

# Corporations must recognise evolutionary signals or risk extinction

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## **Abstract**

This chapter calls for corporations to evolve as a response to the signals in the business environment from both within their internal and external environment. There is an urgency to respond as our current systems and processes have undermined both human and planetary wellbeing, creating an existential crisis for living beings and our planet. Those corporations that pay attention to them, can diagnose their symptoms early on, and adapt their strategy to gain benefits. While those who do not heed to these signals will falter in their survival. This paper appeals to those organisations who are willing to undergo a transformative journey to effect change and carve a niche for themselves as true leaders.

## Introduction

The issue is examined through a philosophical lens, which highlights the need for corporate transformation, from owning an impersonal identity towards an identity that stands for certain values within the community. To understand how this shift is to be achieved, it is first necessary to investigate what forces are holding the ingrained patterns and behaviour of the excessive focus on profitability. Secondly, the paring of innovation to technological achievements is questioned as a way of our progress in the right direction. Thirdly, it argues for a human-centric approach to innovation through the use of intuitive-based awareness, which harnesses the greater potential of our unconscious awareness. It contrasts with our current methods, which are focused on linear reasoning that is steeped in mind-based consciousness as opposed to embracing a heart-centred multi-dimensional approach of intuitive awareness. Highlighting the positive gains using intuitive awareness, which include clarity in judgement and decision-making; driving creativity towards innovation; integrating a systems perspective in identifying the wider ecology of the corporation to lessen the destructive environmental impact on our natural resources; and communicating meaningfully with another person with an empathetic response.

Herein, significant insights are revealed for management to reinvent their business models and redefine their goals to position their organisations to capture future opportunities through longerlasting value creation. It strengthens the corporate linkages with the communities it serves by building a brand identity that communicates a distinct value proposition into the consciousness of all individuals who come into contact with the corporation. The corollary of creating this ecosystem is the development of

communities who become passionate about the organisation's success, allowing the organisation to embed itself as a vital function into the fabric of society. It calls for rediscovery and recognition of our spiritual nature, through acknowledging the individual contributions made by all living entities to create our world.

### **What is the present state of society?**

At a macro-economic level, the recent events of 2020 and the economic fallout of COVID-19 have shed further light on the inequities across the workforce. Using the example of the US workforce, about 20-25% of Americans have little to no savings and millions have faced financial devastation as unemployment and hunger rates have spiked throughout this crisis. Nonetheless, despite the economic downturn, the stock market has soared. It highlights a growing disparity between the metrics that gage a corporation's financial health and the people who keep it afloat. In August 2019, a widely publicised announcement by 181 chief executives of the world's largest companies signed a statement emphasising the need to move away from shareholder supremacy and commit to all stakeholders (Bittner & Lay, 2021). Already looking ahead to a post-pandemic world, corporations are re-creating how employees could return to work by providing opportunities to experiment with hybrid ways of work environments, including both remote and collocated workspaces. Lessons from the pandemic have taught that remote work can be highly effective to a degree, thus bringing about socio-technological change, through holding shorter but more frequent meetings, and spanning communications across geographic, physical, and organisational boundaries in novel ways using technology (Kane, Nanda, Rich, et al, 2021).

On an environmental scale, humanity faces challenges related to our coexistence with wildlife. Various forms of pollution are present in the basic elements necessary for life, such as air and water, as well as risks associated with climate change. The dominant viewpoint holds that the Earth's resources are finite and larger populations with higher consumption levels will deplete the Earth's riches. However, rather than predicting doomsday as anti-human thinkers such as biologist Paul Ehrlich and many scientists do, we need to reimagine the challenges we face in a new light. The Economist, Julian Simon, from the University of Maryland, best known for his work on population, natural resources, and immigration, emphasised the capacity for human ingenuity to find new recipes and ideas. According to him, 'anti-human thinkers fail to appreciate that our human brains are also a resource. Consumption and population growth exert a strain on resource availability, causing higher prices in the markets. It then provides us with the incentives to change our behaviour or innovate by encouraging us to seek out new supplies or rethink our whole approach' (Bourne, 2018).

## **State of corporations and Systems external to it**

### **External forces at play**

Today's corporations wield economic power that rivals many nation states, resulting in their growing impact on society. Behind the corporations, it is the investors who exercise their rights, by selecting corporations to invest in and influencing their activities. Recently, there has been a shift away from individual investors towards institutional investors who are brandishing greater power. The nature and purpose of corporations, and by

extension, the purpose of corporate governance, has long been a matter of debate. The two dominant schools of thought are one that defines a corporation as a 'legal fiction' designed to facilitate what is essentially a private agreement among shareholders, and therefore gives primacy to the rights and interests of shareholders.

This view of shareholder primacy was espoused by BRT in 1997, that the corporation's purpose is to generate returns for its owners and that managers are agents of the shareholders. The contrasting view holds that a corporation is a 'real entity' enabled by law to serve the needs of society; and as such, it seeks to balance the interests of shareholders with other stakeholders, giving greater weight to the interests of society at large.

With the former viewpoint in place, there has been a significant change in ownership and shareholding concentration, especially in the US and European capital markets. It has given rise to index funds from traditionally actively managed equity mutual funds, Exchange Traded Funds (ETFs) and passive investors' ownership, especially pension funds, increased dramatically. This rise in passive ownership has been accompanied by an increase in activism by hedge fund investors that take large stakes in companies and push them to adopt strategies and capital structures favoured by hedge funds. The criticism of these activists is that they force companies to take short-term actions such as increasing share buybacks or spinning off divisions, though the empirical evidence on the consequences of activism is mixed with evidence of both costs and benefits. The influence of large, listed companies has been amplified by legislative side expanding the rights of the corporations and by increases in corporate spending on lobbying, political contributions and even charitable activities aimed at securing political influence. Alongside, the power of the governments

seems to decrease as they increasingly are unable to address the significant and growing problems that are plaguing societies today.

These developments raise questions about the accountability of shareholders, particularly those who seek to influence corporate actions, and the prevalent model of shareholder value maximisation as the goal of good corporate governance. It also raises questions about institutional investors to their ultimate owners or beneficiaries, who are the retail, or individual investors of the institutional holdings. Additionally, many institutional investors rely on proxy advisory firms to guide their voting on important corporate matters, and again, this raises questions of their capacity to act as stewards who have no stake in the votes they recommend (Paine & Srinivasan, 2019).

### **Impact of Mergers, acquisitions, and corporate restructuring**

According to collated research and a recent Harvard Business Review report, the failure rate for mergers and acquisitions (M&A) sits between 70 percent and 90 percent (Garrison, 2019). In many cases, companies are sold without the prior knowledge of their employees. The structural and internal changes that are commonly found to occur take place without being brought to the attention of the employees, leaving employees ill-prepared. The emotional and psychological stress that employees will experience will be unique to each individual. For some, it maybe of relief from having to survive their job position, whilst others will be made redundant at short notice, without a policy or protocol in place to discuss matters (Anderson, Jones, Marshall, et al, 2007). Many of those made redundant will be sincere workers who will be sent home without

being recognised for their many years of service and hard work (Hamel & Prahalad, 1994). Its impact will be felt not only by them but by those that remain with the organisation long after, as it raises concerns about trust in senior management. Of those employees, when they discover they are under new management or a new CEO who may not be a compatible leader with how the acquired company views the world, it will raise concerns about trust in senior management. This has an impact on organisational culture, which will be visible through the rate of employee turnover, employee buy-in, as well as the assurance rate in transacting business faster and cheaper. Secondly, restructuring decisions involve placing people in new job roles to perform various job functions in the combined organisation. It requires a sense of understanding of people minds, emotions, and hearts. In this process of redeployment, decision-makers lose sight of the reality that people are emotional and sentimental. When people feel they are being treated merely like robots, then employee engagement drops, which would have a direct effect on productivity costs and the speed with which new processes are adopted. Employees require an environment that facilitates them to flourish to their full potential. The impact of restructuring is not only an internal concern within the organisation, but it is also felt externally in client or supplier relationships as individuals leave firms voluntarily or involuntarily.

## **Innovation and culture**

On the other hand, internally, many large corporations often struggle with innovation due to the regulatory environment with external pressures placed upon them through legislation and capital risk with pressure from investors. It creates the effect of herding or optimisation. Companies tend to herd to outsource

innovation, thus limiting themselves to purchasing innovative output from suppliers. In the scenario of optimisation, despite innovation being purchased, the deployment of that innovation is directly related to culture. Due to the emphasis on efficiency, the focus, drive and commitment get dissipated (Doss, 2015).

However, it is still a question, a challenge, and a chance. How to construct a business culture that can implement, innovate, deploy, and differentiate itself using the same product innovations against its innovative competitors? The answer to that question lies in management to gain competitive advantage. It is one of language, in our communications, readdressing our linear approach of using solely intellect, logic, and rationality that seeks to breakdown complexity but fails to see the whole picture, of measurement which ignores human factors in production, design, and impact on society but remains only concerned with profitability and of leadership that lacks clear vision. At the centre of the organisation, it is the people, who form the pulse of the organisation. They are the creative talent and executors that contribute to the development and growth of the business. The pulse of the heartbeat of its people, who collectively come together to form the soul or consciousness of the organisation. When an organisation does not have flexibility or creativity, the pulsation of its heartbeat is not totally aligned. In this phase, only building monotonous and rigid structures will be found.

## **Health of Society as it stands**

## **Consumerism and its effects on the wellbeing of individuals.**

In pursuit of increasing profits, the corporate world has created an artificial culture of constantly producing incremental



new products and services, marketing it as a lifestyle to which we, as consumers, should aspire to yearning for more and more. It has come to a pinnacle of having a society that has a throw-away culture since the lifespan of products is on the decrease built-in with planned obsolescence. This has a direct impact on the corporate offerings in comparison to the quality of goods manufactured in the past. Consider the purchase of a shirt, trousers, a suit or a bag or an umbrella. They were found to be made with higher standards for production, higher quality of services and fabricated materials that were longer-lasting. The difference now, is that, despite your willingness to pay a premium for the best umbrellas, mobiles, computers, garments, vehicles, and other goods, they all have a built-in sense of temporality (Bulow, 1986). We have a new generation today, of people in their twenties who have no notion of what our Earth's environment and nature were like just a few decades ago.

This is not innovation, but disruption. There is now a growing consensus that this current economic model is untenable. (Muff, Dyllick, Drewell, 2017, p.2).

What we fail to realise is the environmental damage that is caused by our decisions and actions. We are part of nature and other living beings add to our existence. When nature suffers, we suffer in terms of our bodily, mental, emotional, and psychological well-being as well as our spiritual wellbeing too. We seem to have drifted away from natural living towards artificiality in this process. It reflects in the offerings a lack of innovativeness in mass production, that offers artificial segmentation and an absence of an artful quality or a failure to address true individual needs.

This philosophy has extended to humans being considered as expendable too. Expendability has a direct effect on individuals' psyche, spirit, and physical well-being. Our senses

become limited, our bodies weaken as a result of long-term exposure to stress, and we fear losing our job due to inability to perform job duties. Eventually, illnesses both mentally and physically take root (Yaribeygi, Panahi, Sahraei, et al, 2017). It limits our ability to enjoy and achieve wellbeing. The artificial culture and attitude of business will make the world a dry and mechanistic place which will be robotic and devoid of empathy. The present time is an ‘emergency now’.

It is through big corporations that new technology is introduced to the public. It has resulted in a situation where, when you glance around, people frequently use their smartphones or laptops to keep up with what’s going on in the world around them, giving them a sense of connectedness. In a PBS (2010) documentary titled *Digital Nation*, it examines the ease with which people may connect to the internet is having a substantial impact on culture through the eyes of thinker and writer Douglas Rushkoff and producer Rachel Dretzin. The digital revolution of connecting to the internet has transformed modern culture, from the way we learn and work to the ways in which we socialise and even conduct ourselves. It depicts the experience of individuals having increasingly limited attention, making it difficult for them to read books or learn in conventional ways. In popular culture, it is known as being a multi-tasker. When the multi-tasker’s performance gets evaluated, it shows their memory is very disorganised and worse at analytical reasoning. It raises concern about creating people who are unable to think well and clearly. At a social level, it has altered how people interact with each other. Where once discussions used to take place at the dining room table or meetings at work, they have migrated to online discussions where everyone would be looking at different screens and communicating with different people. ‘Technology over the last 50 years has mostly separated us,’ noted Rosedale, founder of

Second Life. Digital technology has transformed warfare with remote accessibility and commercial combat video games for air force pilots who sitting at a base in Nevada are made accessible to young teens for recruitment purposes. There is a disconnect between being at war and being at home when these games are being played virtually, because to the human mind, they appear to be real. Digital stuff is such a new phenomenon that if it looks real and feels real, the brain tells us it's real. Where does the responsibility lie when introducing new technologies?

## **Consumerism effects the health of environment and communities**

Corporations are confronted with ethical problems regarding their function in society and their obligation to meet them. Constant growth in the existing economic model of market economics is based on greater production, which results in increased product waste in packaging (Spiegelman & Sheehan, 2005). Therefore, corporations should bear responsibility for material packaging and be required to evaluate and implement its biodegradability during the course of providing goods and services. Much of today's visible ecological degradation is caused by plastic, the primary culprit causing a deterioration in the Earth's environment, adversely affecting wildlife, wildlife habitat, waterways, oceans, and humans (Parker, 2018). Yet this issue remains unaddressed by our criminal justice systems, or environmental protection acts for the overall preservation of the environment or protection of non-human life and human life. Research has shown that often corporations engage in PR efforts to promote themselves in the best possible light through their social and environmental responsibility programs in a community

(Davies, Hernandez, & Wyatt, et al, 2019). However, often this seems to contrast with their public statements. Consider the scenario amid growing public fury over plastic pollution in the oceans. Those companies that portray themselves as warriors against the very problem are the ones that helped create it (Lim, 2019).

Corporations' unethical behaviour also extends to "ethical trading" schemes and corporate codes of conduct that promise to improve rural livelihoods, have been dubbed as "whitewashing" because, in reality, they have little to no positive impact on the people the corporations claim to have (du Toit 2001). Although corporations claim to be concerned with social justice, their actions lack to provide substantial benefit, particularly in those areas that face socio-economic marginalisation and environmental challenges (Davies, Hernandez, & Wyatt, et al, 2019). Greenwashing, on the other hand, is a marketing ploy in which green PR and green marketing are utilised to deceive the public into believing that a company's goals and policies are ecologically benign. A case in point is the United Kingdom, where the use of renewable or sustainable energy sources has been questioned due to a succession of selloffs to other foreign firms, resulting in direct emissions of fine particles into the atmosphere (Ahlers, 2016). Furthermore, the biomass is sourced thousands of miles away from other countries, releasing thousands of tons of CO<sub>2</sub> emissions during its transportation (Lynch & Stretesky, 2003). It exemplifies how environmental harm is being displaced and data shows carbon emissions are on the increase on a global level (Global Carbon Project, 2018).

## **Calls for change**

Stress has been placed upon the Earth's biosphere through economic growth in the course of manufacturing, resulting in the depletion of natural resources. Environmental economist, Rob Dietz, addresses the issue of imbalances created in the ecosystem by pointing out that almost all economists and politicians only focus on the benefits of the current economic model and ignore the costs. Instead, he advocates a steady-state economics model. It is an economy that aims to maintain a stable level of resource consumption and a stable population. It's an economy in which material and energy use are kept within ecological limits, and in which the goal of increasing GDP is replaced by the goal of improving the quality of life (Holland & Dietz, 2020). In this model, the environment is defined as a 'natural capital,' or the world's stock of natural assets. Externalities, or uncompensated effects of consumption and production that happen outside the market mechanism. The relationship between the environment and the economy can be seen in terms of 'ecological debts', or 'ecological services' (Dietz & O'Neill, 2013).

However, the argument ecological economists present is that using terms like 'natural capital' is misleading, as it suggests that ecology can be understood in economic terms. Environmental economists are attempting to place a price on these resources that is illogical. Our environment is much more than just a resource; it is essential to human life and all other forms of life on the planet. It does not make sense to value the environment using money. Money can only shift ownership and responsibility among people for the environment, but it is meaningless to other species that are equally reliant on the ecosystem as we are. Those who are marginalised do not have their voice heard, nor do the future

generations who are not yet born cannot be brought into to value the environment monetarily (Daly & Farley, 2010).

A report by Prof Sir Partha Dasgupta, a Cambridge University economist, highlights a 40% plunge in natural capital stocks per head between the years 1992-2014. He calls for radical changes to production, consumption, finance, and education that are needed. 'Nature is our home,' he said in his message. Recognizing that our long-term prosperity is dependent on harmonising our demand for nature's goods and services with its capacity to supply them is the first step towards truly sustainable economic growth and development. It also entails adequately accounting for the impact of our interactions with nature. Virtually all governments are exacerbating the biodiversity crisis by paying people more to exploit nature than to protect it. There is now a need to move away from GDP as the sole measure of economic performance and to implement a system of natural accounting by financial treasuries around the world to recognise the loss of nature as an economic issue rather than solely an environmental concern (Elliott & Carrington, 2021). Another economist, Prof Mariana Mazzucato, whose research focuses on the relationships between technological, economic, and social changes, has emphasised the need to engage the public in this change process (Elliott, 2021).

What has been illuminated is how sustainability has been tainted by the profit-driven motives of large corporations and the role of governments in their tactics to exploit nature. Self-centeredness has spread towards destructive greed where we are digging a pit at the bottom of our own feet and believing we are safe.

### **Need for change in corporations' internal environment**

## **Organisational Structure**

Corporations generally tend to organise themselves into a hierarchical, pyramidal structure to retain control over reporting lines and motivate employees with clear career paths and promotions. It has permeated every company around the world, regardless of the size, industry or location. However, the linear organisation of work resembles the rigid, mechanistic framework of a giant, automated machine that produces goods and services in an orderly fashion. A well-designed organisational structure is meticulously structured such that large gains are facilitated for individuals at the top of the hierarchy who can achieve true individual achievement (Black & Hughes, 2017). Statistics show the ratio of CEO to worker income peaked at 376 to 1 at the end of the 1990s and has since varied between 185 and 345 to 1, greatly outpacing the rise in S&P 500 stock values (Mishel & Scheider, 2016). Whereas the medium to lower levels of any organisation is organised to accomplish efficiency with little brainpower. People find that they are unable to achieve real achievement for the amount of effort demanded of them (Piketty, Saez, & Gabriel, 2016). Employees' shifts are regularly cut short by automated systems, leaving them without pay and causing their incomes and lives to be squeezed, as exemplified by the use of scheduling software for just-in-time systems in the retail and food industries. It raises questions about the legal use of automation (Rennie, Meaney, Hazelwood, et al, 2016).

## **Communication**

For some organisations, communication flow is typically from top to bottom with power distance between the different levels in the pyramid structure. Often, executives and board

members of companies that maintain this traditional hierarchical structure appear essentially invisible in the media and to their employees. When there is no human connection, and information is only top-down then the quality of decisions made are poor. Information experience gets distorted, and many great ideas of middle and lower management gets left behind in the dust (Khatri, 2009). For employees, it creates psychological distance between the top and the middle to bottom layers, reducing organisational cultural cohesiveness significantly. Often, employees continue to find out about issues affecting them through the media and have no direct contact or access to their company's senior management. Invisible brains and hands operating big companies and corporations from behind can produce unhealthy wealth which adversely affects the environment and communities, and eventually its rippling negative effects will be felt upon humanity. This serious concern is very much ignored and requires immediate attention through regulations. It highlights the absence of true leadership, which naturally affects their productivity and morale (Keogh, 2019). In this process, the organisation becomes lifeless and fails to create an energised momentum for participants and move as a congruent, conscious force. It is a missed opportunity for companies who could otherwise be both dynamic and creative in thought and action. Despite this, many companies are still resistant and continue with their old ways due to the time, resources and investment required to transform to a structure that can be more fluid and adaptable as the needs arise.

Few corporates have realised this, and organisational structures are redesigned towards a decentralised structure by removing middle layers of management or holacratic structures are introduced, where informal network groups are connected to the formal hierarchical structure to respond with agility to the



changes in their business environments. Medium, Buffer, and Zappos (Robertson, 2015) are all companies who have adopted their structures to empower employees and unite them. They are attempting to create meaning for their employees (Sisodia Sheth, & Wolfe, 2014). However, as they grow, the need for leadership and delegation increases. In fact, some researchers have expressed that the psychology of profitability and maximisation of corporate value lies within the culture of the organisation (Slywotzky, Morrison, & Andelman, 1997). Other researchers claim that the duality between profitability and the culture of the organisation is related to strategic orientation. Strategic orientation is itself an integrated concept that proposes that a firm's strategy cannot be divorced from its organisational design; that is, strategy, structure, and process are an integrated whole (Worley Hitchin, & Ross 1996). H Thomas Johnson (1992) has commented that empowering a workforce to learn and innovate will create the backbone of a strategy without constraints and bring flexibility. Karl Svelby (1997) goes further to highlight that, 'in business, people are the only actual agents. All tangible and intangible goods and structures are the product of human activity. Everyone, in the end, is reliant on other people for survival'.

## **Profitability focus**

When profit is a corporation's main tenet, there is little room for anything else in the process. This ideology has been fostered by Wall Street's non-scientific focus on quarterly results, as championed by Milton Friedman and others. Business managers and leaders are faced with increasing pressure to achieve outcomes and results in a *volatile, uncertain, complex, and ambiguous* (VUCA) world (Stiehm, 2002). As a result, business executives are under pressure to focus on short-term financial results. It has

meant that, rather than pursuing the proper course of action, firms act only when compelled by regulations, or simply leave pollution, animal loss, and habitat destruction to governments to address. Historically, numerous corporations have gone bankrupt as a result of management engaging in accounting fraud in order to inflate shareholder value and possibly their own remuneration (Wikipedia 2021; Olya, 2021). In addition, over the last 30 years, middle-class families have largely been excluded from income growth; the bottom half of the income distribution has decreased since 1980 (Krause & Sawhill, 2018). There is a need to evolve the definition of trade from the past two centuries of the industrial age that encapsulated Adam Smith's conception of demand in trade being met with supply via the division of labour (Smith, 1786). There are a great many employees who experience burnout, also known as an "occupational phenomenon," as a result of chronic workplace stress that causes feelings of energy depletion or exhaustion, as well as reduced professional efficacy and experiencing mental distance from one's job, which increases negative feelings (WHO, 2019). It is estimated to cost the US \$125-\$190 billion in health care spending caused by unfair treatment at work, unreasonable deadlines, unmanageable workloads, lack of support from managers, and having to respond to emails and texts during off hours (Jones, 2017). Studies of the next generation workforce indicate that younger employees seek meaning through work and desire personal growth at work (Deloitte, 2016). Profit appears to be the sole motto at any cost, with control second in place and humanity being the least concern for them. When everything is so interdependent, it becomes illusory when the narrow overfocus remains on mere profit. It stifles creativity and innovation while failing to instil a sense of belonging among its stakeholders. *Yet, the very qualities of integrity*

*and creativity are so needed to navigate through the uncertainty that is presented in today's world.*

## **Emerging Organisation**

*Corporations need to recognise their crucial role and responsibility when it comes to engaging people and the degree of influence they can exert on whole societies. Corporate leaders need to realise and accept this reality.*

Human consciousness appears to be challenged by the world's increasing complexity (Kegan, 1975). There remains a need for businesses to shift their eye away from business growth and profitability and direct them towards building learning organisations as Peter Senge (1990), a systems scientist, has been advocating for the past 25 years. Leaders need to engage their employees as participants in shaping their work environment instead of passively observing changes and reacting to them. Traditional businesses make the error of controlling and performing with reliability rather than adaptability and propagating learning through natural curiosity. There is a need to change the paradigm in awareness of the leadership role, and how organisations are run and managed. The focus should not just be on monetary rewards, but on work-life balance, the environment at work and where they reside. It needs consideration for their physical, psychological, mental, emotional and spiritual health. This shifts the responsibility for managing wellbeing towards corporations, who have a greater degree of social obligation and responsibility towards preserving our natural environment. The implications of this positioning of corporations will have a direct effect on a company's business model and the value the company offers. Kegan (1975) noted that a company's competitive advantage is frequently determined by how intelligently it

observes and interprets the constant flux of change in the world in which it operates, how it makes sense of it, and how it incorporates its understanding of the world community in which it operates. This purpose of this statement is to take all parts of human being-body, mind, heart and spirit into the workplace. Both the human soul and spirit must be brought into the business and corporate leadership. People who labour without their soul and spirit live a divided life, ignoring or contradicting their own truth, endangering their personal and professional integrity and creativity (Palmer, 2008).

*‘Motivation is for the mind, that is lived momentarily until the mind withers away with transient thoughts towards negativity. Inspiration is for the heart. It lasts longer and continues to guide even in the face of adversity towards positivity.’*

Corporations that focus solely on profits are missing a crucial ‘spirit’, a spirit of unity that results in a feeling of association and togetherness that bonds individuals through a heart-based connection. Without this building block, life remains dry – a phenomenon that is often seen in the corporate world. Consultancy firm BCG (Hemerling, 2018), advising corporations, had recognised prior to the pandemic that for any business transformation to succeed, its leaders must adopt a human-centric approach to transformation. They remark that it is not enough for ‘heads and hands’ to be involved in transformation, but they have to engage the ‘heart.’ Though the question remains how to engage their staff and management with their hearts.

## **The roots of the system**

Our current systems, including educational, monetary, and financial systems, reward and foster intelligence, and this is reflected in everything we do in business. When only intellectual intelligence is applied, we cannot be astonished if our society appears not to care for those within it. Our obsession with money has been driven by corporate culture. That is where things go awry.

To understand reality, philosopher Henri Bergson notably cited the distinction between intellect and intuition. Bergson is noted for his arguments that processes of immediate experience and intuition are more important than abstract rationalism and science. ‘The intellect is defined by a fundamental inability to comprehend life,’ he remarked.

His comment pertains to the intellect, which is so adept at dealing with the inert that it becomes awkward when it comes into contact with the alive. Whether it’s treating the life of the body or the life of the mind, it does it with the rigour, stiffness, and harshness of an instrument that was not designed for such use.

‘There is no logical approach to the discovery of these essential rules,’ Einstein (n.d.) is reported as saying. There is only intuition, which is aided by a sense of the order that lies under the surface. ‘The intuitive mind is a precious gift, and the reasoning mind is a devoted servant. We have established a society that values the servant while overlooking the gift.’

Intuition refers to our unconscious awareness, which is conscious of our deeper feelings and emotions. Intelligence is at the tail end of the comet of the consciousness spectrum, but when we delve further into the deeper layers, we discover intuition, which is closer to the core of consciousness. Thus,

intuition is the *mother* of intelligence, from whence intelligence emerges (Arka, 2000).

### **Intuition in Business Ethics**

The human race is in the midst of a metamorphosis. Businesses are recognising the demands of the knowledge and information age, and the concept of “conscious” capitalism has emerged, with its consideration of all stakeholders (Mackey, Sisodia & George, 2013), giving rise to the triple bottom line: people, planet, and profit (Elkington, 1999). Intelligence, with its unidirectional approach originating from the conscious mind, can no longer solve humanity’s predicament. Hence there is a shift towards intuition, which with its multi-directional approach that emanates from unconscious awareness, can assist us in navigating through uncertainty and the many challenges we are confronted with. Hence, a resurgence of intuition research in management literature has taken place, with significant work done on conceptualising intuition. The widely accepted definition of intuition is the ability to gain knowledge without using conscious thought (Epstein, 2010).

Business leaders face issues where they have little knowledge or, in certain cases, have information overload and have to make decisions in a short amount of time. Given the significance and wide-spread impact of business leaders’ decisions on multiple constituents, including customers, employees, shareholders, competitors, and suppliers, how they make decisions matters. When making decisions, how do they make ethical decisions and where do they place higher consideration between people, profit and the planet? What factors influence corporate leaders’ ethical decisions? Unethical actions injure both the decision-makers and others, whereas ethical decisions have the reverse consequence.

## **Dual-system Process Theory**

Research in the field of business ethics emphasises the concepts of intuition and reflection. They are considered in conjunction with a related concept of analysis. The three concepts are explained using the dual-process theory in current cognitive psychology, which is an automatic-emotional process and a conscious-controlled process. When intuition is conceptualised as fast and frugal heuristics, it can be misleading, and reasoning is required in social exchange to effectively support moral judgement. However, in the complex institutional environment of business, reflection and analysis can underpin social communication and feedback to develop sound intuition. Both reflection and analysis are more deliberate, systematic judgement processes than intuition, but they differ in that reflection includes hypothetical thinking and imagination, whereas analysis involves meticulous, step-by-step reasoning (Provis, 2017).

Research continues into the investigation of the unconscious emotional processes that take place when individuals make moral decisions. Neuroscience studies from neuroimaging research have shown activation of brain regions that are connected with emotions and not reason play a role (Barsky, Kaplan, & Beal 2011; Moll, de Oliveira-Souza, Eslinger, et al., 2002; Moll, de Oliveira-Souza, Moll, et al., 2005). Earlier evidence (Libet, 1985) revealed that motor neurons are already active prior to an individual's conscious decision being made, therefore suggesting that unconscious systems are directing our decisions prior to conscious awareness (Narvaez & Vaydich, 2008). Automatic intuitions appear to play a significant role in what ultimately shapes our moral decisions (Greene, Sommerville, Nystrom, et al, 2001; Greene, Nystrom, Angell, et al. 2004).

How the balance takes place between the two systems of dual-systems process theory can be seen in a model put forward by Jonathan Haidt's (2001) The Social Intuitionist Model (SIM) of moral judgment. SIM integrates reasoning, emotion, intuition, and social influence and posits that those intuitions automatically generate moral judgments, and these judgments lead to post hoc reasoning. Hence, deliberate thought processes are used only for post-hoc justification of an automatic intuitive judgment. While Haidt clearly identifies intuition as the senior partner of the two systems, his reasoned judgment link and private reflection link make acknowledgement of the potential for rational influence. Reflection is used in these processes to override intuition or alter the judgment already made. Haidt determined this type of corrective mechanism to be rare and to require extensive cognitive resources.

A rapidly growing body of social science research has framed ethical thought and behaviour as driven by intuition. and has reframed ethical behaviour as strongly influenced by intuitive and emotional factors (e.g., Graham, Nosek, Haidt, et al; 2011; Haidt, 2001; Reynolds, 2006). Thus, the new moral intuition approach thus is twofold: based upon a new intuitionist conception of the *process* by which individuals generate ethical intuitions (i.e., automatic judgments), and tied to a more multidimensional understanding of the *content*, the underlying "moral domain" (Graham, Nosek, Haidt; et al., 2011), which determines what those moral intuitions will be (e.g., that bribery is wrong). Research continues in the area of moral intuition using this process/content distinction as an organizing framework. Moral intuition has been defined as "the sudden appearance in consciousness, or at the fringe of consciousness, of an evaluative feeling (like-dislike, good-bad) about a person or event without any conscious awareness of having gone through the steps of



weighing evidence, crafting evaluative arguments, or inferring a conclusion” (Haidt & Bjorklund, 2008: 188). In short, moral intuition is typically viewed as a rapid (i.e., automatic), nondeliberative (i.e., non-inferential), evaluative experience that often is emotionally laden (i.e., accompanied by affective reactions, such as disgust, anger, elevation, etc.). Although the value of the moral intuition perspective has been demonstrated in multiple fields (e.g., psychology, anthropology, evolutionary psychology, cognitive science, behavioural economics), its application in organizational contexts is limited. The proposal to study moral intuitions most relevant to situations involving normative (moral) materiality, uncertainty, and social tension are identified within four organizational phenomena (Weaver, Reynolds, & Brown, et al, 2014). It covers areas related to ethically positive *leadership* (e.g., Treviño, Hartman, & Brown, 2000), corruption (e.g., Anand, Ashforth, & Joshi, 2004), ethics *training* (Weber & Wasieleski, 2013) and ethics divestiture socialisation (Kammeyer-Mueller, Simon, & Rich, 2012).

## Dual system theory and Ethical theories

From a philosophical perspective, the dual process systems theory is linked to two classes of ethical theories respectively. Automatic-emotional processes and intuitions are more likely to support moral judgments that are deontological in origin. On the other hand, conscious-controlled procedures and deliberative reasoning appear to promote the quality of utilitarian judgments (Greene, 2014). Deontology is the study of the normative ethical theory that an action’s morality should be determined by whether the action is right or wrong under a set of rules, rather than by the action’s effects (utilitarianism). The dual organisation of the human mind, as described by Greene, points to this hypothesis.

Berker (2009) presents four counter arguments to Greene's work in his critiques. The first is the 'Emotions Bad, Reasoning Good' argument, which claims that our deontological intuitions are motivated by emotions, which have no normative power, whereas consequentialist intuitions suggest abstract reasoning, which does. The assumption here is that deontological intuitions involve only emotional processes, whereas consequentialist intuition involve only abstract reasoning, lacks empirical evidence. Greene's own research itself shows that consequentialist responses to personal moral dilemmas involve at least one brain region-the *posterior cingulate*-that is associated with emotional processes. Hence, the claim that deontological judgements are less reliable than consequentialist judgements because they are influenced by emotions cannot be justified. The second argument is based on heuristics, which asserts that emotion-driven heuristics are more likely to involve quick heuristics, making them inaccurate. It therefore follows that they should not be trusted. This is a false assertion because heuristics are typically used in types of reasoning where we have a clear idea of what is correct or wrong. Emotional processes underlying deontological intuitions are highly debated in the moral arena. Berker also casts doubt on the notion that heuristics lead to erroneous conclusions. Given that consequentialists may use heuristics, it is exceedingly improbable that they will always be able to perform an accurate and exhaustive mental calculation of all possible outcomes. The third point comes from the study of 'evolutionary history.' This is predicated on the premise that our moral responses to personal and impersonal injuries have evolved over time. In order to adapt, handle, and respond quickly to violent circumstances within their groups, humans have created emotional responses as inbuilt alarm systems. It differs from impersonal violence in that it does not elicit the same level of

instinctive concern, allowing for a more accurate and analytical assessment of the situation. Emotion-based deontological intuitions, according to this argument, have no normative force. According to Berker, this is an invalid conclusion because there is no reason to believe consequentialist intuitions are not also evolutionary by-products. Berker advances Singer's viewpoint that separating evolutionary-based moral judgements from those based on reasons is a misleading, false dichotomy (Singer, 2005). According to Berker, the fourth argument from irrelevant factors is misrepresented because emotional processes that lead to deontological intuition in response to personal dilemmas are regarded as morally irrelevant, and thus, unlike consequentialist intuition, these intuitions lack genuine normative force. He goes on to say that the criteria that determine whether an issue is personal or impersonal are not necessarily morally irrelevant. The same might be said about consequentialist intuitions that respond to morally irrelevant factors.

## **Intuition as wisdom**

Many philosophers use what is known as the wisdom of repugnance or appeal to disgust (Sanchez, 2004). (Nussbaum, 2004). This is the belief that an intuitive negative response to something, idea or practice should be interpreted as evidence that it is morally wrong. This contradicts Greene's conclusion that intuitions should not be expected to "perform well" or provide good ethical reasoning for certain ethical dilemmas. According to W. D. Ross, intuitions involve a direct apprehension that is not mediated by inferences or deductions: they are self-evident and hence do not need additional proof (Simpson, 2021). Wisdom of Repugnance's author Leon Kass offers a case against human

cloning based on popular antipathy towards the practice. He mentions several distasteful outcomes of cloning and appeals to human nature and dignity to demonstrate that our revulsion is an emotional manifestation of deep wisdom that is not completely articulated. Research from the Heart Math Institute has shown that it is our hearts that pre-cognitively sense the emotional flavour of events that may soon happen and react to that information before we experience the event and thus feel a significant emotion. In short, your heart senses intuitively, and then it conveys this information to the brain to prepare you for a response (McCraty, Atkinson & Bradley, 2004).

Although we recognise that our brain has two hemispheres, one analytical and one creative, we have yet to recognise the distinction between brain-based consciousness and heart-based consciousness. Consider the position of the brain and the heart in our anatomy. We might consider our brain to be a sender and receiver of communications with the outside world because of its anatomical position in relation to our body, which is at the pinnacle of our body. Thus, the brain, as the translator of our experiences, houses our voice organs, sight, sound, hearing, and mind. Our heart is located towards the centre of the body and can be compared to the nucleus of an atom, with electrons or conscious thoughts vibrating around its periphery. Our unwillingness to acknowledge and provide credence to our inherent natural intuitive ability has brought the world to its present condition.

### **On Awakening Intuition**

It is time to awaken our intuition talents, and businesses must recognise the intangible aspects of humanness in order to allow individuals to come up with more creative ideas by exploring their

creative nature in a way that is positive for the environment and the wellness of all living beings. In order to become stronger, more resistant to illnesses and pressures, as well as comprehend facts and feel fulfilled, we must adopt a higher spiritual perspective into our daily life. When the spirit is welcomed and acknowledged, it is the first step towards spirituality. Heart-centred meditation and other dhyana practices can help you acquire this ability.

With spirituality, we always carry our spirits. We are humans with spirits. Spirituality is not something to be practiced after retirement or only in festivals, or people gravitate towards it only when they are in trouble and are seeking to fulfil themselves. Instead, it is the underlying, foundational part of our being that allows us to have virtual experiences through the presence of our physical bodies. It refers to spirit-fullness; fullness not just of dry theoretical knowledge but a compassionate, empathetic, and applicable spirituality, that is experiential in its nature.

## **Consciousness of Corporation**

A corporation is made up of individuals, and what is presented to the public is their collective thinking or consciousness. An organisation can be likened to a living human body. Our bodies are made up of trillions of cells, each with a unique purpose that all work together to keep the human body in balance and in good health. These can be specialised or not, with each providing a different function and purpose. Similarly, each employee in an organisation should be viewed as an independent cell within the body of the firm. They each have their own distinct functions and operate collaboratively in their functional units, synchronising their actions with those of other functional units.

When the health of individuals is preserved within organisations, the corporation becomes healthy, and its consciousness is projected at a higher level. A healthy cell requires optimal working conditions such as pH levels, ion levels, oxygen supply, nutrients, and so on. When firms recognise the needs of individuals, they are naturally inspired to offer their all in entirety to their organisations.

Individual wants are accompanied by varied life dimensions, not merely by money considerations. Their well-being should be regarded in terms of physical health, recognition of wealth in their natural surroundings, the quality of their interactions in communications with others that signify emotional health in relationships with others and with themselves, and they should possess self-awareness as well as spiritual health. These five dimensions are like the five petals of a flower that join together to form a person's existence. The five spheres are to preserve one's health.

## **Translating to Business models**

Corporations must adopt a stakeholder centric approach to business operations in order to understand and respond to the social issues and environmental demands of their employees, who are the foundations of their company.

*Demonstrating Empathy:* Research from the Centre for Creative Leadership (analysis of 6,731 managers in 38 countries) have shown empathy in the workplace is positively related to job performance (Gentry, Todd, Weber, et al, 2016). Supervisors who practice empathetic leadership towards direct reports are viewed as better performers in their jobs by their seniors. It calls for transformational leadership.

*Flexibility Requirement:* Recruitment agents, Manpower Group Solutions (2015) highlighted a study at the Sloan Centre, Boston College which revealed that 40% of job candidates worldwide said scheduled flexibility, such as the option of taking sabbatical leave, is one of their top three factors in career decisions. Historically, workplace culture has valued presenteeism over results and output. But two-thirds of today's candidates do not believe they need to be sitting at their desks to get their work done. Technology has irreversibly shifted the paradigm in many workplaces. In response, more companies are implementing some type of flexibility policy than ever before. As a result, companies that are proactively creating flexible work arrangements may be at an advantage in recruiting and retaining in-demand talent.

These findings indicate changes in the environment where corporations have to re-think not only their external customer value proposition but their internal customer value proposition, their staff whom businesses rely on to turn raw materials into products and services.

## **Competitiveness**

At a micro-economic level, in order to retain their competitiveness, corporates have also recognised the need to attract and retain top talent. Managers within corporations are often at a loss as to how to effectively motivate uninspired employees, as 40 per cent of the success of teams' projects is dependent upon the willingness of employees to get the job done (HBR, Clark and Saxberg, 2019). Many businesses provide monetary incentives and other benefits, as well as prestigious titles for employees who demonstrate their value. Motivation

needs to be maintained on a regular basis, which is why companies spend so much money on motivational programmes. To entice and encourage their staff, several companies have resorted to giving state-of-the-art facilities with stunning offices and scrumptious meals during business hours. Nevertheless, that is not enough to ignite their spirits and these efforts become impermanent over time, as their staff members' or employees' motivational curve reaches the point of saturation. This is because employees have regrets about not having enough time to focus on other vital personal aspects of their lives, and they carry their grief as a result.

The cost of replacing a single employee might range from one-half to two times the employee's annual compensation. When you lose your best people, you lose your consistent winners, your constant innovators, and your most effective problem solvers. Internally, it degrades team morale. Externally, it may imply a loss of customer ties. Depending on the quality of the exit, it can endanger your brand or, in the worst-case scenario, lead to litigation (McFeely & Wigert, 2019).

*Corporations' brand image derives from how their staff feel about the corporation. Once won over they will become its strongest brand ambassadors.*

## **Employee experience**

In the “heart” of the systems that are set up for efficiency, there is frequently no “eye” that monitors whether employees working within the organisation are offered compassion and empathy. Only the dominant “mind” survives in corporate communications. Recognizing individuals and eliminating politics



in organisational structures allows people to leave their working day with enough energy to continue with their personal lives. The relationship between the corporate sector and individuals should be such that those who work in them can live their lives in gratitude to the corporate sectors in which they have worked. It is an expression of the quality of the relationship.

### **Providing Flexibility**

People spend more time working for corporations or companies than with their own families, yet there is often no protocol in place in corporations to recognise individuals and their talents or to reduce internal politics in organisational systems in such a way that allows people to return home with a good amount of energy. This seems like an obvious area to address. The message here is not for busy executives to address concerns at an individual level, but rather, there must be a system whereby people are recognised. It is not always about profits, rewards, or money, nor is it about shallow, superficial applause, and token accolades. People need to feel they are in a caring system where they are recognised, respected, and appreciated on a human level. This is a major intrinsic factor that determines how engaged employees are.

### **Understanding tangible and intangible space**

Provision of an ambient physical environment is essential to enable work to be done, and equally important is providing inner mental and emotional space to employees. Internal space is a necessary element to bring out creativity and productivity within

employees. Instead of people feeling drained at the end of the working day, they should be helped to feel a sense of pride that the corporation is a major part of their lives. The secret to creating productivity in employees is that they should feel they are not only working for the corporation, but for the world, for the environment, and for Mother Nature. A feeling that their lives are really valued, is of significance, aligns employees with an external focus, yet ensures they remain cohesive with their core corporate community, enabling synchronised growth and development of corporations. Products and services creation thus evolves from a conscious concern for the environment, enhancing the corporation's reputation in the world in a constructive, positive way.

### **Facilitate Wellbeing**

Although larger corporations incorporate employee wellness into their goals and values and implement this in practice, a broader perspective needs to be adopted. Along with the physical wellbeing of an employee, mental and emotional wellbeing too play an important role in the overall health of individuals. Corporations must perform an active role and, therefore take responsibility for creating an environment where people can discuss and share their feelings and experiences at a heart level. There are only a few corporations that have implemented this approach. Discussing issues, sharing experiences, and improving each other's growth qualities form a community bond within the corporation. This may not happen within a day, but there must be a system or facility to allow this. It nurtures an empathetic environment in the workplace that positively relates to an individual's job performance, benefits organisations and

communities. The inspiration they receive may allow them to become an example to others in areas such as wealth and knowledge.

## **Wealth**

Enjoying wealth means appreciating and extending our conscious awareness to not only the things that belong to us but having a deeper understanding that nature also lives in us and is reflected in us. However, this is possible only when the outer environment is cared for and protected. If nature is well, if the environment is healthy, if our neighbours are happy and healthy and other species are living their lives actively, that is wealth. That is living a quality life. This is not theoretical philosophy but practical spirituality application and can be brought into our lives at every stage, every event, making things clearer and giving depth to what we do. It will have a long-lasting effect on whatever we do. Imagine how the world might be in the present if we adopted this pragmatic and spiritual approach. We would probably have found ways to make the most of the earth's resources today to create more jobs.

## **Knowledge**

There is so much knowledge in the universe to acquire. Earning more money is not enough. Money is a medium created and valued by us through collective agreement. Knowledge is first. If you have knowledge, skills, and experience, these will manifest into wealth. What is wealth? We are overly focused on material wealth, on money, when true wealth is health and wellbeing. It is our peace, our solace, our calmness of mind and

confidence in bearing. Those who have this kind of wealth, walk with confidence and joy, because they are consciously aware of what they are doing, where they are going, who they are, and what they are. This kind of wealth means understanding your unique nature and what you can offer to the world. If you become aware of this, then you feel fulfilled. Each individual directly or indirectly contributes to our wellbeing. It is not just about enjoying life, superfluously thinking about only today, but also about considering others' wellbeing and how our activities impact both the economy and the environment. These are fundamentally connected when our economy depends so strongly on the Earth's resources.

## **Environmental Concerns**

Environmental concerns should be one of the first metrics that corporations need to include in their decision making before seeking profits, and should promote a culture of human wellbeing first. We need to cultivate this sort of system where the feeling of unity is first. When these goals are addressed by senior management, then shareholders' profit expectations will follow as a corollary. When the focus is merely wealth maximisation, we lose sight of so many other things along the way. We may achieve wealth, but at a very high price.

## **Control**

The main responsibility of management is to ensure that the plans set by senior management are carried out by setting standards and implementing measuring criteria after strategies are established and plans are formed. Unless the conditions are as

expected, the plans will be required to be revised from the standards to obtain the best possible outcomes. The management role is crucial to direct the activity of other people to ensure that they achieve their objectives. Therefore, the management literature focuses on how improved control might be achieved.

Philosophically speaking, we position ourselves, commit ourselves to an observation angle and restrict ourselves at the corporate level *in order to understand better the meaning or act of controlling*. It is an attempt to exert control over people and events. However, the truth is that you have no real control over anything. That is a deception. This topic can be pursued to higher philosophical levels and deeper levels, that touch the surface of spirituality to lead towards spiritual awareness. Yes, humans can progress to some extent by exercising their will and volition, but nature has its own set of rules in terms of what is permissible. If the objective is directed towards helping society for the good of people, if efforts are pro-natured, there will be fewer impediments and side consequences. One can still move along the path. If attempts are made to regulate more than what is permitted, things will become unsteady. However, some people overestimate the notion of power to the point where they believe they can rule the entire world with their own agenda. The fact is that we cannot even control our own bodies, so how can we control outside forces or circumstances? The more we try to control things, the more complex they get, and more contradictory influences surround us. Your future then becomes bleak, whether you may be a leader, a group or even a community.

The fact that we cannot completely control anything does not imply that we must give up everything. There is an intriguing factor at work here. Nature has its own consciousness, and in the deepest sense, when you let things unfold but still float your vision and express your goals, it will sort these expressions. It

then returns to you with a response. If your vision or expression contributes significantly to the beauty, truth, and peaceful existence and advancement of humanity, and if it is nature-oriented, it paves the way for the person, communicator, or group of people to progress. Furthermore, a person or a huge group of people of the same nature would band together to help fully reinforce this concept and undertake more effort. So how it manifests is truly wonderful and mystical. In religious terminology, it is referred to as receiving blessings, gaining grace, or becoming strengthened by higher energies. This is due to the fact that you are not trying to do anything for yourself, nor are you attempting to control anything, but rather you wish to contribute to the benefit of society, not just in terms of physical comfort, but also in terms of growing their intuition and intelligence.

*So, the quantum effect here is that the moment you want to control, resistance begins. If, on the other hand, you understand how nature and the universe work, then you merely wait for things to unfold before making your move. It will be like surfing on the waves of situations, and you will be gracefully brought to your objective with little or no negative effects that truly endure longer in the history of mankind on the Earth. That is intriguing when you don't want to control things. That is very intriguing. It's like having children: you want to manage them, but they end up running away from you. If you simply be yourself and communicate your desire for their well-being, they will want to be with you and stay connected. That is how the mind and natural forces work. As a consequence, increasing the level of control is much worse.*

Comprehending, expressing, and involving others in one's ambitions and vision will provide an opportunity for others to freely join if they believe they are a part of your goal, resulting in a greater positive influence. This is no longer your vision, but

rather everyone else's. Things unfold beautifully. With companies simply having this dogma that everything should be controlled, which is the core problem, it cannot be controlled anyway. It will all wither away without a doubt, because anything that goes against nature is doomed to fail. It's almost as though scientists worked so hard to create the largest atom, but it didn't last long, only a few nanoseconds before it broke up the atoms (The Onion, 2007).

Who are the change agents and leaders to bring about transformation?

For the corporate world and its people to succeed in the truest sense, clarity of vision is required that springs from the seedbed of intuition. Each person must be looked upon as a star in the larger galaxy of humanity, with each of us serving as an incarnation of a higher nature or being (Arka, 2005).

We all truly have something unique to offer. Many outstanding scientists, educators, reformers, artists, engineers, doctors, philosophers, and others with different qualities serve as role models, demonstrating how people can contribute their best efforts to the world. They accomplish this through their imagination, intuition, instinctively expressed words, dreams, writing, and creative nature. They encourage us to think better, perform better, and live better in order to be able to offer the world our true potential talents, skills, knowledge, and inspiration.

## **Leaders and leadership**

A number of thought leaders have challenged business management to integrate the necessary shift in thinking required to achieve the necessary transformation in the mindset of management. Works on servant leadership by Robert Greenleaf

(1977), research by Jim Collins (2001) on the underlying principles of corporate leadership and the thesis of Peter Senge (1990) on learning organisations have contributed significantly in recent decades to this effort. In the recent past, Ken Wilber (2001) developed an integral theory with business and spirituality implications, and Robert Kegan (Kegan, Lahey, Miller, et al, 2016) deliberately investigated and studied development organisations.

Without a doubt, leadership encompasses a wide range of responsibilities that have a significant impact on the world through their visions of life, people, and society. In the corporate sector or in communities, the title of leader should not be limited to a designation or a label for one's position. One does not become a leader in the first place, it is not something to become. It is not a goal to reach or can be taught academically. Leadership traits are developed as a result of one's virtues, values, and internal characteristics. Empathy is a quality that a good leader possesses in order to comprehend the feelings, conditions, circumstances, and needs of others. If not individually, then for groups or communities, the leader would do everything in his or her power to meet their needs as fairly as possible. People will recognise the person as a leader rather than the leader making himself or herself special. Because the leader is the one that can lead, that can provide confidence, and that remains an icon of courage, guidance, and a light and hope for people who have followed and worked under the leader. When a leader declares himself or herself to be a leader, he or she loses all of his or her attributes and becomes a dictator. A leader is acknowledged as an inspiring leader when people learn about the leader's personal journey and how he or she managed to win their way through and forward to a higher level.

A leader is mainly to serve humanity; a leader always puts himself or herself behind and people first. That person has the



potential to be a leader. Leaders should possess the ability to recognise people's unique qualities and potential, as well as have awareness of their own distinct nature and qualities. Their motto should be to value each individual because they recognise and realise that each individual has something to offer and something remarkable about them. Although the individual may be unaware, a leader should be. Leaders are not only physical embodiments, but also represent emotional and spiritual figures. As a result, someone who has a robotic temperament cannot be a leader. That individual is simply in a better position to exert control over others.

A true leader who really complements humanity complements collective growth. Someone who is also a diplomat and an effective communicator, would be capable of resolving conflicts and wars. They may not be perfect, but they remain poised to assist the community in the face of adversity. Leaders also educate people to appreciate what they have now and to feel content and happy in order to help them live a better life and advance.

Leaders should be at the front, not at the back, guiding people forward in times of trouble and difficulty. People look up to leaders who are at the forefront and instil courage and confidence in a meaningful, not brainwashing, way. These are the fundamental qualities of a leader.

The void of 'spirituality' in leadership is why some leaders are turning to spiritual teachers to make decisions. There is a movement taking place to integrate spiritual wisdom with traditional organisational strategy. Today, few business leaders seek professional guidance from spiritual figures such as Deepak Chopra or Jack Kornfield, which suggests that leaders in some organisations move away from external concerns like market position and financial results and instead focus on awakened

consciousness (Ritter, 2014). Dharm Bhawuk (1999) in his paper, ‘A model of self, work, and spirituality from the Bhagavad Gita: Implications for self-efficacy, goal setting, and global psychology,’ highlights that the Bhagavad Gita is full of insights. Those who are astute can draw upon many psychological models from the scriptural text. In an interview with director Debashis Chatterjee of the Indian Institute of Management Kozhikode, he remarks on the timeless teachings of leadership from the Bhagavad Gita. He explains that managers need to move away from the ‘speed of thought,’ to the ‘speed of clarity.’ Gita provides clarity by reducing the turmoil within (Ganguly, 2012).

## Employees

Developing soft skills will become an important criterion in the workplace. Individuals should develop a propensity towards meditation as research indicates that it has significant effects on emotional intelligence (Valosek, Link, Mills et al, 2018; Schatz, 2011). Developing emotional intelligence will help develop the ability to monitor one’s own and others’ emotions, to discriminate among them, thus guiding one’s thinking and actions (Salovey & Mayer, 1990, p.189). Aspiring leaders within organisations should make concerted efforts to continue learning in order to cultivate their own social and emotional intelligence to improve effective leadership (Antonakis, Ashkanasy, & Dasborough, 2009). This change is vital for work satisfaction in a joyous environment, as well as having meaning for their contributions at work and making their personal success part of the corporation’s success. It has the potential to change the world.

## **Consumers**

Changes to corporate behaviour will not happen unless consumers like us change our perceptions and habits through actively researching and finding information about how we can improve our mental, physical, emotional, and spiritual health, and lives. In so doing, our external environment within our communities will also become the focus. We can create the process for instigating change and place pressure on corporations to implement the changes we seek. It includes everything from our shopping culture to our recreational activities.

## **Collaborators**

Future external environmental forces will shape how governments, corporations, businesses and entrepreneurs conduct business. The strain that currently exists in the relationship between work and society will force change, bringing new practices that will require corporations to work with environmental scientists and agencies. Those corporations who continue to demonstrate institutional rigidity will fail to adapt to the new environment.

Political leaders and policymakers must be aware of their policies in order to shift the focus towards the environment and wellbeing of all living beings. If we continue to seek profit, comfort, success, and materials around us so that we may achieve our desired happiness, we will need to create jobs, but decisions will need to be made that weigh the cost of these outcomes. Consider a future scenario in which 100,000 jobs are created as a result of a profit-driven project that involves the destruction of a forest. We must then consider various other dimensions, such as the damage to the environment and local harm, the decrease in

air and water quality, and how many people will likely become ill or the loss of species as a result of forest degradation. Green policies will be the focus of future job opportunities.

Whilst jobs may be cut in one industry, from an economic perspective, jobs may be created in another sector. World Economic Forum has reported that 395 million new jobs can be created by 2030 if businesses prioritise nature in their policies (Russo & Hall, 2020). Nature's positive solutions will create \$10.1 trillion in business opportunities and millions of new jobs. It would impact supply chain systems more towards local sourcing, industries which produce energy, low environmental impact technology for energy needs, material construction, environmental industrial mechanics, information technology and green accounting. The issue will be addressed at the local, grassroots level, but when linked to other local regions, its global impact on improving our environment will be intense. Every decision and act of any corporation has the potential for severe knock-on impacts on the local economy and communities, and on the environment for future generations. The monopolisation of markets in certain industry sectors can lead to an imbalance of power, leaving consumers with no alternatives. Due to the failures of monopoly watchdogs, there is currently a void for a local or global body that monitors equal opportunities to allow for growth for a minimum of five companies in any field to compete healthily. The value created should not be absorbed solely by corporations, but a greater portion should be returned to consumers than is currently the case, thereby benefiting communities.

Granted, we cannot change overnight, but we can commence by making smaller changes to eventually realise how small steps can lead towards greater transformation. We have the potential to become more than we are: whole humans. For this,

we need to question deeply and contemplate all that we have been doing, along with what we could do tomorrow.

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