Foe)

In single variable dialectics, complexity of society is reduced to single variable, for example

- Class: Complexity of society is reduced to class dialectics as if nothing else matters
- Race: Complexity of society is reduced to race dialectics as if nothing else matters
- Caste: Complexity of society is reduced to caste dialectics as if nothing else matters
- Gender: Complexity of society is reduced to gender dialectics as if nothing else matters
- Religion: Complexity of society is reduced to religion dialectics as if nothing else matters

Following are the key aspects of single variable dialectics:

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

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

Enemy is to be defeated through a violent approach. Revenge is deep rooted. Action–Reaction (AR) process takes over leading to conflicts with extreme positions taking over the dynamics. Thus, hate for the other is inherent in formulating solutions to dialectical problems. We need to go beyond AR to Interaction and Mutual Adjustment (IMA). Thus, dialectical intensities should be handled through proper understanding of Action–Reaction–Interaction–Mutual Adjustment (ARIMA) processes in societies, Sharma (207,2016,2021) observes, ‘Actions and reactions make vectors change direction’, in the interplay of dialectics. Hence, there is a need for moderating the AR dynamics and search for middle space solutions.

Multi-variables dialectics can be represented by a circle that we refer to as ‘omega circle’, because omega

represents movement towards higher consciousness. It implies that we need to move towards higher consciousness in resolving dialectical conflicts, as dialectical conflicts get resolved and dissolved by seeking solutions from a higher level of consciousness. Many times higher level of consciousness is represented by Vision and Hope (VH) that needs to be articulated. For example, VH of Prosperity, Justice and Peace (PJP) can help resolving caste, class, religion and gender dialectics.

A circle also represents the idea of equilibrium. Current equilibrium of a society can be disturbed through extremism in dialectics and thus society acquires an amoeba-like configuration. Enlightened leadership implies that leaders should attempt to restore the society towards a new equilibrium by moderating dialectical intensities. Further, many times in multi-variables dialectics, there is also a moderating influence of variables on each other, and thus, extremist positions of single variable dialectics get moderated through self-organisation. Figure 4 and Table 1 presents the idea of multi-variables dialectics in the form of dialectical intensities yantra and its resolution through search for middle-spaces solutions.

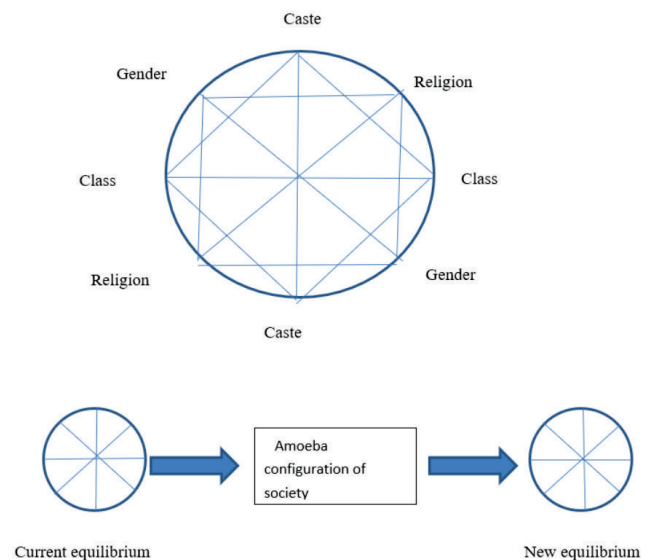


Figure 4: Multi-Variables Dialectics

Table 1: Evolution of Management Thought

Dialectical variable	Solution adopted
Class	Socialism
Religion	Secularism
Case	Reservation

Solutions Adopted for Various Dialectical Variables

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

It may be indicated that the Indian Constitution addressed only some of the dialectical variables that were significant at the time of India's independence. These included the following:

After nearly 70 years of experience, wisdom of these solutions has been under challenge, and many new dialectical variables have emerged and assumed significance which demands new solutions and a relook at earlier solutions as well as a movement towards higher consciousness. In fact, any deterministic view of history is questionable because dynamic interaction among various dialectical variables leads to indeterminism in history because of unintended consequences of such interactions that can lead to rise of new forces in history.

Moderating the multi-variable dialectics requires some overarching constructs that will help us in finding better solutions through a creative search for middle

pace solutions. At the national level, it implies a new vision through a new prism of multi-variable dialectics. In this respect, Indian philosophy provides us a new path. For example, Purusharthas (Dharma, Artha, Kama, Moksha: Ethics, Wealth, Pleasure, Transcendence/Spirituality) framework for HDM can act as an overarching idea for resolving dialectical conflicts and moderating dialectical intensities.

It may be indicated that multi-variables dialectical analysis is also useful in Strategic Management, wherein environment analysis is conducted in terms of Political, Economic, Social, Technological, Environmental, Legal (PEST/PESTEL) analysis. However, in this analysis, dynamics of dialectical variables is not analysed. For a deeper understanding, we need to undertake multi-variables dialectical analysis as part of environment analysis, wherein dialectical variables beyond PESTEL factors should also be analysed for strategic thinking and management.

PARADIGM SHIFT TOWARDS INDIAN PHILOSOPHY AND NEW EARTH SASTRA

Above discussion leads us towards a paradigm shift towards Indian Philosophy, Indian Thought and New Earth Sastra as a basis to provide a new vision to the world. This thought shift can be represented in terms of following key phrases and shift from Adam Smith, Darwin, Maslow (ADM) to Artha, Dharma, Moksha (ADM):

- I. From Adam Smith to Artha: Artha view of Economics suggests the adoption of shubh-labh perspective in wealth creation and its management.
- II. From Darwin to Dharma: From 'survival of the fittest to leave behind the rest' to 'duty of the fittest', coupled with the message from Gita, 'arrival of the best to lead the rest'.
- III. From Maslow to Moksha: From Self-actualisation to Self-realisation (Raman Maharshi,

Aurobindo, Osho and others), representing a spiritual vision of Self.

Three Artha, Dharma, Moksha (ADM) pillars with roots in Indian Philosophy provide us conceptual foundations for the 'New Earth Sastra'. In operational terms it implies the following three principles of New Earth Sastra:

- I. Demand Supply and Dharma
- II. Thought–Action and Karma
- III. Work ethos and Swadharma

The principle of Demand Supply and Dharma implies, Economics and Ethics should go hand in hand. Indian concept of shubh-labh captures its essence. Sen (1988) suggests that Ethics and Economics should move towards a new integration.

Principle of Thought–Action (T-A) and Karma implies, performance of positive actions in all dealings and interactions with all stakeholders. Positive T-A, generates positive energy, while negative T-A creates negative energy (neergy) in relationships. Hence, the

focus should be on Positive T-A, which can also be referred to as Positive Karmas (PK).

Principle of Work ethos and Swadharma implies performing one's job/duties with sense of responsibility. This will ensure high-quality output, for example, if teachers perform their task of teaching with a sense of responsibility and duty, student's intellectual development will enhance.

New Earth Sastra based on above-discussed ideas leads us towards an integrative and integral vision of Market, Society and Self. This can provide foundational basis for a new corporate model.

MOVING TOWARDS A NEW CORPORATE MODEL

Integrative vision of Market, Society and Self leads us to a new corporate model for global convergence of management, management practice and management education. This model suggests an integral view of Profit, CSR and Good governance for creating new corporations for the benefit of humanity, Sharma

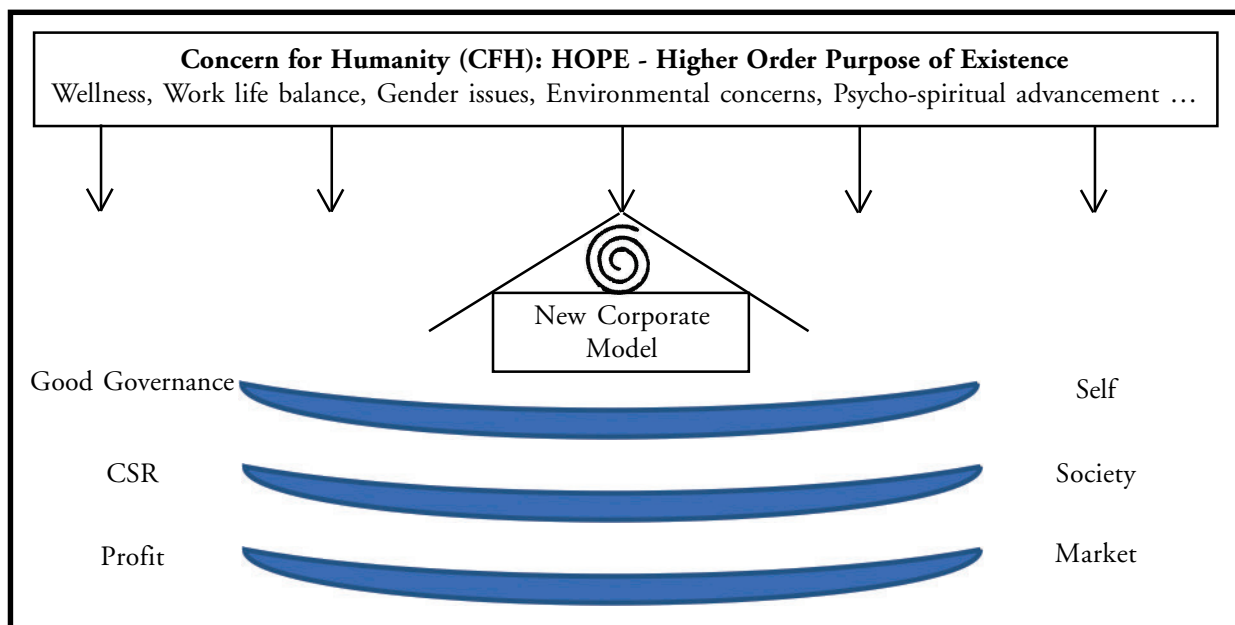


Figure 5: Towards a New Corporate Model

(1996, 2012, 2015). Key word in this approach is humanity and not just shareholders and stakeholders. This implies that corporations should be driven by HOPE: Higher Order Purpose of Existence, then only they will take care of environmental issues, wellbeing, social responsibility and other concerns of the humanity. In essence ‘concerns of humanity’ should become driving guide for management theory and practice. It implies ‘Concern for Humanity’ (CFH) should become a basis for new management thinking. This also means that management thought and practice should move towards a new ontological framework rooted in ‘Concern for Humanity’ as reflected in HOPE: Higher Order Purpose of Existence. Figure 5 presents this model.

Conceptual frameworks represented by Four forces model of Market, State, People and Self (MSPS), World as a Global Matrix with its ‘multiple rationalities’ and corresponding dialectical intensities, and the New Corporate Model based on Profit, CSR and Good Governance and Human Concerns (Concerns of Humanity and Concern for Humanity), provide us new conceptual foundations for future global convergence of management thought,

management practice and management education. American, Japanese, Indian and other management styles originating from different nations, will have to take a cognisance of these ideas in their future management and leadership practices.

CONCLUSION: TOWARDS CREATIVE, ENLIGHTENED, ORGANIC (CEO) LEADERS

World needs a new vision,

To see the world through a new prism

New Earth Sastra, Harmonic Globalization and HDM, provide conceptual foundations for a new vision of the world for sustainable Growth, Development and Progress (GDP). This implies we need new leadership in the form of Creative, Enlightened and Organic (CEO) leaders to see the world through a new prism and realise the new vision. It also implies that B Schools should reorient their focus on developing such leaders for future.

Note: This paper is primarily based on earlier writings of the author and extends the ideas further.

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