Virtues and Economics

Luk Bouckaert · Knut J. Ims · Peter Rona
Editors

Art, Spirituality and Economics

Liber Amicorum for Laszlo Zsolnai

Springer

Virtues and Economics

Volume 2

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Luk Bouckaert is emeritus professor of ethics at the Catholic University of Leuven (Belgium). He is a philosopher and an economist by training. His research and publications fall within the fields of business ethics and spirituality. In 1987 he founded with some colleagues the interdisciplinary Centre for Economics and Ethics at the University of Leuven. In 2000 he started the SPES Forum (Spirituality in Economics and Society) and in 2004 the international European SPES Forum which he chaired as president until 2014. He wrote several books in Dutch. Recent publications in English include *Spirituality as a Public Good* (coedited with L. Zsolnai, 2007), *Frugality: Rebalancing Material and Spiritual Values in Economic Life* (coedited with H. Opdebeeck and L. Zsolnai, 2008), *Imagine Europe* (coedited with J. Eynikel, 2009), *Respect and Economic Democracy* (coedited with Pasquale Arena, 2010), *The Palgrave Handbook of Spirituality and Business* (coedited with L. Zsolnai, 2011) and *Business, Ethics and Peace,* (coedited with M. Chatterji, 2015).

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reciprocity and gratuitousness. Luigino Bruni's current research focuses on the role of intrinsic motivation in economic and civil life. His latest book is *Civil Economy: Another Idea of the Market*, with S. Zamagni, Agenda, London, 2016.

Daniel Deak is full professor at the Corvinus University of Budapest. He teaches and does research inside and outside Hungary in the subject of comparative and international business law and taxation. He is the founding president of the Hungarian national branch of International Fiscal Association. In addition to be active as a scholar, from time to time he is also invited by Hungarian or European public agencies – including Hungarian ministries and the EU Directorate Generals of TAXUD and MARKT – to do expert opinion while being expected to promote Hungarian and community legislation. In recent years, he has been deeply involved in civil movements to act for the safeguard of interests in the Hungarian system of higher education.

Rita Ghesquiere (°1947) is emeritus professor of comparative literature at the Catholic University of Leuven (KU Leuven, Belgium). She holds a degree in philology and has written her Ph.D. on phenomenology and literary theory. Her research and publications fall within the scope of the history of European literature, juvenile fiction and spirituality. She published a Dutch literary companion on the history of European literature: *Literaire Verbeelding. Een geschiedenis van de Europese literatuur tot 1750* and *Literaire Verbeelding. Een geschiedenis van de Europese literatuur en cultuur vanaf 1750* (2 vol. Leuven, Acco 2006 and 2008). *Het Verschijnsel Jeugdliteratuur* (2000[7]) now revised as *Jeugdliteratuur in perspectief* (2009) is a well-known manual on children's literature. Together with Knut Ims she is the editor of *Heroes and Anti-heroes: European Literature and the Ethics of Leadership* (2010).

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Katalin Illes is a principal lecturer and acting head of department, Leadership and Professional Development, at the University of Westminster in London. She is a passionate promoter of transformational change through leadership development. Her recent publications include 'The role of spirituality in business education', in *Society and Business Review*, 2015 Vol. 10; 'Spiritual-based entrepreneurship:

Hindu and Christian examples', in Chatterji, M. and Zsolnai, L.(eds) *Ethical Leadership*, Palgrave-Macmillan, 2016; and 'Contemplation in leadership and leadership development', in *Society and Economy (forthcoming) with P. Jennings*.

Knut J. Ims is professor in business ethics at the Norwegian School of Economics (NHH) in Bergen. He has a Ph.D. from the School of Economics and Legal Science, Gothenburg University, in 1987. He is active member of the business ethics faculty group of (CEMS) – Global Alliance for Management Education – and has been teaching at a number of European universities. He is fellow of the European SPES Institute and has been visiting scholar at Corvinus University of Budapest; Universidad Catholica Argentina (UCA); Weatherhead School of Management, Cleveland; University of Illinois at Urbana Champagne; and University of Oslo. He has been the chairman of Center for Ethics and Economics at NHH and taught courses at Ph.D. level from 1983 and courses at MBA level including CEMS blocked seminars from 2001. He has published a number of books, book chapters and articles in international journals.

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Peter Pruzan is professor emeritus at the Copenhagen Business School (CBS) and visiting professor at Sri Sathya Sai University in India. Among his organizational initiatives are co-founding, designing or governing bachelor's and master's programmes at CBS in mathematics and economics (1987) and in philosophy and economics (1996); the Institute of Social and Ethical AccountAbility in London (now AccountAbility, 1996); the Copenhagen Centre – New Partnerships for Social Responsibility (1998); the CBS Centre for Corporate Social Responsibility (2002); and the European Academy of Business in Society (now Academy of Business in Society, Brussels, 2002). His most recent books include *Rational, Ethical and Spiritual Perspectives on Leadership: Selected Writings by Peter Pruzan* (2009); together with his wife, Kirsten, *Leading with Wisdom: Spiritual-Based Leadership in Business* (2007, 2010); and *Research Methodology: The Aims, Practices and Ethics of Science* (2016).

Peter Rona is fellow of Blackfriars Hall, University of Oxford, where he teaches courses in economics and the philosophical foundations of the social sciences. He

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Stefano Zamagni is professor of economics at the University of Bologna and adjunct professor of international economics at John Hopkins University, Bologna Center. He is the author of numerous books, including *Microeconomic Theory* (1997) and *Civil Economy and Paradoxes of Growth* (1997). He co-authored *History of Economic Thought (*1995 and 2005), *Living in the Global Society (*1997), *Non-Profit As Civil Economy* (1998), *Economics: An European Text* (2002), *Multiculturalism and Identity (*2002), *Relational Complexity and Economic Behaviour* (2002), *The Italian Nonprofit at the Crossroad* (2002), *A Civil Economic Theory of Cooperative Firm* (2005), *Economic Theory and Interpersonal Relations* (2006), *Civil Economy (*2007), *Cooperation* (2008), *Markets, Money and History: Essays in Honour of Sir John Hicks* (2008), *Dictionary of Civil Economy (*2009), *Avarice* (2009), *Cooperative Enterprise* (2010), *Family and Work* (2012), *Handbook on The Economics of Reciprocity and Social Enterprise* (2013), *Corporate Social Responsibility and Civil Market* (2013), *Market* (2014) *Prudence* (2015).

Part I
Introduction

Chapter 1
Laszlo Zsolnai, Friend and Moral Scientist

Luk Bouckaert, Knut J. Ims, and Peter Rona

Abstract The *Liber Amicorum* in honour of Professor Laszlo Zsolnai's 60th birthday expresses a deep feeling of gratitude towards a colleague, who is a pioneering academic in the field of business and economic ethics. In the introductory chapter you will find an overview of his philosophy, career and publications. What binds together his work and life is a spiritual humanism inspired by Buddhist, Christian and eco-philosophical sources. His disinterested way of 'doing things' explains the circle of friendship around his person and work.

A *Liber Amicorum* means more than an academic publication in honour of a distinguished colleague at his 60th anniversary. For sure, the academic standards must be guaranteed. But besides academic quality, a *Liber Amicorum* expresses a deep feeling of gratitude towards a friend and colleague. We are indeed very grateful to Laszlo Zsolnai for his immense work as pioneering academic in the field of business and economic ethics. Elsewhere you will find an overview of his career and publications. In this introduction we only want to recall Peter Pruzan's appreciation of Laszlo Zsolnai's unique and disinterested way of 'doing things' which explains the circle of friendship around his person and work.

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Fig. 1.1 Laszlo Zsolnai

> I have never before encountered an academic who has used so much energy and talent to personally promote the thinking, writing and development of others who, more or less, share the world view that his lens creates and embraces. He has done this throughout his career and he continues to take initiatives, like an intellectual entrepreneur, motivating an ever wider circle of academics to focus their lenses on the ethical and spiritual dimensions of economics. (quoted in Zsolnai 2014: VII)

'Only genuine ethics works' is one of the main tenets of Zsolnai's philosophy. In his Intellectual Self-Portrait he writes: "At the age of 13 I received a copy of Plato's *The Apology of Socrates* from my father. I have remained impressed by the moral courage of Socrates displayed. I strongly felt that that Socrates was right: we should die for our truth if needed. And it is better to suffer from injustice than to commit injustice. For me this is the foundation of any genuine ethics".

Another aspect of genuine ethics is its effort to prioritize the intrinsic and spiritual sense of things over their utilitarian and instrumental meaning. The disclosure of intrinsic meaning has always been at the heart of Zsolnai's work. But how to unveil this intrinsic meaning, especially in the field of economics where instrumental and utilitarian reasoning is part of the DNA? Although there are different paths, this *Liber Amicorum* privileges one of them, the aesthetic experience. From his early years, Laszlo was interested in visual arts, and studied painting and photography and wanted to become an artist. The love of art in his life and work is not just a coincidence, it is a vital source of his search for meaning. Hence this *Liber Amicorum* is focused on the interrelations of art, spirituality and economics. We invited friends and colleagues of Laszlo to start their contribution by choosing and commenting an inspiring painting. Not all but a lot of the authors found an appropriate painting to cover their reflection.

As an introductory eye opener, we want to situate Laszlo Zsolnai's intellectual legacy in the broader philosophical context of the Western Enlightenment. At the end of his famous *Critique of Pure Reason* (1781, 1787), Kant stipulates three fundamental questions: What can I know? What ought I to do? What may I hope? Later he added a fourth question: what is man? The reason for this fourth question was that we need a good understanding of the human person, in order to answer the three fundamental questions. Without that understanding, we are unable to disclose the right place and the limits of the different forms of human reasoning.

This Kantian philosophical agenda is a good compass to discover the coherence in Laszlo Zsolnai's work where the three fundamental questions are clearly present. *What can I know* echoes in his critique of economic reason and economic science. *What ought I to do* sustains his analysis of business and economic ethics. *What may I hope* opens the way to spirituality and art as genuine forms of human reasoning. But the threads of his theoretical, ethical and spiritual reflections come together and find their unity in the quest of the human *Self. What is man?* is the key and the anthropological cornerstone of his philosophy. The main point here is the discord between the ego-self and the Self 'beyond self' (Zsolnai 2014). In order to unveil the spiritual Self, the 'ego-self must die'. What binds together Laszlo's work and life is his *spiritual humanism* inspired by Christian, Buddhist and eco-philosophical sources.

At first sight spiritual humanism is far away from the agenda of Kantian Enlightenment. The human person behind Kant's theoretical and ethical *Critiques* seems to be a rational being thinking and acting according to the a priori principles in its mind. We think and behave rationally if we explain reality according to universal causal laws but also when we act according to universal moral laws. However, in his third and less known *Critique of Judgment* (1790), Kant explores a completely different form of human reasoning that we may call spiritual and artistic and which helps us to find an answer to the question *what may I hope*? It is a misconception to reduce Western Enlightenment to scientism or to a rationalist concept of ethics. In the garden of Western Enlightenment there are many neglected and unknown paths to spirituality. We believe with Laszlo Zsolnai that science and ethics – and economic science and ethics as particular cases – need spirituality to develop their full creative and social potential.

Originally Kant's idea was to call his third Critique the *Critique of Taste* because the first part deals with esthetic judgment which is a judgment of taste about what we consider as beautiful or sublime. Yet the second part deals with the critique of teleological reasoning: how do we find purpose in nature and in life? What unites both parts is a search for meaning which does not result from logical deduction or induction but has its source in another human faculty which Kant calls judgment (*Urteilskraft*) and Hannah Arendt in her Postscriptum to the *Life of Mind* (1977) the 'silent sense'. *We shall be in search of the 'silent sense' which – once it was dealt with at all – has always, even in Kant, been thought of as 'taste' and therefore as belonging to the realm of aesthetics.* (Arendt 1992:4).

But can we trust aesthetic judgments as a way to discover truth and meaning in life? Is art not the most individual and subjective expression of our emotions? *De gustibus non disputandum est.,* is a common saying. Although aesthetic judgments are characterized by individual subjectivity and feelings of pleasure and displeasure, yet the true aesthetic experience reveals a 'beyond self'. The aesthetic feelings are different from the well-known utilitarian feelings of pleasure and displeasure. The latter result from the satisfaction of our needs and the reduction of things to their functional use. The former are *disinterested*. They do not feel things as functional but as non-functional, as *intrinsic* beautiful and right in their own appearance. Here again we touch the core of Zsolnai's quest for meaning: art is a discipline to

disclose the inner meaning or presence of things in a non-egocentric and non-instrumental way. Zsolnai is not alone in his insistence on the ineliminable ethical meaning of all economic activity, but he is one of the very few who has intuited the deep normative role of aesthetics, the sense that, if economic theorizing is meaningless without an ethical component, that necessary ethical component is conditioned by aesthetic judgment. Rational ethics must be complemented by an art-driven, spiritual ethics.

Back to the content of this *Liber Amicorum*. Although all the contributions are situated on the cross roads of art, spirituality and economics, we organized the book in three parts, each of them with a different focus. The first part – the power of art – contains reflections and analyses which are directly inspired by a work of art. The authors look at reality through the lenses of the artist and his work. The second part focuses on the role of spirituality in ethics, science and management. It explores the way spiritual and aesthetic judgments transgress mainstream disciplinary boundaries and disclose new worlds and new motivations. The third part deals with the transformation of economics and illustrates the impact of spiritual-driven ethics in the field of economics.

All authors of this book are fellows and friends of the European SPES Institute. This *Liber Amicorum* is therefore at the same time an excellent opportunity to realize the mission of the Institute of which Laszlo Zsolnai is the current president.

> The European SPES Institute is an international network of individuals and organizations promoting spirituality in economic and social life. It is our belief at the European SPES Institute that spiritually motivated actors who define success in multidimensional and holistic terms may serve the common good of nature, future generations and society. The mission of the European SPES Institute is expressed in the key word of SPES, being on the one hand an acronym for 'SPirituality in Economics and Society' and, on the other hand, the Latin word for Hope, the virtue that sustains our belief in a better future.

Laszlo Zsolnai's Academic Career: An Overview

In 1994 Laszlo Zsolnai defended his PhD dissertation, "The Challenge of Alternative Economics", in the *Hungarian Academy of Sciences*. Zsolnai is professor and director of the Business Ethics Center at the Corvinus University of Budapest, a center he established with Jozsef Kindler in 1993 where he has been a supervisor of a number of PhD candidates, and a highly appreciated teacher in a diversity of business ethics courses, always approaching his audience *in medias res* emphasizing the essence of complex matters, and illuminating it with practical and innovative cases.

With Sandor Kerekes, Zsolnai founded the Business Ethics Faculty Group of the CEMS (Community of European Management Schools −The Global Alliance in Management Education), in 1997 and has since then served as chairman for the group. CEMS is a network of top business schools running joint programs in management education and research, and the groups have held blocked seminars in business ethics in a number of European countries. With Luk Bouckaert he founded in 2004 the European SPES Forum in Leuven, Belgium. He is co-founder of the

Buddhist Economics Research Platform, a collaborative venture of Buddhist scholars and practitioners. Zsolnai serves as co-chair of Future Earth Finance and Economics Knowledge-Action Network.

Zsolnai has been guest professor or visiting scholar at the University of Cambridge, University of Oxford, UC Berkeley, Georgetown University, University of Richmond, Concordia University Montreal, University of Antwerp, University of St. Gallen, Bocconi University Milan, and the Netherlands Institute for Advanced Study.

Zsolnai has taken a number of initiatives to organize conferences and workshops in Europe and US. With George Brenkert he founded TABEC (TransAtlantic Business Ethics Conference) in 2002, which on a biannual basis collects 20 scholars (10 from Europe and 10 from US/Canada). Based upon the conferences, with Brenkert he founded the book series on Studies in Transatlantic Business Ethics published by Edward Elgar. From 2006, Zsolnai serves as editor of the "Frontier of Business Ethics" book series at Peter Lang Publishers in Oxford. In 2016, with Peter Rona, Zsolnai founded a new book series on Virtues and Economics published by Springer. In 2017, with Paul Shrivastava, Zsolnai has founded the book series Palgrave Studies in Sustainable Business in association with Future Earth. He has published more than 40 books and 300 articles and book chapters.

Website: http://laszlo-zsolnai.net

Publications of Laszlo Zsolnai

Laszlo Zsolnai is a very prolific writer. He published numerous papers in Journals and books. However the following list of publications is restricted to the books he published as author, co-author or co-editor. The books are listed in a chronological order.

Monographs

Zsolnai, L. (1987). *Hungarian Economics & Meta-economics*. Budapest: KJK Press.

Kindler, J., Zsolnai, L., Kerekes, S., Bulla, M., Bandi, G., & Sajo, A. (1992). *Designing institutions for sustainable development in Hungary*. Budapest – Minneapolis: Ciceró Printing House.

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Zsolnai, L. (ed.). (1998). *The European Difference: Business Ethics in the Community of European Management Schools.* Dordrecht: Kluwer Academic.

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Fekete, L., Zsolnai, L., & Boda, Z. (eds.). (2007). *Interdisciplinary Yearbook of Business Ethics 2007*. Oxford, Bern & Berlin: Peter Lang

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Part II
The Power of Art

Chapter 2
The Essential, the Beautiful and the Economic: The Brotzeit by Eduard Grützner and Zsolnai's Philosophy

Carlos Hoevel

Abstract Eduard Grützner's painting Brotzeit synthesizes a way of understanding the relation of the human being to the material world that is both economic and beautiful. As in Grützner's painting, in Zsolnai's thought the condition for this is that economic life points to the essential. When human activity is based on this concentration on the essence that leaves out the superfluous, it frees the most authentic form of things that turns out to be also its most beautiful, more enjoyable and also more useful aspect. In the peaceful and contented countenance of the monk portrayed by Grützner is finally reflected another aspect of Zsolnai's philosophy: that in an economy based on the essential is also contained the possibility of brotherly coexistence with others.

2.1 An Evening in Leuven

Contemplating Eduard Grützner's painting *Brotzeit* (Fig. 2.1), which shows a monk in the middle of work preparing an austere but not less splendid food, I remember an unforgettable episode lived with Lázsló Zsolnai and other Spes' friends almost a decade ago during an autumnal evening in Leuven. In the middle of a seminar in which we reflected on a new way of seeing the economy, everyone present was invited to an underground tavern just a few blocks from downtown. The place offered a number of exquisite craft beers. To our surprise, while we were tasting the delicious drink, and our brains were rid of the numbness that even the best academic meetings almost always leave in the body, László delighted us all with a wonderful lecture. The subject was beer. Or, more exactly, the conditions of elaboration of a

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Fig. 2.1 Brotzeit by Eduard Grützner (https://es.m.wikipedia.org/wiki/Archivo:Eduard_Grützner_Brotzeit_1908.jpg)

well-known craft beer made by the trappist monks. I will never forget the way in which, from a meditation on a glass of beer, he managed to summarize with lucidity and simplicity what we had all tried to do, more or less fruitlessly, through lengthy reasoning in those 2 days of interdisciplinary work. That lecture still inspires me. And it does so to such an extent that I would like to present to you, dear reader, my reflections on Eduard Grützner's well-known painting, in the manner of a humble continuation of that masterly lesson that Lázsló gave us that evening in Leuven.

2.2 Everything in Its Place

What do I feel in the first place when I observe or rather contemplate Grützner's *Brotzeit*? My first impression is that in this scene everything is in place. The cheese on the plate is perfectly cut, the bread on the table has also been sliced in an extremely even way. Objects like the salt shaker and the beer jug, are also each in place. All form a harmonically arranged set. They suggest the idea that they are there, on that table of worn wood without dust or crumbs, set by someone who has done things carefully and calmly. Perhaps one would think that the wrinkled, probably wet, cloth that appears on the side of the table, falling sloppily on the edge, could be a sign of disorder. For me, on the contrary, that crumpled cloth left there

almost negligently, is the decisive sign. It tells us that what we observe is not an excessive, obsessive order – which is always the mask that hides a great disorder- but a living order, born from freedom.

If we observed only this part, the painting could be considered perfectly as a still life. But it is not. The small and harmonious set of objects and food, placed on the table, is presided over or rather framed and almost enveloped by the powerful image of its maker: the artisan monk.

What an evocative power this image of the monk has of the presence and the transforming power of man in the world! Let us pay attention first to the hands. They are at the very center of the painting. One holds firmly a vegetable. The other accurately applies the knife to cut it at the top. Both hands form a triangle of two sides whose third side is open towards the table and towards the foods located below. The vegetable -probably an onion- represents the fruit given immediately by nature. The knife is the symbol of the instruments of intervention and transformation of the natural. The hands put into action, cutting and at the same time holding the vegetable, represent the execution of the human task *par excellence*: work. But work is not executed only by the hands: the latter leads us directly to the upper part of the painting: the look, the smile and the face.

In reality what we see of the monk's eyes are practically only the eyelids. The monk's gaze is not directed to us, as in so many portraits. He is not posing but working. Therefore, he has all his attention on the vegetable he is cutting. The focal point of his deep concentrated attention lies in the place of the cut he makes in a fair, precise manner. The gaze envelops the vegetable as holding it in its own being, in its living nature. Although it is an attentive look that reveals an effort and a willingness to intervene, it does not denote an attitude of control, possession or aggression. It is not a look that crushes, that dominates, but one that understands and appreciates. The half-closed eyelids indicate a contemplative, even loving, vision. While it shows a practical intelligence that seeks to exert an action on that fruit of nature, this look also denotes a willingness to modify it, not based on a blind domain, but on a careful understanding of its intrinsic nature. This combination of contemplation and action is also the result of a look that is not only directed outwards but also inwards. While observing and contemplating, the monk is also meditating. His look is turned towards the interior, communicating his external action with his interiority.

The key that completes the interpretation of the look – and perhaps of the whole picture – is certainly the smile. It reveals peace, well-being, serenity, but above all, a very clear feeling of approval. This is essential. The smile confirms that the intention of the gaze and the type of action performed by the hands are not based on a state of anxiety or discomfort that seeks to compensate with action. Nor is it a resentful, resigned or skeptical smile that reveals a purely mechanical action done "because there is no other remedy." Neither is it the grimace of effort, of the one who squeezes his teeth and lips, to get something out of the frail nature. It is, on the contrary, a smile of closed but not tight lips, which shows a deep sympathy with things. A smile from which emerges an action endowed with a precision and a firmness that are not based on the eagerness to control, but on the tranquility of someone who feels that things – all things – are good, very good. One can compare this smile

of the monk with the smile of a father – or a mother – who acts with the son with the firm delicacy, security and joy, typical of someone who previously loved. It could also be compared with the smile of the teacher who encourages and accompanies his disciple, not from an intention of manipulation and power, but from a heart that is quietly present in its own center.

2.3 The Essential, the Beautiful and the Economic

But why does this monk act with such a tranquility? How is it possible to act to some extent aggressively and sharply on nature – after all he is using a sharp knife – and at the same time in such a harmonic and peaceful way? I think there is a simple answer to this question, that becomes evident when looking at Grützner's painting: work is here oriented towards the essential. But what does the essential mean? I understand as essential all action that points to the center of things, to the simple and natural, leaving aside all that is excessive and superfluous. This simplicity of the essential is clearly found in the elements we observe on the table: bread, cheese, salt and beer. We do not find on this table plates full of sophisticated foods, filled with various condiments as on those tables crammed with delicacies -whales, huge pieces of deer meat, pork heads, etc.- that overflow almost obscenely the paintings of some of the artists of the Baroque. In these last paintings, you can also see really nasty characters around the table. Their faces are generally swept away by ruinous passions like greed, gluttony, or an unbridled pursuit of pleasure. In other paintings, such as those of the Flemish painter Frans Snyders, one can also see the most brutal instincts of destruction of the human being that seem to emerge in certain jobs such as that of the slaughterer of prey animals, which are in turn the reflection of vicious and indolent diners. Here, on the contrary, the simplicity of food is the reflection of the essential simplicity of the soul of the monk who has elaborated them and who is prepared with the same disposition to consume them.

To be attentive and to dedicate oneself to the essential does not imply, however, pure divestment nor is it synonymous with asceticism, although it is, perhaps, something that points to frugality (Bouckaert et al. 2007). Certainly, although bread and salt are two staples of any diet in most countries, and cheese could also be considered as a relatively elementary meal, we would probably not be encouraged to say that beer is an essential food. So, why is that jug standing there with its golden glow on a table that pretends to be frugal? How can a drink that is perhaps a luxury be part of the essential? I believe that the presence of beer in the table seeks to show that the work devoted to the essential is not limited to satisfying subsistence needs but also ends up overcoming those needs. The golden beer is a symbol and manifestation of the presence of a value that, beyond the pure protein properties destined to satisfy biological necessities, contributes with something essential for the development of life – or, at least, of human life. This value is beauty, understood as the splendor, both sensitive and spiritual, that springs from material things when they are manufactured and consumed with love. The golden splendor of beer, when it is made and

drunk with sobriety and from inner peace, feeds not only the body, but especially the soul. Its light is part of the light that also springs from all the rest of the food on the table and communicates strangely with the monk's illuminated face. From this light too, we undoubtedly need to feed ourselves.

Finally, in the well-done work (Schumacher 1979), delicately handcrafted by the monk and focused on obtaining the materially and beautifully abundant only from just action, also lies the idea of economy that shines through this painting. When the soul is in its own place, not given to the ambitious, rampant look of greed, but motivated by a vigorous and enlightened appetite ordered by the virtue of moderation, the labor that springs from the hands becomes economic. The available resources are used in a way that is both beautiful and efficient, with the generosity of the one who gives himself to get the best of each thing, making it yield fully, without waste. Economic efficiency does not arise from the obsession with performance – that procedure which is based on always thinking of something different from what is at hand – but, on the contrary, from the dedication concentrated on the thing itself. Quite the opposite to negligent or alienated work, the good work is also always the most efficient.

2.4 Projections

The projections for contemporary economic and social life that emerge from this painting, and which are clearly reflected in the economic philosophy of László Zsolnai, are truly unlimited. On the one hand, this work of art makes us aware of the flagrant contrast of the ideal of a good life –and a good economy- with our current situation. The problems we see in our global economy – poverty, unbearable inequalities, stagnation, unbridled consumerism, environmental degradation and so on – can be seen as the manifestation of a disordered, overshadowed state of the soul. Unlike this inner and outwardly peaceful monk, humanity today turns to work and consumption from the dangerous and unstable background of permanent internal dissatisfaction (Hoevel 2010). This is the seed of all the unstable, unfocused and unjust that we see projected in the economic and social reality. What many economic models or management techniques try to explain or end up justifying or encouraging is in fact many times the fruit of a pathology or disease of the soul. Policies that do not take this dimension into account are entangled in innumerable useless or counterproductive situations that further cloud the minds of leaders and ordinary people.

Today there are fewer and fewer people who focus on the essential when it comes to dealing with economic problems.

An argument that is sometimes considered definitive to settle the discussion is that the liberal and plural society in which we live does not allow or advise to get into the consideration of the interiorities of the soul. The latter would be considered as disrespectful, an intrusion on a private matter or even an obscurantist attitude. The soul's problems would be part of an empirically unverifiable dimension,

reserved for the subjectivity of each person (Zamagni 2005). The internal imbalance of people as a central source of external economic and social imbalances is then totally ignored. In this way, moral and spiritual problems are seen as given, data of society that no one could or should in any way try to modify. The question of scale is also raised. All approaches or experiences of qualitatively, spiritually inspired solutions to economic problems are described, in a derogatory way, as too small or romantic to be practical or are directly considered as opposed to progress and innovation.

The truth is exactly the opposite. When the problems of human interiority – that is, of the spirit and of ethics – are excluded from the public debate and in particular from the economic debate, what emerges is not respect for the private or for freedom. On the contrary, overcoming these problems carries with it the threat of a totalitarian attitude. Indifference in relation to the spiritual and moral dimension in the public sphere both weakens the private and also eliminates any possibility of improving the common. The harmony of the common depends, as the Greeks and also a good part of the ancient Eastern wisdom already believed, on the inner harmony of each individual. Hence, to rediscover and develop in us the ethical and spiritual sources – that is, to live a good life – is a capital imperative if we really want to improve society and the economy at root. And this is the complete opposite of degrading benevolent paternalism. The spiritual peace of citizens, consumers, ordinary workers and entrepreneurs, is the authentic source of freedom. A really substantial improvement of the current order depends on this. And it will allow us to continue living in a plural and liberal society and not in a society emptied of the spiritual and the relational dimension (Gui and Sugden 2005), which is always the previous step to totalitarian society.

Finally, a very important detail of Grützner's Brotzeit, that illuminates the whole scene and also our own individual, social and economic life, is the sacred image hung on the wall in the left corner of the painting. Although it is situated above all, this small picture shows a feminine face, turned towards the monk whom it seems to shelter, protect, and to some extent, to bless with her crossed hands. It probably represents, in a motherly version, the face of the Other, who transcends every human individual being but who is at the same time more intimate, closer to oneself than oneself. Perhaps it also represents the sacred face of other human beings (Levinas 2011). He is probably there to remind us that we should never live just for ourselves. Although the monk is concentrated in his work and to some extent he is self-absorbed, he also has his head resting on that picture. Only those who live, work, consume and produce with their ultimate thoughts concentrated in the Other and in others, and not only in themselves, can point to the essential, can make something good and beautiful and can also develop a truly economic action. I believe that this important truth that this painting teaches us, is not very far from what László showed us that beautiful evening in the hidden but luminous tavern of Leuven.

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Chapter 3
The *Last Supper* by Leonardo da Vinci and the Links to Food, Conviviality, Sharing, and Spirituality

Antonio Tencati

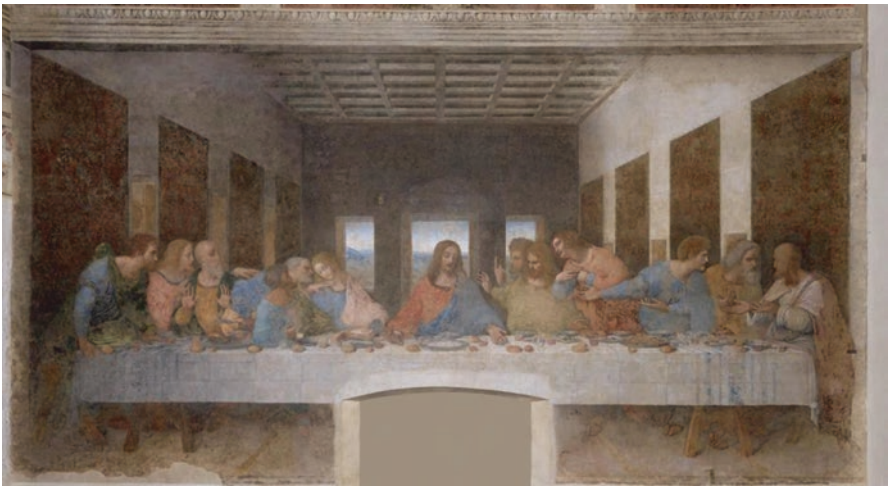

Fig. 3.1 The *Last Supper* by Leonardo da Vinci
Public Domain version of Leonardo da Vinci's Last Supper
Source: https://commons.wikimedia.org/w/index.php?curid=11766725

Abstract The present contribution addresses the *Last Supper* by Leonardo da Vinci. The painting is deeply linked to crucial concepts such as food, conviviality, sharing, and spirituality, all themes, which are at the center of the studies by Professor Laszlo Zsolnai and, in particular, of the work on Slow Food as a collaborative enterprise.

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According to the most recent studies (Marani 2009, pp. 42–47; Sgarbi 2017, p. 8), l'*Ultima Cena* (the *Last Supper*) was realized by Leonardo da Vinci between 1494 and 1498, in the refectory of the Convent of Santa Maria delle Grazie in Milan (see Fig. 3.1). The work was commissioned by Ludovico Sforza, Duke of Milan, who called Bramante and Leonardo to renovate and improve the Church and the related Convent in order to make the architectural complex the mausoleum of the Sforza Family (Marani 2009, p. 41).

The *Last Supper* is one of the most famous and innovative paintings in the world and a symbol of the Renaissance (Caroli 2015, pp. 48–50; Gombrich 1998, pp. 296–300; Various Authors 1997, p. 235). In 1980 the Church and the Dominican Convent of Santa Maria delle Grazie with the *Last Supper* were declared World Heritage by UNESCO (United Nations Educational, Scientific and Cultural Organization) (UNESCO 2017).

Even if it covers one of the two shorter walls of the dining hall, the *Last Supper* is not a fresco. Because of the particular approach to painting by Leonardo, who wanted to have the opportunity to reflect upon and revise his work during its entire making, he refused to use the fresco method, which forces the painter to rush the execution and makes later revisions and adjustments almost impossible. For this reason he decided to develop a new technique based on the adoption of a rich tempera specifically developed for this work by combining eggs and other organic binding materials (Aquino 2003, p. 116; Argan 1985, p. 378; Marani 2009, p. 12 and p. 42). Unfortunately, this led almost immediately to an unavoidable deterioration worsened by several following attempts of restoration, the misuse of the building over time, the Allied bombing of Milan in August 1943 during the Second World War, and so on.

Thanks to the major, very careful and advanced intervention of restoration that lasted more than 20 years between 1977 and 1999, that process has been stopped and the masterpiece has been preserved for present and future generations (Marani 2009).

Visiting the *Last Supper* is really an emotional and moving experience. Jesus Christ, on whose head the vanishing point of the painting converges (Marani 2009, p. 25), not only is at the center of the scene but also is the definite hub of the entire room and "First Engine" (Marani 2009, p. 29; Sgarbi 2017, p. 10). In particular, Leonardo, through the perspective adopted, doubled the refectory by depicting the dining hall of the *Last Supper* and opening the room towards a landscape probably inspired by the area around the Como lake, close to Milan (Monti and Franchi 2017).

Thus, the table seems to be just in the middle of the refectory and it is completely visible because Leonardo chose to locate Jesus and the apostles along the opposite site of the table. So, it is possible to see, on the table, pieces of bread, glasses of wine, plates drawn in a very detailed way. It is a real dinner: A person decided to convene convene those who are supposed are supposed to be his closest friends for his last supper before his death.

Therefore, this is a dramatic but at the same time clear example of the conviviality concept: "Conviviality, which derives from the Latin *cum vivere* (i.e. living together), is based on the concepts of sharing and reciprocity… In fact, the pleasure of food should be shared, and dining is mainly an expression of sociality" (Tencati and Zsolnai 2012, p. 349).

The same Christian religion puts food and conviviality at the center of its message of spirituality because sharing bread and wine is the way to build a community in connection with God by repeating what Jesus declared and did during the last supper.

More in detail, in Leonardo's masterpiece Jesus' arms are headed towards bread and wine on the table making a triangle with his shape, which symbolizes both the Holy Trinity and the establishment of the Eucharist (Sgarbi 2017, p. 8).

Also for this reason eating together is so important, especially in the Italian culture deeply rooted into Catholicism: It is a sacred moment and this further demonstrates that we cannot consider food just like a commodity (Tencati and Zsolnai 2012, p. 346).

Moreover, by considering these linkages among food, conviviality, sharing, and spirituality it is possible to observe another crucial feature of the *Last Supper*. The painting describes the different reactions (what Leonardo called "i moti dell'animo", that is, the soul's movements: Aquino 2003, p. 116; Caroli 2015, p. 50; Marani 2009, p. 25) of the apostles to the revelation made by Jesus that one of them would betray him (Marani 2009, pp. 13–16; Sgarbi 2017, p. 8). The apostles are presented in four groups of three members per each with two groups to the right and two to the left of Jesus according to a well-defined geometric symmetry.

But the shock and sorrow of the apostles are also justified by the fact that having even shared the same food with Jesus they presume to be his best friends. More specifically, it is interesting to note that Judas is among the apostles, in the same group of John and Peter, and, therefore, he is not portrayed distant or isolated from the group like in other previous paintings.

So, the announcement of the betrayal cracks the equilibria of the community, personally involving and affecting all its members. This suggests that sharing food implies intimacy and trust and that a divergent behavior can break these trust-centered relationships at the core of the community. And, in a certain sense, what happens in the following hours according to the Gospels with the breakup of the group, the Peter's denial, the crucifixion of Jesus Christ can be explained also via the lens of a vanishing trust started with the astonishing revelation by Jesus to his friends sat around the table.

In conclusion, the last supper is a crucial, symbolic event in the Christianity and, at the same time, just because of that, it helps us understand the spiritual, profound, multifaceted value of food. The *Last Supper* representation by Leonardo, so precise, accurate, and meaningful, sheds further light on this topic and clarifies that there is more in what we eat than we usually figure out.

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Chapter 4
A Dog. Just a Dog

Josep M. Lozano

Abstract What is it about this enigmatic, hermetic, seductive, desolate painting that has attracted and captivated so many people over the ages? There is special relevance in connecting The Dog and *The Disasters of War*. Make no mistake: we are disturbed by Goya not only because he shows us things we would rather not look at, but also because when we come up with the eternal alibi of consoling ourselves by judging and condemning others. What do we see? The head of a dog emerging in a landscape, or rather a non- landscape. In short, a painting that is at the same time extremely hermetic and extremely eloquent. But what if everything were so moving, so radically human, so vitally inescapable, that it distracted us in our contemplation. The only gaze it admits is a fully, totally contemplative one, without the distraction of having anything to contemplate.

So the story goes, when Benedict XVI was Cardinal Ratzinger – Prefect of the Congregation for the Doctrine of the Faith, remember – he was on a trip to Madrid and asked to visit the Prado Museum. The organisers prepared a conventional and predictable tour based on Murillos and Zurbaráns, but to their surprise when he arrived he told them he wanted to see Goya's *Black Paintings*. Apparently he observed them closely, and when he came to *The Dog* he stopped for a while, then walked away in silence. See Fig. 4.1 (see http://www.museodelprado.es/en/the-collection/online-gallery/on-line-gallery/zoom/1/obra/dog-half-submerged/oimg/0/).

What is it about this enigmatic, hermetic, seductive, desolate painting that has attracted and captivated so many people over the ages? None other than Joan Miró, on his last visit to the Prado months just before his death, concentrated on *Las Meninas* and *The Dog*. Antonio Saura said it is "the world's most beautiful picture." A picture that in a way culminated one of the most fascinating processes in the history of painting. A process that gave rise to a veritable double life in Goya's pictorial work. This is neither the time nor the place to discuss his complex and multifaceted personality, or his biography. He was the most important and acclaimed portrait

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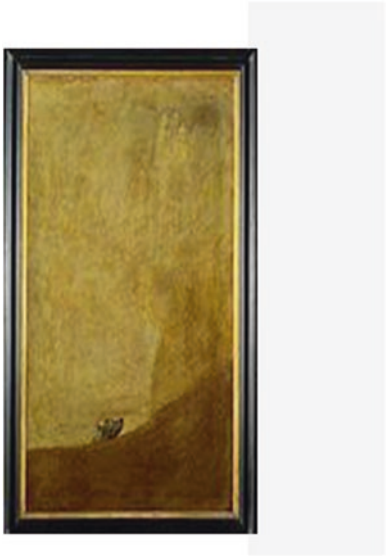

Fig. 4.1 The Dog by Francisco de Goya

painter in the court and Painter to the King; he witnessed the French invasion and the reaction to it, known in English as the Peninsular War but in Spanish mythically rechristened as the War of Independence; he had to cope with the infamous Ferdinand VII; and the Inquisition (to which, curiously enough, the congregation headed by Ratzinger was to a large extent the successor) investigated his painting and his links with the *afrancesados*, the "Frenchified", as the advocates of the Enlightenment were known (with that Spanish habit of considering those ideas or political adversaries that fail to match official doctrine as not truly Spanish). Not to mention the devastating impact of the illness that led him to lose his hearing, or his relationship with the Duchess of Alba, which would cause such titillation in today's tabloids.

Right now I am interested in focusing on this double life, whereby he had a public work that enabled him to guarantee the income that never ceased to worry him, and a private work that was not necessarily intended to be exhibited, in which he could express himself more freely, since, as he himself noted, in commissioned work "whim and inventiveness have no room to expand." On this point, Todorov quite rightly stressed that we should see Goya as a thinker, a stimulating, provocative, disconcerting, shocking thinker. A thinker who formulated his thought in the language of painting and especially drawing. A thinker who helps us to understand ourselves and the world about us better, because he explored the starkest, most inhospitable corners of human nature without prejudices, conventions or sweeteners. And this is why it is such a powerful symbol to visualise the chief authority on the doctrine of the faith standing in silence in front of *The Dog* (in a sequence I imagine to be complementary to Dostoyevsky's legend of The Grand Inquisitor): because the doctrine of the faith, whatever it means, is not possible unless one strips down to the bare essentials of human nature, in the most radical scrutiny of all its dimensions. In this, we can apply to all doctrine what Goya said about painting:

Fig. 4.2 Disaster No. 18 by Francisco de Goya

"that there are no rules in painting, and that the oppression or servile obligation of making all study or follow the same path is a great impediment for the young who profess this very difficult art." Perhaps the enquiry of faith and faith trusting in enquiry only happen when doctrine is not reduced to being understood as "the same path", or worse still, "servile obligation.

For the thread I am following to reach *The Dog*, there is special relevance in *The Disasters of War*. This collection of prints, never published during his lifetime, is today crushingly topical. When Z. Mušič got out of Dachau, he said the only thing that reflected what he had lived through was *Disaster* No. 18. See Fig. 4.2.

And Primo Levi said that he heard an SS guard in Auschwitz say that "here there is no reason why." This is the terrible answer to the cry that runs through the *Disasters* and that Goya makes explicit in one of them: why? A devastating question that cannot be digested in front of a *Disaster*, and cannot stand even on its own. A long look at Goya's *Disasters* is one of the best antidotes I know against what Pope Francis has called the "globalisation of indifference"; there is nothing more contemporary in Goya's work than the *Disasters*, which could illustrate our news programmes better than many of the images with which are bombarded. With one substantial difference: today's images always verge on the obscenity of converting pain and suffering into a spectacle, whereas the *Disasters* show us the truth that lies within them.

Goya highlights a rift that centuries earlier would never have been accepted: the priority of truth over beauty. What truth? The eternal truth we have looked upon in

recent years in this immense common grave that the Mediterranean has become. What we have seen in Syria. What we have seen repeated year after year in corners all over the world. Goya's prints show all those corners, all of them, without exception. Nietzsche was wrong: the eternal return is not that of the superman (*Übermensch)* but of the dehumanisation inherent in meaningless cruelty and suffering. We find this hard to accept because it is too painful for our narcissism:

> the *Disasters* also reveal human nature. In the face of *disasters* of all sorts it is too easy to say that they are inhuman. It is too easy to shrug them off with this rhetorical pirouette. No; what we see there is human, all too human. It is also what men are capable of doing. All of us. And this is why in these prints there is nothing epic, or sublime, or grand, as so many pictures of great battles or military heroes have sought to convey. They simply show men the harm they – we – are capable of doing. They are like the picture Goya painted on the Second of May Uprising: the faces are all equally tensed, the gazes are equally wild, regardless of the uniform they are wearing; the only human gazes that question the picture's onlooker are those of the horses. Pain, cruelty and suffering obliterate the values, convictions and ideologies with which we often try to justify or explain them, or with which we dress the good conscience of our indignation. Because the priority of the gaze does not lie with the values, convictions or ideologies but with the victims. Goya is not interested in which uniform they are wearing, but in the fact that they are victims. Goya heralds in his gaze the words of C. Capdevila: "I want to feel closer to those who suffer than to those who cause suffering." Make no mistake: we are disturbed by Goya not only because he shows us things we would rather not look at, but also because when we come up with the eternal alibi of consoling ourselves by judging and condemning others, he confronts us with Màrius Sampere's[1] lines:
>
> We look and what have we seen But the inside of our eyes?

If we perform the exercise of looking at the *Disasters* in the reverse order to which Goya presented them, on reaching No. 1 we might feel a shudder. Because what we will find, stripped of epic, transcendence and any religious sublimity, is a print that will undoubtedly be familiar to us: we cannot help but be reminded of the iconographic motif of Jesus in the Garden of Gethsemane. This print provides a connection with the borderline experiences of any human being, full of truth and stripped of (or lacking) theology. Which is always better than a connection full of theology and stripped of (or lacking) truth. For this reason we would do well to always bear in mind what Goya said about his painting: "My eye never catches outlines or details. I do not count the hairs on the head of the man who passes me in the street. The buttons on his coat are not the chief objects to catch my glance. My brush ought not to have better eyesight than its master. When these candid teachers meet Nature their ensemble is a mass of detail and these details are almost always fictitious and lying." Herein lies the key to all enquiry on the road to one's own humanity: My brush ought not to have better eyesight than its master. And for "my brush" we can read my ideology, my theology, my values, my beliefs. Not because they do not serve to express our authenticity, but because we always run the risk of falling into the self-deception whereby our brush sees – and sees us – better than we do, with details that are "almost always fictitious and lying." It is not a matter of painting more prettily, but of clarifying, refining and deepening our gaze on ourselves and the world.

[1] A Catalan poet

And this is precisely what brings us to *The Dog*. When Goya bought Quinta del Sordo, probably to get away from Madrid and what was happening there, he entered the space in which he was to create what has been called the Sistine Chapel of modern painting: the *Black Paintings* that inspired Ratzinger's visit. Goya painted these works directly on to the walls of the main rooms. He went about his day-to-day life amongst them, and some of them have become emblematic of his work. So they were painted for himself, not for others, nor according to others' requirements, nor to please them, and we can assume that he painted them with the utmost freedom. They present us with basic components of human nature which in the course of our life path we all have to face, come to terms with and give shape to: the passing of time, power, sexuality, culture, fears, aggressiveness, melancholy, instincts, religion, death... I am not interested now in all the endless considerations on what they represent and how they represent it, or the speculations regarding the reasons for their specific distribution on the two floors of the house. I am interested in going straight to the painting that was probably the last to be seen by someone who went to visit the house, and which, to my mind rightly, concludes the room in the Prado where they are exhibited.

What do we see? The head of a dog emerging in a landscape, or rather a non-landscape. A great deal has been said about this picture, both to describe it and to explain what it represents. A buried dog, emerging from behind an embankment, struggling against the current, waiting expectantly, sinking, floating in black water, looking at a horse or some hypothetical birds... And while recognising its hermetic nature, we can imagine any number of keys to interpret it: solitude, melancholy, hopeful waiting with nothing to hope for, inconsolable desolation in the middle of a huge empty plain, the irrational drama of life, the silent wait for death in the face of which there is neither succour nor pity, the empty abyss in which we live, life passing amidst cosmic indifference, the acceptance that we cannot help but ask (and ask ourselves) questions that have no answer... In short, a painting that is at the same time extremely hermetic and extremely eloquent. A painting in which perhaps we can hear the echo of Màrius Sampere's lines:

> We only perceive the shapes
> That have disappeared. We are the detectors Of the Trace.
> We are made to look,
> To observe the thing that is not there.

A dog. Just a dog. But what if everything I have just said were so moving, so radically human, so vitally inescapable, that it distracted us in our contemplation? Because perhaps what sets *The Dog* aside from the rest of the *Black Paintings* is its meditative nature, in the sense that, strictly, we can say nothing, just stand still, without distancing ourselves through words from what is happening before our eyes. Like the first *koan* that is put to a Zen student, curiously also about a dog, the answer to which admits no crack through which either concepts or judgements can leak. In front of *The Dog*, our mind struggles to construct a narrative, rehearse an explanation, give it meaning, force what we see to become part of some unknown order.

But in the end, in front of *The Dog* no narrative is possible, and therefore what it reveals to us is precisely how lost we feel without a narrative, without stories that give order and meaning to what we experience. As we never stop our incessant internal babbling, made of fears and desires, *The Dog* leaves it in suspense. What disquiets us about this picture when we are in front of it is the fact of not being able to say anything, and we find this disquiet unbearable. Which is why we run to fetch our mental paintbrushes of all sorts, so they can help us to have better eyesight than our own. To see more than what there is here and now. A dog. Just a dog.

If the dog were not there, if Goya had taken the step towards the non-figurative and had removed it, this disquiet would have been eased. But this dog, which does not allow us to escape in any time sequence or be distracted in any context, does nothing but confront us with the challenge of presence. Of accepting and experiencing what there is in our present in its totality. When I was a boy and they took the register at school, they called out my name and I had to reply "here". It has taken me years to realise that a whole lifetime can pass without that answer ever being entirely true.

In front of *The Dog*, either you simply stand in open attentive silence, without judging or evaluating, or else you draw a blank and go on to amuse yourself with something else. There are no details to look at, nothing to distract you. There is simply what you see. Like every day. Everywhere. There is why, insofar as the picture is at the same time the present instant and eternity, with no before or after, is a veritable invitation to meditation. The only gaze it admits is a fully, totally contemplative one, without the distraction of having anything to contemplate. Because only in this way is it possible for a gaze to grow within us that is attentive and capable of grasping the truth of our own individual and collective humanity in all its potential. A gaze that is capable of understanding at the same time the truth of a presence that impregnates everything and the truth of a life alongside those who suffer rather than those who cause suffering.

Ratzinger and all the doctrine of the faith walking away in silence after contemplating *The Dog* not only reminds us that, when all is said and done, this dog is our mirror. It reminds us that, if we want to walk away from this silence without losing it, there is only room for Màrius Sampere's words:

> And ask not what I have said. Ask yourself What you have understood.

Chapter 5
The Light of the World

Katalin Illes

Abstract This paper was inspired by William Holman Hunt's Pre-Raphaelite painting, *The Light of the World.* https://www.keble.ox.ac.uk/about/chaptel/Light%20of%20the%20world%202.JPG/view. It is a well-known Victorian oil painting with rich symbolism. In this essay I outline the context, describe the painting and reflect on the role of spirituality and contemplation in one's work and personal life. I offer autoethnographic illustrations and argue that spirituality and contemplation make a positive contribution to wellbeing and can support one's search for meaning, purpose and connectedness in the world.

5.1 Introduction

The second decade of the twenty-first century is full of uncertainty, fear, economic, financial, environmental and social challenges. It is difficult to resist the negativity continuously flowing from the news channels and dismiss the accounts of disasters, scandals, wars, poverty and corruption presenting a doomed picture of the world. From this perspective one starts to believe that if we are not killed by terrorists then surely we shall perish through a form of man-made disaster.

Focusing on the dark side of life makes one sad, guilty, helpless or powerless. These feelings rob us from the very life-force that could energise and enable us to make the changes that are so necessary for survival both individually and collectively.

"Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that." Martin Luther King, Jr's statement sounds simple and obvious yet when one thinks about the practical aspects of these two sentences one realises how challenging the task is. It is difficult to resist the overpowering draw of darkness and it is perhaps even more difficult to respond to hate with love when one is surrounded by the slogans of hate, a "tooth for tooth" attitude as a righteous retaliation of evil.

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The power of music, fine arts, literature, spiritual practices and a close connection to nature are all strong antidotes to darkness and negativity that are almost inevitably present in one's daily life. Art has the capacity to capture every aspect of human life including conflict, sorrow, tragedy, joy and happiness. A piece of art can build a connection between the unique individual experience and the universally human perspective. Observing a flower finding enough soil to develop roots to blossom in a stone wall can give us hope and demonstrate the strengths of the life force in nature. It is possible to lift up our spirits, gain strength and find hope by shifting our attention to beauty, and unifying human experiences even when we are saddened by loss or pain. When we are able:

> To see a World in a Grain of Sand And a Heaven in a Wild Flower Hold Infinity in the palm of your hand And Eternity in an hour (Blake, W.)

we feel connected, hopeful and at peace with the world. One's spirit is lifted from the mundane, specific, isolated personal experience to a place of shared humanness where we are all connected and able to relate to one another in meaningful ways. This feeling comes almost as a gift for slowing down and paying attention to the underlying unity and energy of life.

When one engages with and connects to the universal creative force that is present both in great art and in seemingly ordinary, everyday situations, one's soul is nourished and the heart's capacity to love and appreciate expands.

Is it possible to acknowledge darkness and cultivate light? How can one respond positively to doom and gloom and negativity? Where and how can we regularly energise ourselves and focus on the life giving and life affirming even in difficult circumstances?

Finding a recipe and offering a universal answer to these questions is not possible. However, individually we can choose the light. "Each of us comes to the light because of love, and each of us is called to love in order to remain in the light" (Pope Francis 2013 p. 32).

5.2 The Light of the World

The Light of the World has a very special place in my life. A postcard size of reprint of Hunt's painting is part of a framed montage of pictures that I put together many years ago. The montage is hung on my bedroom wall as a personal reminder of the sacred and life affirming. I stop in front of it regularly, say a few words of gratitude for the abundance and love in my life and feel that "my yoke is easy and my burden is light" (Matthew 11:30).

The original of Hunt's painting is in the side chapel of Keble College Oxford. When I get a chance to visit the chapel I enjoy sitting in front of the painting for long periods of time (see Fig. 5.1 – The light of the world).

Fig. 5.1 The Light of the World by Willian Holman Hunt

The side chapel tends to be quiet and in the silence my spirit is nurtured and I feel at peace with myself and the world. Hunt believed that he painted the picture by 'Divine command' and worked on it between 1849 and 1853 (www.keble.ox.ac.uk).

The painting's rich symbolism is rooted in Hunt's reflectiveness. Hunt was able to combine realistic style, imaginative vision and a religious iconography in a way that is accessible to others (Forbes 2001).

In the centre of the painting there is a solid, material figure of Christ holding a lantern offering the viewer his light in a tangible form. The proportions of the picture are exact and Jesus with the lantern is in the golden section. The painting itself is an illustration of Revelation 3:2 "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (New King James Bible 1985, p. 1373.). The original words were written in Greek and some of their meaning is lost in the English translation. A more literal meaning would be, "Here I am! I have been standing (for a long time) at the door and I am constantly knocking. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me" (The Light of the World Booklet, St Paul's Cathedral, p. 8.).

On the left hand side of the painting there is a closed door representing the human soul. The door has no handle, and can therefore be opened only from the inside, representing the shut mind and heart. Hunt explained the symbolism of the painting in the following way:

> "The closed door was the obstinately shut mind, the weeds the cumber of daily neglect, the accumulated hindrances of sloth; the orchard the garden of delectable fruit for the dainty feast of the soul. The music of the still small voice was the summons to the sluggard to awaken and become a zealous labourer under the Divine Master; the bat flitting about only in darkness was a natural symbol of ignorance; the kingly and priestly dress of Christ, the sign of His reign over the body and the soul, to them who could give their allegiance to Him and acknowledge God's overrule. In making it a night scene, lit mainly by the lantern carried by Christ, I had followed metaphorical explanation in the Psalms, "Thy word is a lamp unto my feet, and a light unto my path,' with also the accordant allusions by St. Paul to the sleeping soul, "The night is far spent, the day is at hand" (Hunt 1905, pp. 350–51).

5.3 The Light of Faith

The Light of Faith is Jesus's great gift to the world. "I have come as light into the world, that whoever believes in me may not remain in darkness" (John 12:46). This might be perfectly understandable for Christians, however a secular view could be that faith is an illusory light and we should put our faith in rationality. Rational thinking can take one only so far, as "the light of autonomous reason is not enough to illuminate the future; ultimately the future remains shadowy and fraught with fear of the unknown" (Pope Francis 2013 p. 8).

Pope Francis urges us to see faith as light and argues that when "the flame of faith dies out, all other lights begin to dim. The light of faith is unique, since it is capable of illuminating every aspect of human experience. …Faith, received from God as a supernatural gift, becomes a light for our way, guiding our journey in time" (Pope Francis 2013 pp. 8–9).

According to Pope Francis (p. 11) "In God's gift of faith a supernatural infused virtue, we realise that a great love has been offered us, a good word has been spoken to us, and that when we welcome that word, Jesus Christ the Word made flesh, the Holy Spirit transforms us, lights up our way to the future and enables us joyfully to advance along that way in wings of hope." In Christian life faith, hope and charity are closely connected and reinforce one another.

Faith is very individual. Wittgenstein compared faith to the experience of falling in love. It is subjective and cannot be proposed as the truth for everyone (quoted in Pope Francis 2013 p. 27.). Love is often associated with fleeting emotions and not with truth. However, love at its best can take us away from our self-centeredness and enable us to show our truth. Love that is rooted in truth has the strength to pass the test of time.

According to Saint Paul "faith comes from hearing" (Romans 10:17). It is a personal hearing "Hearing him say these things, they followed him" (John 1:37).

Faith is also associated with seeing. Many started to believe in Jesus after seeing the signs he worked. There are examples for the connection between faith and seeing or hearing in John's Gospel. Faith's hearing for example emerges as love, and trust in the Good Shepard whose voice we recognise (John 10:3–5).

The light of love is born when "our hearts are touched and we open ourselves to the interior presence of the beloved, who enables us to recognise his mystery" (Pope Francis 2013 p. 31). Once we discover the light of Christ's love we realise that each of the loves in our lives carry a ray of the divide love. According to Pope Francis all love is meant to share in the complete self-gift of the Son of God for our sake. It is a circular movement as the light of faith illuminates our human relationships and this can be lives in union with the love of Christ.

5.4 Light and Contemplation

The word 'contemplation', originates in the Latin and means 'the action of looking thoughtfully at something for a long time', 'deep reflective thought', 'the state of being considered or planned' and 'religious meditation' (Tulloch 1996). All these meanings indicate that contemplation by its nature requires one to slow down, to look inward, take up a 'detached observer' position, and consider events of the past or the future, or simply 'be in the present moment' with an open mind, without any specific agenda. In contemplation one aims and tends to listen inwardly rather than argue rationally (Illes and Jennings 2017).

There are few opportunities in a busy day at work to quiet one's mind. I believe that setting up a personal practice, putting time aside in the day, preferably before or after going to work and allowing the focus to be on the internal rather than the external, creates a healthy balance in life. Following a rigidly prescribed process might work for some, whilst others prefer to find their own unique way to God.

In a contemplative state one has an opportunity to observe not only thoughts but also feelings and bodily sensations. Although one aims to commune with the divine or the higher self, contemplation is always embodied. With slower pace one has the opportunity to pay attention to the more subtle signals that might arise in the body and carry valuable information. In this space one can feel connected to all in the universe and feel blessed to be alive.

Faith, for me, is grounded in my unshakable belief in God and the revelation of Jesus Christ. My acceptance of the validity of Christian creeds and divine revelation are the cornerstone of my faith practices. I cannot separate my faith from the way in which I live my life. Implicit in the Christian faith is absolute trust in the promises God has made to humankind. My faith practices strive to bring me closer to God

through Jesus Christ in the absolute certainty of salvation. My spirituality is deeply rooted in Christianity and concerns my life experiences of God in my drive for unity with the universal power and ultimate value. Although my spiritual practices are led by Christianity, I also recognise and respect the existence of other faith/religion-based, or even non-theological, spiritual beliefs as equally valid. I try to be open minded and ready to learn from non- Christian traditions.

Recently my spiritual contemplations have been enriched by the work and writings of Martin Buber (Illes and Wascak 2017). In the beginning of *I and Thou* Buber states that:

> The world is twofold for man in accordance with his twofold attitude.
> The attitude of man is twofold in accordance with the two basic words he speaks. The basic words are not single words but word pairs.
> One basic word is the word pair I-You.
> The other basic word is the word pair I-It; but this basic word is not changed when He or She takes the place of It.
> Thus the I of man is also two fold.
> For the I of the basic word I-You is different from that in the basic word I-It. (Buber 1970 p. 53).

Buber believes that these two kinds of relationships hold true for any relationship of the self and the world including relationships with other people, with nature and the spiritual world. There is a major difference between these two attitudes. In the I-You relationship the I and the Other are both fully there as equals and whole. "The basic word I-You can only be spoken with one's whole being. The basic word I-It can never be spoken with one's whole being" (Buber 1970 p. 54.). The I-It relationship is based on the differentiation in the world and related to the usefulness of the relationship to the individual. However, the I-You relationship is something rather different because through this relationship man is able to step out of himself. For Buber the "I-You" is a bridge to modern man's concept of God.

In the following few paragraphs I shall give a brief account of my individual contemplative practices and how light and faith enhances the quality of my daily life.

I follow a simple Christian contemplative practice with a candle. Every morning I place a small candle (a tea light) on the table in front of me, together with my Bible and a journal. First, I settle myself and say the Lord's Prayer followed by a personal prayer of gratitude. This prayer has standard elements such as: "*Thank you for my life, thank you for this day, thank you for my health, thank you for my children and the beauty in the world*". The prayer also has a more seasonal aspect when I give thanks to God for particular, recent, or unexpected blessings.

After these two prayers, in a period of silence I listen inwardly intently. I try to focus my eyes on the candle and let go of thoughts and feelings that seek to overtake the empty space within.

When the silence is almost tangible and I am inwardly focused, I read a passage from the Bible with true attention seeking for deeper understanding. There are occa-

sions when I read something profoundly important and then I copy the quote into the journal/notebook; sometimes with comments for further meditation.

I allow about half an hour for this practise and have found over the years that this simple contemplation clears my mind, connects it with my heart, and felt senses: it sets me up for the challenges of the day ahead.

Over the years I noticed some significant changes in my attitudes and behaviour towards others. I started to become less judgemental and began to appreciate many different perspectives beyond my own. I became more patient and balanced both in my thoughts and actions. These changes had, and continue to have, significant impact on my work as a leader and leadership developer. I have always been passionate about helping people to bring the best out of themselves. It felt right to apply my passion to myself and try to evolve into the best possible version of myself. Although the intention and the desire has been there for a long time my true transformation has only started when I honestly acknowledged my shortcomings and invited Jesus and his loving guidance into my life.

I came to believe that "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow or turning." (James 1:17). As my faith deepened the quality of my contemplation and inward listening began to improve. I stopped trying to change others and started to focus on curbing my own shortcomings.

Contemplation made me realise that each life purpose is unique and it can only be discovered personally. The more I focus on bringing the best out of myself in every situation the more I set out to see the divine light the more able I am to inspire others to search for purpose and meaning in their own hearts. Individuals with contemplative practices are soul nourished and have more awareness and capacity to nurture and appreciate others around them. As a leadership developer with a contemplative practice I am able to invite others to explore their inner world and identify the most suitable personal practice for clearing the mind and listening inwardly with intent.

5.5 Conclusion

In this short essay I described William Holman Hunt's painting, *The Light of the World.* The rich symbolism of the painting offers an opportunity to reflect on meaning and purpose from a Christian perspective. I offered the insights of Pope Francis who argues that Faith and light are closely connected and faith provides the light for life's journey.

I shared some autoethographic examples of my contemplative practice to illustrate how one's efforts to spend time in silence and listen inward improves wellbeing and quality of life.

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Chapter 6
Friedensreich Hundertwasser – The Five Skins of the Ecological Man

Ove Jakobsen and Vivi M. L. Storsletten

Abstract The Austrian architect, philosopher and artist Friedensreich Hundertwasser is an exhilarating example of the life of an ecological man. Throughout his whole life, he was in opposition to the dominating ideology characterized by growth, competition and materialism, and became one of the world's leading designers working against mainstream ideas. His alternative to the Western tunnel vision and color blindness originated in a mechanistic worldview could be described through his lifelong project of expressing knowledge and insight in nature and society through paintings, clothes, buildings and his own lifestyle. He considered himself more as a magician of vegetation rather than an academic. Artists and art can help to promote insight, understanding and dedication, and thus inspire efforts for a better world.

Hundertwasser was a radical and fascinating example of an artist using scientific knowledge about nature as the basis for his artistic expressions. Hundertwasser's view might help us to see reality in new ways or bring out new aspects of it, by showing us different interpretations and unexpected approaches. By going deeper into his distinction between the five skins characterizing the dynamic relationships between the individuals and their social and natural surroundings, we might see and understand the life of an ecological man in a deeper way.

6.1 Introduction

In this article we elaborate on some implications involved in the change from the economic man to the ecological man in economic theory and practice. The economic man is defined as a rational actor who maximizes utility from an egocentric perspective. The ecological man has a self-image of being an integrated part of the ecological and social systems. To delve deeper into the idea of an ecological man we have chosen the Austrian architect, philosopher and artist Friedensreich Hundertwasser as an exhilarating example of the life of an ecological man. He was born in Vienna as Friedrich Stowasser

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(1928–2000). From 1949 he decided to become an artist and changed his name to Friedensreich Hundertwasser. On the way to becoming more aware of the practical implications of being an ecological man in a new economy that is in harmony with cultural and ecological values it is exciting to get an insight into his life and ideas. (Our article is inspired by the following books Hirsch 2011; Reastany 2011; and Tashen 2013).

His alternative to the Western tunnel vision and color blindness originated in a mechanistic worldview could be described through his lifelong project of expressing knowledge and insight in nature and society through paintings, clothes, buildings and his own lifestyle. His life and work was characterized by ecological responsibility and he wanted to demonstrate that it was possible to live in a manner that had minimal impact on nature's ecosystems and a marginal ecological footprint.

Hundertwasser considered himself more as a magician of vegetation rather than an academic. He claimed that art had gained certain tasks which science and religion pretended to be able to solve but these tasks have definitely exceeded their competence. Artists and art can help to promote insight, understanding and dedication, and thus inspire efforts for a better world. It has been said that art cannot change the world but it can contribute to changing the consciousness and drives of the men and women who can change the world. Hundertwasser claimed that artists were better able than researchers and scientists to point out how man could live in harmony with nature.

We may ask if today's sciences and art have the power to open up a deeper understanding of reality. Hundertwasser was a radical and fascinating example of an artist using scientific knowledge about nature as the basis for his artistic expressions. When he was young, he even cultivated himself through a life without money and he argued that to be authentic all clothes had to be homemade. The connection between science and art is portrayed in a colourful way through Hundertwasser's paintings, artistic expressions, texts and buildings and are an inspiration for economists, scientists, architects, and philosophers working with sustainable societal and environmental development. Hundertwasser combined practical action with system critics in many different ways – "guerrilla gardening" is one example of concrete expressions of environmental and social responsibility in planning green cities. Hundertwasser has in his paintings, actions and texts, anticipated many things that are now becoming reality in both theory and practice.

Can perhaps the ideas, art and life of Hundertwasser open up the space that we need if we are to become better acquainted with the deeper feelings and attitudes which can help us get a grip on life at a level different from the superficial one to which we usually relate? Might Hundertwasser's view help us to see reality in new ways or bring out new aspects of it?

Perhaps it can show different contexts and interpretations, unexpected approaches, and, most importantly, help us to see and understand the life of an ecological man?

6.2 Change Maker

Hundertwasser was, throughout his whole life, in opposition to the dominating ideology characterized by growth, competition and materialism. In the 1980s he became one of the world's leading designers working against mainstream ideas. His ideas

represented a frontal attack on the core values and principles of the modern society. According to Hundertwasser man no longer knows how to interact with nature in a peaceful way, and today the connection between the modern society and the environment is characterized by an ongoing war. A first step toward a peace agreement between man and nature was to make fundamental changes in the established ideology. As an example, if we ask questions of whether the traditional school system provides a sufficient basis to understand and appreciate art, quality and innovation, Hundertwasser's pedagogy, characterized by an innovative atmosphere inspiring free creative practice, is interesting. He established a master degree where the overarching goal was to learn nothing, or, more precisely, to unlearn what one had learned earlier. He argued that the problems today did not stem from lack of knowledge but from atomized specialization which got in the way of a holistic understanding. We have to relearn how to act in an ecologically responsible manner. His holistic understanding was, in addition to aesthetic and emotional qualities, also focused on the importance of our awareness of the dependence between plants, and especially trees, and man. We are partners because plants produce the oxygen we need to live. Hence, life is all about relationships and integration and man needs nature as life partner. For Hundertwasser trees had a special position: he claimed they are our "brothers".

6.3 The Five Skins

Hundertwasser explained the connection between the individual, the natural and social environments, by referring to man's five skins. His natural epidermis, his clothes, his house, the social environment and the planetary skin which are all directly connected to the biosphere; the quality of air, water and soil. The challenge is to be aware of the dynamic and integrating connections and relations between the individuals and their social and natural surroundings. In the following paragraphs we give the ecological man a deeper content and relate him to reality by connecting him to Hundertwassers distinction between the five skins.

6.4 The First Skin: Epidermis – Learning from Nature

The epidermis forms the outer layer of the skin, creating a tough, renewable, waterproof barrier against the environment. In Hundertwasser's interpretation the first skin represents the original truth which rests on a universal postulate that nature stimulates universal harmony and beauty. The first skin represents the direct link between human beings and the eco-systems. To be aware of the epidermis he argued that it was essential to experience nakedness. Hundertwasser criticized man's illiteracy of perception and he revered radical affirmation of the right to absolute freedom of individual expression.

Freedom depends on the simplicity in the experience of connectedness including both the structure of his habitat and the definition of his lifestyle. Hundertwasser's manifestos and texts on art and architecture, and his socio-political comments, describe the path that leads to beauty. Hundertwasser argued that by focusing on the first skin as the most personal connection between the individual and the environment he was able in his paintings to present beauty in the most inspirational aspects of its intensity.

The aversion to the straight line was always behind all his impulsive and intuitive actions. The only way to find happiness is to be aware of nature as an end in itself and to live in accordance with the rhythms in the ecosystems. To increase the creativity in man he developed the "Grammar of Seeing" as a gateway to what he named painting as a religious activity. For Hundertwasser painting and graphic art should, inspired by the epidermis, be based on simple, elementary techniques, materials, and colors. Just as the epidermis is a bridge, art is also a bridge between man and nature and intertwined in spiral movements. The emergence of creative processes in nature was the teacher for Hundertwasser.

In order to realize the vision and dream that many people have about a world based on peace, it is perhaps more than ever important to reflect on, and concentrate on, how conflicts and conflicting interests can be justly resolved without violence and power abuses. In this context, Hundertwasser's thoughts of a harmonious relationship to nature are relevant and interesting.

He claimed that it is inadmissible for industries to try to oppose natural purification plants which function naturally with the help of vegetation because that would mean they could not sell their highly technical and complex and expensive purification plants. But a natural purification plant is beautiful, like a paradise garden, and costs almost nothing. This is just one example of how ecology must be handled with a creative spirit in accordance with the laws of nature.

By taking a step back Hundertwasser meant that we would see that the obsolete frontline does not run anymore alongside political, racial and religious borders, but between the industrial consumer and society and the exploited and destroyed nature and the violated soul of men. A new slavery is subduing us: the dependence of every human being on the central power of monoculture-monopolists, on officially promoted waste and pollution, on super banks, on poison producing mega corporations and the atomic energy lobby, and on genetic engineering. Genetic engineering, in all manifestation of creation, violates the laws of nature in complete ignorance of the function of beauty. This short-sighted contempt for the beauty and the interwoven variety of creation triggers the suicide of humanity.

According to Hundertwasser, the state authorities should protect both nature and us from poisonous substances, but no state authority forbids the advertising which works as a poison much more harmful than any narcotics. Little to nothing is done to counteract the visual pollution which is the most dangerous of all pollutions because it kills the soul. As we are now reaching the limits of growth, only decentralisation, reflection and slowing down in harmony with nature, can save us. It is

madness to be part of a merciless competition, running amok straight into a fatal illusion, into the deadlock of economic growth. Workers continue to produce this poison in ever bigger quantities because otherwise trade unions would complain they are jobless. This short-sighted thinking leads us to a labyrinth where there is no way out.

In spite of our wisdom and intellect we have become entangled in a big mess – we have become blind, Hundertwasser argued. We no longer see the relationship between criminal causes and disastrous negative effects.

What benefit do we get for instance when we produce and buy one item cheaply but in so doing we have to cope with dead forests, polluted rivers, poisonous air to breath, devastated landscapes, houses in which we lose our humanity, genetic transmutations in plants, animals and ourselves, and the disappearance of species and all the rest? This terrifying bill is presented to us a little bit later just because we wanted something quickly and cheaply and easily. And because of this little difference of time and space between the origin of the ecological crime and the visible and tangible disastrous effects, it is very easy for the irresponsible planners to deny all responsibility.

According to Hundertwasser the technocratic chaos is a cancer which can only be cured by creative ecological means. This is a long way but the only possible way out. In order to master our mismanaged situation ecologically, we need creative thinking combined with knowledge of the laws of nature. By no means do we need the spirit of industrial progress. Today we experience the triumph of rationalism but at the same time we find ourselves more or less exposed to emptiness, aesthetic nothingness, uniform desert, murderous sterility and inability to create. Our real illiteracy is not the ignorance to read and write but the inability to create.

Only nature can teach us creation, men cannot do this. It is the duty of mankind to finish all disputes between man and to conclude a treaty with nature, the only superior power the human race depends on for its own survival.

Through the direct and conscious connection between the individual and its surroundings it is, according to Hundertwasser, possible to learn from nature, instead of dominating nature through use of violence and power. The imperative connected to the first skin is: learn from nature.

6.5 The Second Skin: Clothing – Creativity

Hundertwasser called for an end to the consumer society, a turn away from the dictates of fashion and from the unifying anonymity and uniformity of ready-made-clothing. He called for the creativity of each individual and for the right to a creative design of our second skin, beyond conformism and uniformity. The unmistakable identity of each individual corresponds to the diversity and dissimilarity of clothing. With the uniform anonymity of mass-produced clothing man renounces his

individuality. Hundertwasser protested against the dictatorship of fashion and designed clothes for himself and produced examples of creative clothing. To be unique it was of the greatest importance to disconnect from the crowd and through designing his own cloths he showed his individuality and authenticity.

The boundaries between art, information and advertising installations may appear to be unclear and one can ask the question of who has the power of definition. Art not only intends to show beauty, nor does all art express opinions or reveal reality and show the naked truth. Hundertwasser emphasized that art also could be an expression of time's ambivalence, sometimes utopian, sometimes dystopic, often in unfamiliar new contexts.

Hundertwasser's ideas, manifested in his life and work, show us that the consumer society offers no salvation. We produce senselessly. We consume like mad and we waste blindly. Man degrades himself into becoming a manipulated consumer. This is the worst form of slavery man has experienced in his existence. The more time is passing the more we recognize the extent of the dangers of the blind technology with which we have infested our world. As an example he advocates that use of nuclear energy is either excessively short- sighted, misinformed or consciously criminal.

Happiness does not depend on materialistic wealth. Happiness does not depend on production. If each of us is creative, we do not need to travel far because paradise is here in the moment. To be creative means to be free and to realize ourselves in harmony with nature. When we do not create we are dead. To be happy we do not need to be rich on the outside; instead we need an inside wealth of the soul. To be happy we need no external mechanical energy but rather a sincere creative energy deep inside. From Hundertwasser's point of view we have everything we need to be happy on earth. We have snow, and every day a new morning. We have trees and rain, hope and tears. We have humus and oxygen, animals and all the colours, distant lands and bicycles, and we have sun and shadow and by these means we are rich.

Hundertwasser wonders how the problems today could occur though knowing that without harmony with nature nothing works and everything goes wrong. Are we consciously or unconsciously manipulated, and, if so, by whom? Is there a sense of laziness, a lack of knowledge and insight that limits our thoughts and feelings, and our expressions and actions? Or could there be a lack of empathy and solidarity? Hundertwasser claims that everybody has the duty to stand on his post and to watch and observe and act and fight, wherever he is, for beauty to get human creativity in harmony with the creativity of nature. These are not just beautiful words – this is about our survival. No excuses such as I am too poor or I am too powerless or I am too insignificant and so on are allowed. It is our duty to create paradise and to let paradise happen wherever we are.

From the connection between diversity and resilience in nature Hundertwasser concluded that we as human beings should follow the imperative of stimulating creativity to develop our own colourful clothes and contribute to qualitative development instead of focusing on quantitative growth in consumption.

6.6 The Third Skin: Man's House – Eco-technology

On the third level Hundertwasser maintained that architecture should be in harmony with nature. As a contrast to functional architecture with its demand for straight lines and sterile structures, which hurt both nature and man, Hundertwasser offers a more human architecture, one in harmony with nature. By rejecting rationality and functionality in architecture he opened up the possibility of freedom in building. The motive for all his theoretical writings on architecture was the testimonial that the straight line was Godless and immoral. Everything that under the sky belongs to nature and by integrating vegetation into architectural design Hundertwasser reconstituted the relationship between man and nature. Texts and manifestos for the afforestation of roofs, the "Tree Duty" and "Tree Tenants", are examples of application of Hundertwasser's models, concepts in realized architecture projects.

Non-regulated irregularities are genuine requirements to beauty. In his architectural work, Hundertwasser replaces monotony through a variety of grid systems through organic and non- regulated irregularities. Examples of application in realized architecture projects was the choice of color in architecture, to uneven the floors, to animate the skyline, to use onion domes, tiles and columns.

As humans, we are guests of nature and must behave as guests and not disturb the natural cycle. Hundertwasser exemplifies the disturbances made by humans by showing how the cycle from shitting to eating is interrupted. Normally, when we use flush toilet, we think of it as a hygienic accomplishment. Controversially, we rather violate the rights of nature. Each of us poison huge amounts of drinking water daily by using the flush toilet. Water is a holy substance just like the air, the soil and vegetation, and it is an immoral act and a crime destroying life when we transform pure water into poison.

We live in paradise but we are slowly destroying it. In the name of wrong and obsolete sanitary laws we lose our cosmic substance and murder and destroy our future life. We thank God for our daily bread which comes out of the earth, but we do not pray that our shit becomes a fertilizer for the soil. Hundertwasser warned that if we do not treasure our shit and if we do not transform it into humus in honour of life and the ecosystems, we lose our right to be present on this earth.

Wherever we are, wherever we work or live must be a kingdom of responsible creativity and beauty in harmony with nature. We cannot live nicely in one place and by doing so destroy the neighbours' place or another place. For instance the use of objects which have been produced by factories which kill forests somewhere else with acid rain. Our computers must be programed with all ecological data, all the environmental long term information we already have at our disposal, when we want a computer to tell us about rentability and feasibility in all domains of human activity. By these means we can very well calculate, with highly sophisticated computers, what is cheap or expensive, rentable or not, harmful or beneficial in its overall long-term nationwide and worldwide interconnections. It is a crime not to give the computers all the ecological and environmental data to process. To take all ecological and environmental information into account must be a precondition for all calculations.

Hundertwasser found that just as there is no waste in the cycle of nature, there are no energy crises either. He asked whether nature even knows such a thing as an energy crisis? Further he asked whether the birds and the trees have an energy crisis? The answer to these questions is that it is only humans that imagine they have an energy crisis as a result of being mad. The insane and unjustified consumption of energy corresponds to the lack of responsible intelligence. Greedily, man remained as a stupid animal that suddenly went crazy consuming energy, wasting it all blindly and destroying his environment. Moreover, this stupid animal is asking for more energy and the so-called experts have lost control over the use of energy.

They no longer know what they are doing.

We must see to it that the water that leaves our house is just as clean as when we received it from the tap. All of us can contribute by purifying our own grey water. All forms of liquid wastes from washing machines and dishwashers to sink and bathroom water can be recycled with our own water purification plant. Hundertwasser recommended water purification methods that transform the dirt in the water into plant substances and clean water. Each raindrop is a kiss from heaven. We have the duty to give water back to nature as clean as when we received it.

According to Hundertwasser all of us, e.g. doctors, teachers, farmers, politicians, scientists, priests, economists, have lost control of and responsibility for what we are doing. As an example he asserted that architects act like war criminals. They carry out orders against their conscience, building houses in which man's soul perishes. The T-square is one of the tools of decay in our civilisation. Modern art, ugly as it is, empty, cold and godless, without beauty, and without heart, is a short lived status symbol and has become a freak show of horrors.

Hundertwasser was also critical of the avant garde modern artists who, he claimed, have become perverse. He accused them of stumbling among ruins and destroying the values for which they themselves are responsible, desperately looking for more to destroy. In the museums of modern art, instead of being healed, the diseases of civilisation are cultivated and preserved. Hundertwasser's criticism is far reaching as he argues that the museum directors should be liable for their actions and should be put in jail if they buy rubbish with public money.

Learning from nature on the level of the third skin means building houses and cities based on non-linear thinking. In nature there are no straight lines and this knowledge leads to the following imperative to shift from linearity to non-linearity and circularity.

6.7 The Fourth Skin: The Social Environment and Identity – Visions

Identity of human beings is based on differing from each other and it is connected to the social environment through the affiliation with a specific group or a nation. To counter the danger of conformism Hundertwasser creates distinctive signs of identity.

His texts, paintings and lifestyle demonstrate a personality anchored in freedom to become both a creator and a change maker of the world. His identity was inspired and affected by the presence of a diversity of friends and companions who played lesser or greater roles in his life. We need a new revolution in freedom where all individuals liberate themselves from all the moral and ideological bondage of rational thinking. Creativity depends on diversity and Hundertwasser left behind all the boundaries of a narrowly defined art world and integrated all areas of life into his art.

We are far from matching our technological achievements with our responsibility. Hundertwasser asked how can it be that everybody may use detergents and chemical soaps and actually kill without even knowing that they are killing. To back up his argument he says we are not allowed to have a machine gun to kill at random everybody we dislike around us. Furthermore, we must have a driving licence to use a car, because a car is dangerous in the hands of somebody who cannot drive.

This should also be the case in the use of chemical detergents and chemical products, and Hundertwasser drew our attention to advertising and how criminal advertising tells us to get clean with the help of soaps and detergents. Nonetheless, this is a lie; the cleaner our shirt, the cleaner our house becomes but our environment becomes dirtier and more poisoned. The shores of rivers, lakes, seas and all the swamps belong to nature and should be off limits to men. Nature will thank us by keeping us safe from floods and droughts and by giving us clear water to drink and swim in and by giving us food and fish. He had many interesting suggestions for a new order of practice consisting of, amongst other things, demands for the integration of man into the natural cycles of matter.

And this "someone" who uses poison to kill is according to Hundertwasser all of us, you and me, when we use detergents to wash, when we use poison in agriculture and gardens, when we use poison and create poison when we drive cars, when we use poison to produce the objects we live with, when we use poison in our everyday life. Man has to be careful. Man must think independently, must plan economically. We must avoid mindless waste. Man must see to it that the natural cycle continues to function.

Hundertwasser tried to lead people back to paradise by just recognizing that paradise is where we live here and now. To live in harmony with nature we must develop a vegetative lifestyle, Hundertwasser maintained. One must create the ideal world of tomorrow and go ahead and actually live it. Although it is a fact that many people are aware of it, only very few have really grasped it emotionally, that all life on this earth is a gift from green plants. To illustrate his persuasion that we should learn from nature he proclaimed that in his academy plants are more important than nude models, students and teachers. He argued that plants are the true school teachers and he was their assistant. Through his art he wanted to figure out the laws of nature by establishing contact between humans and plants.

Hundertwasser's fascination with the design of stamps, flags, and even license plates for cars, demonstrates his idea that the protection of tradition and autonomy, symbols of national identity, are influential carriers helping to disseminate the message of universal harmony. On the level of the fourth skin Hundertwasser focuses on integration; spirit and matter are integrated and the imperative is to eliminate dualism in every aspect of life.

6.8 The Fifth Skin: The Global Environment, Ecology and Mankind – Peace Treaty

Hundertwasser's ecological concerns, environmental campaigns and support for environmental initiatives, express his connection to the supreme reality of nature, a life in harmony with the laws of nature. Hundertwasser sees nature as the only creative force of superior importance on which man is dependent. We have to negotiate a peace contract with nature and live in harmony with the laws of nature again. The peace contract with nature should, according to Hundertwasser, guide man on the path to his vegetative fate.

We must restore to nature all the territories which have been illegally occupied and taken from nature. When man occupies territories which belong to nature he usually destroys them. Man must put himself back behind his environmental barriers so that the earth, the vegetation and the seas, can regenerate. Spontaneous wild vegetation should grow everywhere in nature. To establish a peace treaty spontaneous vegetation is a qualified partner of man, sick monoculture "slave trees" planted by men could not be a partner. The peace treaty with nature must include the following points:

1. We must learn the languages of nature so that we can understand her and communicate with her.
2. We must give back and restore to nature all the territories which we have illegally occupied and illegally devastated. The principle should apply: everything under the sky belongs to nature.
3. To tolerate spontaneous vegetation.
4. To re-approach and reunite the creativity of man (art) and the creativity of nature which have been torn apart with disastrous consequences for nature and man.
5. To live in harmony with the laws of nature.
6. We are but guests of nature and we must behave. Man must admit that he is the most dangerous pest that ever devastated the earth.
7. Man must put himself back into his environmental barrier so that the earth can regenerate.
8. Mankind must once more become a waste-free society.
9. Only when man estimates his own waste and recycles his own waste in a waste-free society can man transform death into life and obtain the right to exist and continue on this earth. Only when man respects the cycle will he let the rebirth of life happen.
10. If everybody is creative and acts responsibly in harmony with the laws of nature, then you do not have to travel far to reach the next kingdom because paradise is right around the corner.

According to Hundertwasser it is irresponsible to ignore the fact that technicians, scientists and experts are leading us into a vast world of problems which they themselves cannot understand and can no longer manage. A tree is cut down in 5 min but

needs 50 years to grow. That is the relationship between technocratic destruction and ecological evolution. Our technical achievements must happen in accordance with our creative responsibility. We are far behind, unfortunately, because of our inability to think as we use more and more dangerous tools. Only those who act in harmony with plants and trees, who act in accordance with the laws of nature and the cosmic cycle, cannot go wrong.

Because we are guests of nature we should have a greater sensitivity towards the dangers that threaten our planet, caused as they are by the disturbances human beings have imposed on nature. Hundertwasser fought against the blight and contamination of the environment in all forms, against the exploitation of nature, the usage of the resources and against the irresponsible application of technology. Hundertwasser's advocacy for environmental protection included a variety of activities from poster campaigns to planting trees.

On the fifth level Hundertwasser focused on how to solve the conflict between human beings and nature. He describes human history as an increasing conflict between the modern life style and the principles characterizing the ecosystems. His argumentation leads to the unavoidable imperative that the time has come to make peace with the nature.

6.9 Concluding Remarks – The Five Skins of the Ecological Man

Hundertwasser's lifestyle and artistic contributions indicate that it is possible to live a life based on an organic understanding of the world we live in. This is simply not a return to the old ages but rather about closing the circle and reconciling our ability in abstract reasoning and black and white vision to our ability to show solidarity with the coloring of other living creatures. In this way the transition to the ecological man is fully practiced and we can inspire and develop ourselves through exploring the thoughts and actions of the architect, philosopher and artist Hundertwasser.

On the philosophical level he articulated eco-centrism through the description of the five skins and through his paintings he demonstrated how a living city could be and his buildings demonstrate his need to leave the crowd and stimulate social resilience based on diversity.

The story of Friedensreich Hundertwasser could contribute to the understanding of the moral economic man in flesh and blood. For sure he was an example of a creative man daring to step out of the herd and develop something extraordinarily creative that illustrates some of the main ideas in an economy that includes connectedness to both nature and culture.

We find it reasonable to conclude that the ecological man is a person who experiences direct and conscious contact between him/her self and the eco-systems. In addition the ecological man, referring to the first skin, is eager to learn from nature and rejects dominating nature. The second skin encourages the ecological man to

developing his/her own clothes and products that are personal and unique. This is a prerequisite to stimulate creativity through diversity. The ecological man contributes to develop houses and cities inspired by nature's non-linear structures. The imperative is to forbid straight lines and angles, the material infrastructure should be in accordance with nature's circular and non – linear structures. The fourth skin represents, in accordance with Hundertwasser, the connection between the individual and the social system. Since the social environment includes all living beings and we as humans are integrated and interdependent of the ecosystems the imperative on the fourth level encourages us to eliminate dualism in all forms. On the fifth level we have to sign a peace treaty with Gaia and the whole of nature. It requires us to give back the territory we have occupied to nature and all other species.

The ecological man reflected through the life of the extraordinary human being, Hundertwasser could be characterized as follows: ecological man learns from nature, is unique and develops his own style in clothes, lives in houses and cities inspired from nature's non-linearity, and he has eliminated dualism and has signed a peace treaty with nature.

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Chapter 7
Antarctica – Nature's Awesome Artwork

Eleanor O'Higgins

If Antarctica were music it would be Mozart. Art, and it would be Michelangelo. Literature, and it would be Shakespeare. And yet it is something even greater; the only place on earth that is still as it should be. May we never tame it.

– Andrew Denton, Australian television producer, 2017

(These) regions stamp us in some way with religious awe…Here we are in the sanctuary of sanctuaries, where nature reveals herself in all her tremendous power…The man who has been able to enter such a place feels his spirit lifted.

– Jean-Baptiste Charcot, Antarctic explorer, 1906

Abstract My chosen inspiring work of art is an especially amazing iceberg I saw on an expedition in the Antarctic. The artist is Nature itself, and although I will submit a photograph of one iceberg, there were countless others I could submit. The Antarctic is a unique continent, in the sense of minimum interference from the Anthropocene. So, it is the closest we come to the creation of the natural world, and thereby, a sense of spirituality. This essay will explore this last frontier, as a 'no-man's land that belongs to everyone', through its history, geography, and ecology, as a protected territory, a natural reserve, devoted to peace and science as an aspiration.

In November 2016, I had the privilege of visiting Antarctica on a 12-day trip, an event of a lifetime for me and my husband. Having experienced that continent, I can only concur with the quotes above. There are countless other quotes I could have

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chosen to convey the inspiration of being present in this place. The reactions inspired were simultaneously emotional, spiritual and philosophically thought-provoking.

My emotional response was one of being thrilled, sheer pleasure at the unspoiled beauty around me, unlike anything I had ever seen anywhere before. I felt so happy at being lucky enough to have come to this wondrous continent, and having this unique experience. This was accompanied by the enjoyment of seeing the animals that inhabit the Antarctic, especially penguins, wandering around, seemingly without a care in the world.

On the spiritual level, one cannot help but undergo a sense of awe at the majestic scenery. It truly feels like one has left Earth altogether and is on another planet. The contact with Nature was direct and pure, without interference from sights and sounds of the Anthropocene like machinery, engines, and mobile phones. Also, being in such a place leaves behind the negative social and psychological aspects of the Anthropocene, like exploitation, jealousy and malice. It was a personal feeling of being an intrinsic part of Nature, neither dominating, nor being dominated by it.

Of course, being in such a place makes one stop to reflect and place in context what one is experiencing. Although on one level Antarctica feels like another planet, of course, we are aware that we all share our planet, and the balance of Nature is a fragile thing. So, paradoxically, on a cognitive level, Antarctica made me think about our planet as whole. How can our interconnectedness on Earth be used to preserve and protect our planet? The Antarctic, while not immune from the environmental depredations of the Anthropocene, such as global warming, remains one of the last outposts of a relatively preserved ecosystem where geography, geology, physical landscape, climate and animal life exist in balance and harmony.

Viewing animals such as penguins, seals, and whales living in their natural habitat aroused a different respect for them, and another way of thinking about them, summed up by Henry Beston (2003; 1928, p. 25). "We patronize them (animals) for their incompleteness, for their tragic fate for having taken form so far below ourselves. And therein do we err. For the animal shall not be measured by man. In a world older and more complete than ours, they move finished and complete, gifted with the extension of the senses we have lost or never attained, living by voices we shall never hear. They are not brethren, they are not underlings: they are other nations, caught with ourselves in the net of life and time, fellow prisoners of the splendour and travail of the earth." In these circumstances, it came instinctively to cede right of way to any penguins with whom we crossed paths. After all, it was their space and we were mere visitors.

The logistics and mode of our excursion ensured that we would experience the full awe- inspiring impact of the Antarctic. Our journey started in Ushuaia, the southernmost city in the world, on Tierra del Fuego in Argentina, where we embarked on our basic but comfortable expedition vessel, the *Sea Adventurer*. There were about 100 fellow expedition passengers. http://www.nationsonline.org/oneworld/map/antarctica_map.htm.

First, we sailed through the Beagle Channel.

This famous channel transects the Tierra del Fuego archipelago in the extreme south of South America. We then spent 2 days crossing the Drake Passage, the body of water between South America's Cape Horn and the South Shetland Islands of

Antarctica, where the Atlantic and Pacific Oceans meet, and reputedly the roughest sea passage in the world. Many of our fellow passengers were sea-sick for the duration, but we were fine. In fact, it was exhilarating in a way to go with the flow of the tossing of the ship. Various viewing points enabled some great sea-birds to be seen and even a whale. The 2 days on-board were also very educational about where we were heading and what to expect, as the expedition team experts offered lectures and video material in advance on polar history, biology, geology, photography, ornithology and glaciology.

The next 4 days were spent exploring the South Shetland Islands and especially the Antarctic Peninsula and the adjacent seas. Each day, we were brought by zodiacs from the ship to explore local bays, channels and landing sites. In addition to safety drills, we were instructed about protection of the environment. We were supplied with special parkas and boots. All clothes had to be especially cleaned and our boots disinfected in water baths to ensure that we did not carry any organisms that were not present in the Antarctic, so as not to infect or implant what is not native to this territory. Since there are no hotels or permanent dwellings on Antarctica, other than research stations, all our activities such as lodging, meals, etc. were done onboard our ship and not on Antarctic land.

Landings and cruising around the ice in our zodiacs enabled us to see magnificent wildlife – Gentoo and chinstrap penguin colonies and a number of southern seal species, including the leopard seal. It was so exciting to get up close to the penguins who, by-and-large ignored us as they went about their business. The noise and smells of the penguin colonies were unique, especially in the silence of the continent otherwise. The only other sounds are of flowing water or the boom and crack of a calving glacier. On one day, an excursion to the volcanic Deception Island on the South Shetlands brought us to the remains of a Chilean research base destroyed by volcanoes. In fact, the volcanic nature of Deception Island allows springs on beaches where people can actually go swimming, an opportunity I declined…

The land of the Antarctic Peninsula contains some majestic mountains. Climbing these mountains enables some wonderful views of the landscape. The tour guides carved some snowy pathways to enable us to get elevation for the views. At first, I was rather nervous about walking along these icy steep pathways, but as time went on, I got used to it, and even enjoyed the physical activity, also diverted from my own anxieties by watching all the enchanting sights.

This brings me to my iconic photograph of icebergs. There were numerous pictures I could have used as emblematic of the thrilling Antarctic landscape before I opted for my choice, which is panoramic, with multiple icebergs. I believe it captures the unique spiritual stillness of the environment as a work of art by Nature. I did take a number of photographs of penguins in action, but having to make a choice, I preferred the serenity of the icebergs that elicits contemplation of our universe (see Fig. 7.1).

The remainder of this essay gives an overview of the unique history, politics, and influence of the Anthropocene on the Antarctic, which makes it what it is today, concluding with some contemplations on the preservation of this special work of Nature.

Fig. 7.1 Photo of Antarctic Icebergs by Eleanor O'Higgins

7.1 History of Antarctica

7.1.1 The 'Discovery' of Antarctica

The history of Antarctica puts its romantic roots in context. The concept of a cold continent that fills much of the southern part of the globe was theorized by ancient Greek philosophers to balance the known lands of the Arctic. It was possibly Aristotle who named this South Polar regions Antarkros (Boothe 2011). This vision of a southern continent inspired numerous exploratory voyages for millennia to come. Before the explorers arrived, no human being had ever set foot on its land. Alongside wildlife that some people thought they could exploit at the time, the Antarctic offered unique opportunities for scientific study. Above all, "gradually people came to appreciate Antarctica's mystical allure…indeed a place of riches: fascinating and unique wildlife, magical light, unimaginable colors, haunting sounds, spectacular landscapes, and seemingly limitless horizons" (Boothe 2011, p. 2).

The rounding of the Cape of Good Hope and Cape Horn in the fifteenth and sixteenth centuries proved that *Terra Australis Incognita* ('Unknown Southern Land'), if it existed, was a continent in its own right. In 1773 James Cook and his crew crossed the Antarctic Circle for the first time.

Later explorers and sealers accessed the South Shetland Islands and the Falkland Islands between 1819 and 1821, thus getting ever closer to the Antarctic continent. Eventually, some sightings of Antarctica were claimed by Russian and British expeditions and an American sealer. The first landing was probably in 1821, when American Captain John Davis, a sealer, set foot on the ice.

Multiple sightings of the Antarctic mainland by sealers occurred. However, by the early 1820s fur sealing was in serious decline, thanks to pillagers who wiped out the entire seal population on island after island. When there was nothing left to take, the sealers departed, but national scientific Antarctic expeditions from France, the USA and Britain explored the area in the 1830s and 1840s, with the two goals of discovering new land and locating the south magnetic pole. These expeditions were largely frustrated by ice and weather. Although the expeditions edged ever further south, landing on previously undiscovered islands, all they could do was confirm that the South Pole lay inland, inaccessible by sea.

After these voyages, there was a 50-year lull in Antarctic exploration as people saw little reason to pursue the matter. The expeditions had uncovered an infertile landscape, apparently, of little value to anyone. The disappearing stocks of whales and seals discouraged hunters from visiting the Antarctic areas, with very few opportunistic exceptions, mainly from Norway, which only reduced the barely recovering animal populations even further.

7.2 The Heroic Age of Exploration 1897–1917

The whaling expeditions of the Norwegians did have an important unintended positive effect when they discovered lichens, the first plants found south of the Antarctic Circle. This discovery, along with their further southern progress, excited those who had been promoting the resumption of Antarctic exploration. When the Sixth International Geographical Congress met in London in mid-summer 1895, it passed a unanimous resolution urging that the exploration of the Antarctic regions should be undertaken before the close of the century, as the greatest piece of geographical exploration still to be undertaken. This ushered in the Heroic Age of exploration.

Fifteen expeditions involving scientists and explorers from Belgium, Britain, France, Germany, Sweden, Scotland, Norway, Australia and Japan responded enthusiastically to the International Geographical Congress resolution. The Heroic Age opened an entirely new chapter, as rather than leaving after a summer exploring from aboard ship, the expeditions would spend a full year or more investigating Antarctica's land and ice. More than 600 men would participate, constituting an unprecedented number of man-days of exploration.

The first expedition was a Belgian one led by De Gerlache on the *Belgica* in 1897. This expedition had a miserable time, unintentionally trapped in the ice for the winter, and totally unprepared for it. When the ice broke up sufficiently in the spring, De Gerlache sailed back home. A learning point was that future expeditions would be prepared to spend the winter in the Antarctic region. Also, significant was the fact that a young Norwegian explorer onboard the *Belgica*, Roald Amundsen, drew inspiration and knowledge from the adventure, and would later return to the Antarctic to lead the first expedition to reach the South Pole in 1910–1912.

The Frenchman, Jean-Baptiste Charcot led two expeditions, one in 1904 and another in 1908 on the *Pourquoi-pas*. The second expedition, which returned to

France in 1910, was the subject of 28 scientific volumes, appearing between 1911 and 1921, preceded by a book published by Charcot himself on his return in 1910, eagerly read by the French public. The expedition had surveyed more than 2000 kilometres of Antarctic coasts; produced numerous new charts and maps, and carried out a comprehensive scientific programme.

The final assault on the South Pole began in January 1911 with the arrival of Roald Amundsen and his ship, the *Fram*, and Englishman, Robert Falcon Scott in the *Terra Nova*. Both built substantial camps and settled in for the winter. On 14th December 1911, Amundsen and his team reached the geographic South Pole, using sledges and dog teams. This is the true South Pole, i.e., the southernmost point on the surface of the Earth, lying directly opposite the North Pole. This is different to the magnetic South Pole, which is not a fixed point, as it is constantly shifting due to changes in the Earth's magnetic field. It can even lie outside the Antarctic Circle.

Robert Scott and his party had left for the South Pole on 1st November 1911. Where Amundsen had used sled dogs, Scott's party manhauled their sledges over rough snow and treacherous glaciers. They finally reached the pole on 17th January 1912, only to find Amundsen's tent and a Norwegian flag waiting for them. The sight destroyed their morale. Short of food and pinned in their tent by storms, all five of the pole party members died on the return trip. Where Amundsen's overriding goal was to make the pole, Scott had planned substantial scientific studies as well. He had sent western and northern parties out to explore in addition to the ill-fated one that reached the South Pole, and these managed to survive.

Long a hero in British folklore, there have been some revisionist views expressed about Scott, declaring that his failure to prepare and his lack of effective leadership was responsible for the failure of his expedition and the suffering of his men (Huntford 1985).

Another noteworthy expedition was that of Australian, Douglas Mawson, who set out in early January 1912. Notwithstanding his having inadvertently chosen the most relentlessly windy place on earth to establish a camp, and losing both of his partners on a sledging trip, one who fell into a crevasse, and the other from Vitamin A poisoning, his expedition is notable for several firsts. He established the first flagged road over the otherwise trackless snow. He discovered the first meteorite in Antarctica and brought the first airplane to Antarctica, although it never flew. Mawson's expedition was the first to establish an Antarctic radio link, at a time when radio was a relatively new technology. Sadly, the radio was used to inform the world about the deaths of his two colleagues. The airplane and radio would soon transform Antarctic exploration.

The final major expedition of the Heroic era began when Ernest Shackleton left England in the ship *Endurance* in August, 1914. Sir Ernest Henry Shackleton led three British expeditions to the Antarctic, and was one of the principal figures of the Heroic Age of Antarctic exploration. Born in 1874 in Ireland, Shackleton and his family moved to London when he was ten. His first experience of the polar regions was as third officer on Captain Robert Falcon Scott's *Discovery* expedition 1901–1904, from which he was sent home early on health grounds after he and his companions, including Scott set a new southern record, marching to latitude 82°S.

During his own first (*Nimrod*) 1907–1909 expedition, Shackleton and three companions established a new record, then the largest advance to the South Pole in exploration history. Also, members of his team climbed Mount Erebus, the most active Antarctic volcano. For these achievements, Shackleton was knighted by King Edward VII on his return home.

After the race to the South Pole ended in December 1911 with Roald Amundsen's conquest, Shackleton turned his attention to the crossing of Antarctica from sea to sea, via the Pole. To this end, he made preparations for what became the Imperial Trans-Antarctic Expedition, 1914–1917. Disaster struck this expedition when its ship, *Endurance*, became trapped in pack ice and was slowly crushed before the shore parties could be landed. The crew escaped by camping on the sea ice until it disintegrated, then by launching the lifeboats to ultimately reach the inhabited island of South Georgia. This entailed a stormy ocean voyage of 1300- plus kilometres, Shackleton's most famous exploit. In 1921, he returned to the Antarctic another expedition, but died of a heart attack while his ship was moored in South Georgia. At his wife's request, he was buried there.

Away from his expeditions, Shackleton's life was generally restless and unfulfilled. He launched business ventures which failed to prosper. Before the return of Shackleton's body to South Georgia, a service was held at St Paul's Cathedral, London, at which the King and other members of the royal family were represented. A biography, *The Life of Sir Ernest Shackleton*, by Hugh Robert Mill, was published. The proceeds of this book constituted a practical effort to assist his family with the considerable debts left behind by Shackleton.

Another initiative to help his family was the establishment of a Shackleton Memorial Fund, which was used for the education of his children and the support of his mother. However, during the ensuing decades Shackleton's status as a polar hero was generally outshone by that of Captain Scott.

Later in the twentieth century, Shackleton was rediscovered, and rapidly became a role model for leadership as one who, in extreme circumstances, kept his team together to survive against incredible odds. (Barczewski 2007). Apsley Cherry-Garrard, the youngest member of Scott's team and one of the three men to survive the notorious Winter Journey, in 1922, wrote in a preface to *The worst journey in the world*: "For a joint scientific and geographical piece of organization, give me Scott; for a dash to the Pole and nothing else, Amundsen: and if I am in the devil of a hole and want to get out of it, give me Shackleton every time." (Wheeler 2001). In 1959, Alfred Lansing's *Endurance: Shackleton's Incredible Voyage* was published (Lansing 1959/Lansing 1999). This was the first of a number of books about Shackleton that began to appear, showing him in a highly positive light. In 2002, in a BBC poll conducted to determine the "100 Greatest Britons", Shackleton was ranked 11th while Scott was down in 54th place. Of course, Shackleton was, in fact, Irish by birth.

Shackleton's quality as a leader from the front in overcoming adversity was recognized and he became a role model for management and business writers. In 2001,

Morrell and Capparell presented Shackleton as a model for corporate leadership in their book, *Shackleton's way: Leadership lessons from the great Antarctic explorer*. They advocated Shackleton's people- centred approach to leadership for executives (Morrell and Capparell 2001). Other management writers were soon following this lead, using Shackleton as an exemplar for bringing order from chaos. The view of Shackleton as a compassionate, empathic, people- centred non-autocratic leader was confirmed by others (Lowe and Lewis-Jones 2014).

Shackleton features in the management education programmes of several universities, according to Barczewski (2007) and has also been cited as a model leader by the US Navy and in a textbook on Congressional leadership. He is deemed the archetype of the "nonanxious leader" whose "calm, reflective demeanor becomes the antibiotic warning of the toxicity of reactive behaviour" (Barczewski 2007, pp. 294–295).

While the Heroic Age concentrates on the leaders of various expeditions, further insight is provided by the exploits of other heroes, i.e., the individuals who were part of the teams that made these expeditions possible. One exemplar is Thomas Crean, an Irish seaman and Antarctic explorer.

Crean, born in 1877, left the family farm near Annascaul, County Kerry in the southwest of Ireland to enlist in the Royal Navy at age 15, lying about his age as he had to be 16. In 1901, while serving on a ship in New Zealand, he volunteered to join Scott's 1901–1904 *Discovery* Expedition to Antarctica, thus beginning his exploring career. Crean was a member of three major expeditions to Antarctica, including Captain Scott's 1911–1913 ill-fated *Terra Nova* Expedition. During this expedition, Crean's 56 kilometre solo walk across the Ross Ice Shelf to save the life of a companion led to him receiving the Albert Medal for Lifesaving. Crean's third and final Antarctic venture was as second officer on Ernest Shackleton's Imperial Trans-Antarctic Expedition, on *Endurance*. After *Endurance* became beset in the pack ice and sank, Crean and the ship's company spent 492 days drifting on the ice before a journey in boats to Elephant Island. He was a member of the crew which made an open boat journey of 1500 kilometres from Elephant Island to South Georgia, to seek aid for the stranded party.

In 2003 a statue of Crean was erected in the village opposite the South Pole Inn, the public house he owned in Annascaul, County Kerry, Ireland. In 2016, his granddaughter, Aileen Crean-O'Brien, broke her leg while attempting to mark the 100th anniversary of her famous grandfather's role in Ernest Shackleton's *Endurance* expedition by recreating his journey with her two sons and partner. Despite her disappointment, Aileen insisted her partner and sons carry out her dream by finishing the traverse while she sailed off for treatment. Shackleton's death marked the end of the Heroic Age of Antarctic Exploration, a period of discovery characterised by journeys of geographical and scientific exploration in a largely unknown continent without any of the benefits of modern travel methods or radio communication.

7.3 The Mechanical Age

After Shackleton's last expedition, there was a hiatus in Antarctic exploration for about seven years. From 1929, aircraft and mechanized transportation were increasingly used, earning this period the sobriquet of the 'Mechanical Age'. The advent of more powerful engines, steel hulled ships, airplanes, and radios considerably enhanced whalers' ability to hunt successfully in Antarctica, although once again, wholesale slaughter reduced the whale population and led to the establishment of a Discovery Committee in 1923, ultimately triggering a regulatory whale conservation convention, adopted by 26 countries in 1936.

Simultaneously, the technological improvements greatly advanced the execution of Antarctic exploration. The radio was particularly important; for the first time, Antarctic explorers were not completely isolated from the rest of the world. The continent continued to be mapped out. Particularly noteworthy was a 1934 expedition by American Richard Byrd, who had previously been the first to fly over the South Pole with his crew in 1929. This expedition could prove definitively that Antarctica was a single continent. It was also the first expedition to successfully use motorized transport on the ice.

7.4 Political History

Throughout the history of Antarctic exploration, most expeditions had been privately funded, owing their existence to strongly motivated, often charismatic leaders who found financial backing for their exploits. This pattern changed as competition for whale stocks heated up, and more government officials began to realize the potential strategic, economic, and scientific importance of the Antarctic. Governments began to lay claim to vast tracts of land, based on the prior discoveries of their countrymen.

The first formal claim over Antarctic territory was made by Britain in 1908. Claims to various areas from France, New Zealand, Argentina and Australia followed. In January 1939, Norway formalized its claim to the Dronning Maud Land area, largely to protect its whaling interests and pre-empt the anticipated claims of a German expedition, as World War II threatened. In 1940, Chile became the third country to claim sovereignty over the Antarctic Peninsula after Britain and Argentina. Although the United States pursued no claims of its own, it did establish the U.S. Antarctic Service for research purposes in 1939.

World War II interrupted any further research efforts in Antarctica, but the continent was used to conduct wartime activity. German commandos boarded and captured various Norwegian factory ships and the German Navy used the waters of the Peninsula and the sub-Antarctic islands as a haven from which they could venture forth to attack Allied shipping. In 1938, the Germans dispatched an expedition to fly over Antarctica. An area of about 350,000 square kilometres was photographed

by the Germans who dropped darts inscribed with swastikas every 26 kilometres. Germany attempted to claim the surveyed territory, but lost all claims following its defeat in the Second World War.

The encroachment of foreign powers was a matter of immense disquiet to the nearby South American countries, Argentina and Chile, giving rise to disputed claims, especially between Argentina and Britain, not only in Antarctica but also in surrounding regions. These hostilities eventually gave rise to the Falklands War of 1982 between Argentina and Britain, with persisting antagonism between the two countries.

Immediately after World War II, American interest was rekindled with Operation Highjump, whose primary mission was to establish an Antarctic research base to train personnel and test equipment in frigid conditions, and contribute to knowledge of geographic, hydrographic, geological, meteorological, and electromagnetic conditions in the area. Sovereignty over the land was denied as a goal.

The post-World War II period saw eight claimant powers in the Antarctic – Britain, Australia, New Zealand, France, Norway, Chile and Argentina, joined by the Soviet Union in 1950. Various efforts to resolve disputed claims had been unsuccessful, until the Antarctic Treaty System was formed in 1959. An important impetus toward the formation of the Antarctic Treaty System was the International Geophysical Year (IGY), 1957–1958. This year of international scientific cooperation triggered an 18-month period of intense Antarctic science. More than 70 national scientific organizations from the eight claimant counties plus Japan and the USA formed IGY committees, and participated in the cooperative effort. Finally, to prevent the possibility of military conflict in the region, 12 countries with significant interests – the USA, Britain, Soviet Union, Argentina, Australia, Norway, South Africa, Belgium, Chile, France, Japan, New Zealand – negotiated and signed the Antarctic Treaty in 1959.

The Treaty entered into force in 1961 and sets aside Antarctica as a scientific preserve, established freedom of scientific investigation and banned military activity. In essence, this Treaty set the continent of Antarctica aside for peaceful, scientific purposes and placed all territorial claims on hold. Its main purpose is to ensure "in the interest of all mankind that Antarctica shall continue for ever to be used exclusively for peaceful purposes and shall not become the scene or object of international discord."

The Antarctic Treaty is an unusual occurrence in the realm of international relations. It does not recognize any nation's claim on any part of the Antarctic territory as well as stating that the purpose of the Antarctic continent is dedicated to "peace and science." Thus, Antarctica does not belong to any nation, but is governed by the Antarctic Treaty that bars countries from owning or exploiting its land.

Since 1961, 41 other countries have acceded to the Treaty. According to an Article of the Treaty, they are entitled to participate in the Consultative Meetings during such times as they demonstrate their interest in Antarctica by "conducting substantial research activity there". Seventeen of the acceding countries have had their activities in Antarctica recognized according to this provision, and conse-

quently there are now 29 Consultative Parties in all. The Non-Consultative Parties are invited to attend the Consultative Meetings but do not participate in decision-making.

Many resolutions adopted at subsequent Consultative meetings concern environmental conservation of Antarctica. These include:

- Agreed Measures for the Conservation of Antarctic Fauna and Flora (1964), entered into force in 1982.
- The Convention for the Conservation of Antarctic Seals (1972).
- The Convention for the Conservation of Antarctic Marine Living Resources (1982).
- The Convention on the Regulation of Antarctic Mineral Resource Activities (1988) (not yet in force).
- The Protocol on Environmental Protection to the Antarctic Treaty signed 1991, entered into force 1998. This agreement provides for the protection of the Antarctic environment through five specific annexes on marine pollution, fauna and flora, environmental impact assessments, waste management, and protected areas. It prohibits all activities relating to mineral resources except scientific ones.

The observations of an Irish journalist, Benedict Mander, visiting Antarctica with an Argentinian delegation are telling. There is no passport control at all into Antarctica. Mander suggests this as a way of Argentina signifying that one is not leaving Argentina by travelling to Antarctica from that country. Manders also discovered that the same place in Antarctica could have different names, depending on the perspective of different countries. So, Chile's Presidente Eduardo Frey Montalva base is also known as King George III base by the British, Isla 25 de Mayo by Argentines after their national day, and Waterloo by Russians. A Chilean naval officer only half-jokingly declared he sometimes has to refer to several maps simultaneously to work out where he is (Mander 2017).

7.5 Population Dynamics of Antarctica

Antarctica never had an indigenous or native population. The people who travel to Antarctica fall into two main groups, those who work on scientific research stations, staying for some months or a year, maybe up to two, and tourists. No-one lives in Antarctica indefinitely in the way that they do in the rest of the world. It has no commercial industries, no towns or cities, no permanent residents.

Scientific bases vary in size, but typically have 50 people in the summer (October/November to March/April) and 15–20 in the winter (the rest of the year). There are considered to be only two seasons in Antarctica. As of 2017, there are around 66 scientific bases in Antarctica, of which about 37 are occupied year round, the remainder are open during the summer and closed for winter. There are about 4000 people through the summer months and about 1000 overwinter each year.

Most residents of scientific stations do a "summer only" this is anywhere from 3 to 6 months, with a smaller number staying over the Antarctic winter, when any chance of transport in or out is virtually impossible.

As for tourists, the figures for the 2016–2017 season show that there were about 44,000 visitors. A little down on the figure of 47,000 in the peak season of 2007–2008, though rising again after falling to 26,500 in 2011–2012. The drop was due to the fact that large ships are no longer allowed to visit Antarctica due to fuel spillage dangers. Although it is now possible to fly to Antarctica across the Drake Passage to join a cruise ship for the rest of the journey at King George Island, this form of transport negates the whole experience of Antarctica which cannot be complete without the traditional approach by ship, one of the most magical aspects of going to Antarctica (coolantractica.com).

Access to Antarctica is restricted by the Antarctic Treaty, so the vast majority of tourists arrive by organized expeditions. Those who want to organize their own trip or expedition must request permission from the government of their own country. They have to show that they will be completely self-sufficient, will have little or no environmental impact, and have a very good reason for wanting to go. Most large-scale tourists operations are ship-based and landings are limited to a few hours at selected locations.

7.6 Human Impacts on Antarctica

Despite the restrictions on human activity and the care taken not to despoil the Antarctic environment, there are nevertheless impacts of the Anthropocene. Although humans have been relatively sparse on Antarctica, even a small number of people can exert significant effects. The clean air, water and ice of Antarctica are now of global importance to science for understanding how the Earth's environment is changing, both naturally and as a result of human activity. Paradoxically both science and tourism have the potential to damage the very qualities of an unspoiled habitat that draw them to Antarctica.

The effects of humans on Antarctica have been divided into three types with respect to spatial scales: Global impacts of the industrial world; impacts of exploitation, hunting and fishing; pollution impacts of visitors.

7.7 Global Impacts of the Industrial World

At the largest scale are the effects in Antarctica of planet-wide impacts such as global warming, ozone depletion and global contamination caused by the application of technology elsewhere in the world. Global change may adversely affect the Antarctic environment and its fauna and flora. For example, global warming may contribute to the break-up of large areas of ice-shelf and cause loss of habitat for

animals dependent on the ice-shelf. Increasing UV radiation may cause changes to phytoplankton communities, with impacts occurring up the food chain.

Global change may also bring about changes in Antarctica that could have serious environmental consequences elsewhere in the world, for example changes in the amount of water locked up in Antarctic ice may contribute to global sea level change. The Antarctic region is a sensitive indicator of global change. The polar ice cap holds within it a record of past atmospheres that go back hundreds of thousands of years, allowing study of the earth's natural climate cycles against which the significance of recent changes can be judged. For example, in July 2017, a 6000 square kilometre iceberg broke away from Antarctica. It is thought that not only will this event alter the frozen landscape forever, but also that climate change is causing ice shelves to disappear in some parts of Antarctica.

7.8 Impacts of Exploitation, Hunting and Fishing

To date, all human exploitation of Antarctica has been for biological resources. This may be due to the difficulty of mineral and oil extraction in that environment. That situation may change as new technologies develop, although the Madrid Protocol to the Antarctic Treaty prohibits mining activity until at least the year 2041.

Hunting for whales and seals drew people to the Antarctic since the eighteenth century, in waves, such that unbridled slaughter would result in major crashes in wildlife populations, virtual extermination and a hiatus in hunting until restocking would entice hunters back again. This hunting was of industrial proportions. By the late nineteenth to early twentieth centuries, whales had become the target for exploitation. Whaling technology had advanced enough such that whalers were able to hunt the fast-swimming whales that populated Antarctic waters in abundance. The ocean-going factory ship made its appearance in 1923. Species after species was hunted until it became difficult to find; then the hunt was transferred to another animal.

Until 1935, England and Norway was responsible for about 90% of the catch. After 1937, Japan began to dominate the southern whaling industry, with the Soviet Union entering the scene in 1951. By the early-1960s, it became clear that whales had been overhunted.

England ceased Antarctic whaling in 1963, and Norway followed suit in 1968. By then, many whale stocks had been reduced to small fractions of their original populations anyway.

Currently there is a moratorium on Antarctic factory ship whaling, though a certain level of "scientific" whaling is permitted. Japan takes advantage of that loophole to kill about 300 minke whales per year. Nonetheless, the level of exploitation has been reduced to near zero. However, the longer term, and broader effects of the whale slaughter on the Antarctic ecosystem is still under study.

Allied to whale conservation, penguins that consume krill are abundant. Fur seals that use the same food source have not only recovered from the brink of extinc-

tion, but might, in fact, be more numerous than before they were hunted. In some areas they are overrunning breeding beaches and degrading the surrounding foliage, which, in turn, is destroying the breeding habitat of some sea birds. Whales take much longer to reproduce than seals and penguins, and it may be that the absence of these large predators from the ecosystem has provided extra food for their competitors. This may be slowing the whales' recovery, since they are faced with increased competition for food. The equation is further complicated by human harvesting of krill. It is unknown how long it may take for the Antarctic ecosystem to return to its pre-exploitation equilibrium, if it ever will.

7.9 Pollution Impacts of Visitors

With respect to pollution, early expeditions simply tossed all of their garbage and sewage overboard. However, the small quantities of these pollutants had a negligible impact.

Furthermore, the garbage discarded or lost to storm damage was natural in origin (foodstuffs, wood, fabric, metal) and so could be expected to degrade organically. Natural items in relatively small amounts are also unlikely to adversely affect indigenous biology. Despite the prodigious mess in some places, the level of historical pollution was still quite low when measured against the vastness of Antarctica.

The twentieth century brought some notable changes in Antarctic pollution. First, technology began to produce materials which had never existed in nature. The advent of airplanes, diesel powered vessels, and motorized vehicles meant the introduction of gasoline and other refined fossil fuels to Antarctica. These and other manufactured chemicals have a notably deleterious effect on the environment when they are spilled, as they often were. Several breeding bird populations were severely impacted. Also, until recently, hazardous chemical wastes were poured directly into the environment, with unknown consequences. The modern era also brought with it other manufactured and synthetic products, like plastics, for which no biological breakdown system exists.

Further, once stations became permanently inhabited, waste began to accumulate in one spot over a period of many years. The impact of this waste concentration on the immediate environment has not been extensively studied. In some cases, the waste was dumped into the sea, from where it is extremely difficult to remove.

The level of human activity also increased dramatically in the twentieth century, thus increasing the amount of trash, sewage, and hazardous chemicals introduced to the environment. In recent years, however, there have been some positive changes. The U.S. Antarctic Program, for instance, no longer dumps or burns garbage but removes all waste (except sewage) from the continent. Even better, most of this material is recycled.

The mere presence of humans can cause various disturbances in ecological systems which are naturally without humans. For instance, the movement of ships

through the ice can displace seals and penguins. Helicopters and airplanes flying overhead, as well as construction activities, can also disturb animals. In the course of their studies, even scientists might disturb animals and their environment. For example, researchers often capture and restrain seals and penguins to draw blood samples or attach depth recorders and satellite tracking devices.

Animal behavior, and the growth and distribution patterns of both vertebrates and invertebrates, may be altered. As yet, the precise alteration and its ultimate effects are not entirely known.

7.10 Undoing Past Damage

The main concerns for environmental management are how to ameliorate past impacts and how to reduce current and future impacts. Commitment to the Madrid Protocol confers the obligation to clean-up abandoned work sites and waste tips as long as the process of clean-up does not cause greater adverse impacts or the removal of historic sites or monuments.

The Madrid Protocol established a system for area protection and management, used to protect areas of outstanding environmental, scientific, historic, aesthetic or wilderness value. Environmental auditing, compulsory environmental impact assessments, a permission system and a regime of protected areas are among the management tools for reducing current and future impacts of activities in Antarctica. A system of environmental impact assessment is included in the Madrid Protocol, adopted by all nations operating in Antarctica. A permit system has been established to regulate and monitor certain activities such as entry to protected areas and the collection of samples.

Some environmental disturbance is an inevitable consequence of activities in Antarctica. These include emissions to the atmosphere, disturbance to the physical environment such as tracks from walking and vehicles, and disruption to wildlife by visitors and vehicles.

Environmental research and management tools are used to reduce this disturbance, for example, research on the potential for alternative energy sources to replace traditional fuels. The protected area system is used to ensure that vehicles are not used in vulnerable landscapes, and information from animal behavioural research is used as the basis for new guidelines to ensure that vehicles and helicopters do not cause harm or intrusion to aggregations of wildlife.

Other, potentially more serious risks concern the introduction of alien, potentially disease-causing species. Although the risk cannot be eliminated entirely, procedures are being developed on the basis of research findings to reduce the chance of introductions. Mypersonal experience in this regard was meticulous cleaning of our clothes and other gear every time we disembarked our vessel to set foot on Antarctic land. i.e., we brought nothing there and left nothing there.

7.11 Conclusions

When I first related our Antarctic experience to Laszlo, he was a bit mystified as to why we should have gone there. As the conversation unfolded, his scepticism turned to interest and he began to see how the wonders of the Antarctic resonated with his worldview – his concerns about the effects of the Anthropocene on our planet, the sustainability of our planet and its human societies, his moral values, grounded in spirituality, about the way we should conduct ourselves as individuals and live among each other in harmony with our ecospace. I was flattered and gratified that Laszlo suggested that we should mention my Antarctic adventure as a relevant factor in the Preface to our book, *Progressive Business Models*. Then, he urged me to write something about my journey to this wonderful place. So, when I was asked by Knut to write an essay encompassing art, spirituality and economics, based on an inspiring painting, I could fulfil Laszlo's suggestion and the parameters of the Liber Amicorum in one fell swoop.

Writing this essay has intensified my experience even further, as I have been able to put it in the context of how pure Nature and the Anthropocene have interacted over the centuries, from historical, economic and political viewpoints. The explorers who ventured forth to the Antarctic, expedition leaders and the members of their teams alike, are fascinating people, with heroic qualities, but also fallibilities. The views of these explorers sum up the romance of human joy, effort and endurance, "And yet even today we hear people ask in surprise: what is the use of these voyages of exploration? What good do they do us? Little brains, I always answer to myself, have only room for thought of bread and butter" (Roald Amundsen, 1912, quoted in Lowe and Lewis-Jones 2014, p. 13).

Antarctica is the only extensive territory where humans have agreed to curtail their economic activities for the sake of sustainability. As such it can provide some guidelines as to how we should enrich our human existence on our planet, in its moral, spiritual, social, and – yes, even our material dimensions.

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Chapter 8
Az Öreg Halász (The Old Fisherman): An Essay for Zsolnai László

Mike Thompson

Abstract I have chosen a painting for my essay which is by one of Laszlo's favourite painters, Tivadar Csontváry Kosztka. The painting is Az Öreg Halász (The Old Fisherman) and reveals the spiritual conflict that wars within humankind and has been recorded and examined throughout the generations. Csontváry's Old Fisherman captures the Hungarian spirit of ruggedness against the many painful historical tragedies suffered by the Hungarian people. The essay outlines Laszlo's work in the field of alternative economics in which he shows how the profit principle has crowded out the intrinsic motivation for action and cultivates a self-centered value orientation in which economic actors become morally disengaged resulting in harm to others. The two faces of the Old Fisherman illustrates the tension between our external and intrinsic motivations and the essay points to Laszlo's work as a positive and alternative path to Progressive Business.

Portraiture has the unique aesthetic capacity to portray not only the sitter's power, importance, virtue, beauty, wealth, taste and education but also the portrayal of the sitter's spirit.

A painting of people relating together may capture the precariousness and changeableness of the human spirit and the frequent juxtapositioning of good and evil such as William Blake's painting, "Good and Evil Angels Struggling for Possession of a Child". Blake's mythological scene contrasts with the nineteenth century realist painters who captured scenes of joy or tragedy to reflect the contraries that they observed in society. In the London Tate Britain Gallery hangs a painting by Robert Braithwaite Martineau entitled, "The Last Day in the Old Home". It is a realist painting which depicts the Pulleyne family and butler facing the sale of the ancestral home, Hardham Court, and its contents, thanks to the irresponsible behaviour of the feckless Sir Charles Pulleyne. The clues in the painting are sufficient to tell the observer that Sir Charles has gambled his inherited fortune away on the horses and is passing on his irresponsible lifestyle to his

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Fig. 8.1 The old fisherman (Az Öreg Halász)

son. Despite the hopelessness of their situation, only the women in the family appear distressed while Sir Charles and his young son raise glasses of champagne irresponsibly escaping the reality of the moment and oblivious to the tragedy that has befallen them.

It is appropriate for this Libor Amicorum essay for László that I choose a painting by one of László's favourite artists and one which depicts the essential moral strains of the spirit of the person in relation to their environment which is highlighted throughout László's work. I have therefore chosen a portrait for this essay which conveys the 'life' of the human condition in a person; the life of tensions: of selfishness and altruism; peace and tumult; hope and despair; love and hate; the spiritual and the temporal; the virtues and the vices; the common good and the common bad. The painting is entitled: Az Öreg Halász (The Old Fisherman) and the painter is Tivadar Csontváry Kosztka, see Fig. 8.1).

Csontváry was born in Kisszeben in July 1853 which is now situated in the north east of Slovakia and is the present day Sabinov. Csontváry's forefathers were originally from Poland but moved to Hungary in the seventeenth century. At the age of 20, having completed his education, Csontváry followed in his father's footsteps and worked in a pharmacy in Presov. He qualified as a pharmacist in 1874 at the age of 21 after attending the University of Budapest, László's home university. Csontváry completed his military service and later studied at the University's Faculty of Law whilst working in the local magistrate's office.

In his *Positivum*, Csontváry relates a spiritual call to paint and to retire from the world of "commercials":

> I, Tivadar Kosztka, who gave up his prime of youth for the rebirth of the world, accepting the call of the invisible Spirit, had a regular civil job, comfort, wealth then (...) Going to Paris in 1907 I oppositely stood alone in front of millions with only the result of the divine providence, and I beat the vanity of the world hollow, but I haven't killed 10 million people, only sobered them, I haven't made commercials from things, because I didn't care for the

> pedlar's press. I retired from the world instead, going to the top of the Lebanons, and I painted cedars. (Kosztka 1910–1920)

Csontváry's aim was to be the world's greatest exponent of *plein air* painting and in 1894 at the age of 41 he devoted himself to painting.

The presence of the inner being is reflected starkly in the portraiture of The Old Fisherman. Against a background of blue sea and blurred shoreline on one side of the picture and signs of urban civilisation on the other looms the Old Fisherman with his roughly hewn face. Although some art commentators see the crashing waves as suggesting an Adriatic coastline I don't believe that Csontváry has painted an Adriatic fisherman. I see a rugged and determined Hungarian survivor of the nation's nineteenth century hardships and oppression of centuries of cultural and political dominance. Following the defeat of the Hungarian royal army at Mohács in 1526 the Turks ruled Hungary for 150 years. The Hungarian battles continued into the nineteenth century against the Habsburg dynasty led by Francis II Rákóczi against the Austrians until the peace at Szatmár in 1711. Austrian dominance continued through the nineteenth century despite greater freedoms being granted to Hungary. The twentieth century brought severe psychological and economic hardships to Hungarians including the stripping of its territories under the Treaty of Trianon, 1920. It is not surprising that Hungarians today express their determination to preserve their identity and independence.

The vast Lake Balaton has attracted fishermen over the centuries to fish species which include the zander, pike, carp, eels and catfish. The background in the painting could be the small lakeside town of Balatonfüred from a western view point and the frothing waters could be the result of tumultuous weather. Csontváry's Old Fisherman captures the Hungarian spirit of ruggedness against the many painful historical tragedies suffered by the Hungarian people.

There is certainly a melancholia of spirit conveyed in the Old Fisherman's face but also a strong determination to persevere through the political and economic upheavals of the time.

But in his Old Fisherman, Csontváry reveals the duality of the human personality in its potential for both good and evil. I use the word "evil" as a signifier of all that is destructive to the human spirit in its intrapersonal, interpersonal and extrapersonal relations. The word evil has close association with devilish characteristics which become clearly apparent in the painting if one views the painting with a mirror placed centrally over the painting. The right- hand profile of the Old Fisherman is mirrored and a demonic and menacing figure appears with his back to the erupting volcano and the stormy sea. (See Fig. 8.2).

By contrast, the mirrored left-hand profile shows a benign but worn man, wise-looking, reflective and, perhaps, rather sad. In his background, we observe the serene mountains and a calm sea and warm shoreline.

Further observation of the left-hand profile might reveal the deep and spiritual intent of the human soul against the backdrop of a peaceful world as the Old Fisherman prays in his boat on a calm sea. The peaceful backdrop holds a vision of virtue and hope in a beautiful world. But as we linger on the right-hand profile of the

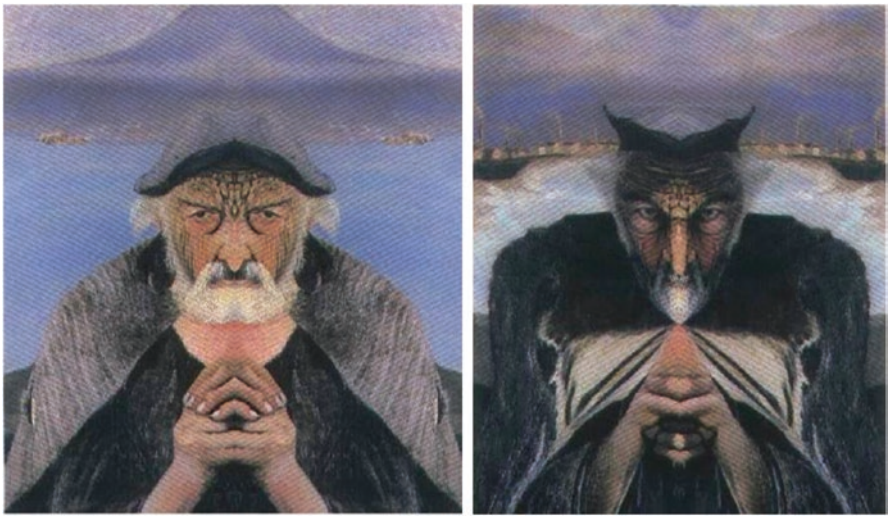

Fig. 8.2 The Secret of the old fishman: shocking hidden message found in Csontváry's painting

Old Fisherman, we are perhaps shocked by the face of evil revealed in devilish form sitting in a coffin against the backdrop of a stormy sea and a crowded smoky industrialised landscape. Csontváry here vividly reveals the human proclivity towards self-centredness with its accompanying irresponsibility in exploiting the natural world. Csontváry puts this in strident words of condemnation in his *Positivum*:

> You, faulty men! Not only have you lost in the way of charlatans, but you have contravened against the divine nature. Not content with the wealthy, clear air, you bewitched it with smoke and burning smell. Not content with the best spring water, you filled up yourself with several kinds of hard drinks. The sun shined for you in vain, you didn't behold it. (Kosztka 1910–1920)

Csontváry's judgment is plain: the "divine nature" and the sun and clean air of nature is exchanged for a dark and polluted life. The spiritual for 'the flesh', the peace-loving for the ego-loving, natural shores for smoky chimneys. The Old Fisherman presents the potentiality for humankind to cultivate a vision for natural and social peace despite a rugged and tough life and its polar opposite, the ego forces which draw us away from the "divine nature" and the good life.

Csontváry reveals to us the bipolarity of the human spirit, the good and the bad faces shaped by the virtues of construction or the vices of destruction. Csontváry's ingenious brushwork and the compelling face of the Old Fisherman draws us spiritually to recognise the essential peacefulness between humanity and nature. But the warning is there to be aware that lurking in our soul is the capacity for egocentricity and narcissism to take control of our conscience. Could this be *Homo Economicus*?

László helps us to face up to this existential challenge through his work as a Hungarian Buddhist educator and practitioner in alternative economics and business ethics. He challenges the world of business and economics to take responsibility for

ecology by implementing methods of recycling and frugal resource usage. He challenges economic actors to behave more sympathetically in keeping with the virtues described in the world's wisdom and faith traditions. Most of all he reminds us that our life, wellbeing and commonality are more precious than pecuniary motivations. He calls us back to our virtuous nature to generate *virtuous circles* in economic life where good dispositions, good behaviour and good expectations reinforce each other.

László's appreciation of art is frequently linked to the unique means by which the artist through their art can awaken a sensitivity to our spirituality and the implications of the way in which the challenges of life can be embraced. The Old Fisherman calls forth an alternative narrative to the all-encompassing worldview of rationality and scientific positivism. As well as being an economist and a business ethicist, László is a man of spirit and in his love for the art of Csontváry he finds an alternative language with which to engage the spirit.

Spirituality is an individual's awareness of life's "vital principle or animating force" within themselves and others. The European SPES Institute which was co-founded by László with Luk Bouckaert in 2004 has defined spirituality as "people's multiform search for a transcendent meaning of life that connects them to all living beings and brings them in touch with God or 'Ultimate Reality'"[1]. Spirituality heightens self-perception and offers a transcendent vision beyond the 'devilish' vices of the ego and the narrative of rational and objectified discourse which enables the *élan vital* of moral sentiment, human dignity and a vision for the other. This is the vision of the peaceful Old Fisherman. Csontváry lifts the spiritual perception and paints it in a caricature of the meta ethical condition of the human psyche: the keen inner desire to be seen to be a good fisherman expressing genuine care and generosity rather than to being a malevolent fisherman.

Chiming with Csontvary's pacifism László reminds us that the main guiding principle of Buddhist economics for solving social problems is nonviolence (*ahimsa*): an act that does not harm the doer or the receivers. Nonviolence prevents those actions that cause suffering to oneself or others and urges participative solutions (Zsolnai 2009). The good mirrored left profile of the Old Fisherman shows us the potentiality of the human spirit to realise moments to pray, to meditate, to transcend the ego and create an inner separation from all desires. The benevolent Old Fisherman might be regarded as having achieved the spiritual peace of contentment in the practice of nonattachment: he has found his vocation to fish and that is enough. Again, we see the parallel with the Buddhist *anatta* doctrine which encourages Buddhist practitioners to detach themselves from unremitting attention to what is regarded as self, and from such detachment aided by moral living and meditation to progress to *Nirvana* (Zsolnai 2009:90).

As we enter into the good Fisherman's moment we also realise a little of the vision that László has sought to follow in his personal and professional life in serving society through knowledge creation and knowledge dissemination in the realms of business, economics and ethics. The personal and professional dimensions become entangles in the duality of the Old Fisherman who is both following his vocation and

[1] http://eurospes.org/content/our-mission-spiritual-based-humanism

yet is engaged in activities that make him appear to be suspicious and self-serving. The pressing desire of the ego mindset for more material and status satisfaction can promote unethical behaviour which in turn becomes a source of suffering 'because the human spirit becomes captured by the avaricious mind' (Zsolnai 2007b:148).

One of the economic themes in László's work has been his challenge to the rationality assumptions of mainstream economics which, he argues, is 'unreason' from a wider ecological and human perspective. For László, the monetary system is only a minor part of the 'economic iceberg' which is the total interaction between society and nature (Zsolnai 2013:25). In cogent rhythmic prose László announces the failure of positivist mainstream economics which might be set as a strophe:

> Mainstream economics continuously produces environmental and social failures. Its instruments are blunted.
> Its directions are confused.
> The broad economic consensus has evaporated. The experts are in doubt
> And the public opinion is sceptical and bewildered.
> The failures of mainstream economics come from its inadequate meta-economic choices. (Zsolnai 2013:24)

This conclusion chimes with the study by Rapley who observes that "[t]he hubris in economics came not from a moral failing among economists, but from a false conviction: the belief that their's was a science. It neither is nor can be one…" (Rapley 2017). Loosing economics from its recent and failed narratives frees the discipline to become more human- centred, less sharply delineated as a domain, and more humble in its service as a meta- science.

László is a meta-economist arguing for meta-economic choices not economic rationality; for human reason and not for the sake of *Homo Economicus*; but rather for *Homo Reciprocans* (Zsolnai and Tencati 2010). The starting point is not a positivist methodology but an existential enquiry which requires spiritual reflection on the nature and purpose of humans in relation to one another, their connection with nature, and with God (for Theists). The enquiry begins with three basic questions:

> What is the *subject matter* of economics?
> Which *value-commitment* is right for economics?
> And what is the appropriate *methodology* of economics? (Zsolnai 2013:24)

Much of László's publications is in answer to these three questions.

8.1 The Subject Matter of Eeconomics

László points out that the focus of mainstream (Western) economics relies on "the satisfaction of the wishes of one's body-mind ego" (Zsolnai 2008:280) and thus "the principal task of the economy is to attain the maximum fulfilment of the unlimited wants of people" (Zsolnai 2013:26). The corollary of this view is that the subject matter of economics necessarily focusses on the most financially efficient means of

growing production and consumption rather than focussing on the most resource efficient means of production and control of consumption. Production, consumption and other economic activities are not ends; they are means, and the end to which they must lead is the development of well-being within the individual, society and the environment (Zsolnai 2008:283). For Laszlo, the subject matter of economics includes questions of *nonconsumption* and *nonproduction* in economics to further the well-being of all life today but to conserve resources for the use of future generations.

This involves specifying which goods and services are and are not to be produced (Zsolnai 2011:215).

In his chapter, *Buddhist Economic Strategy*, László highlights the stark contrasts between the Buddhist conception of the self or the practice of nonattachment (Zsolnai 2008). Buddhist economics is formed from a Buddhist cosmology and the Buddhist way of life approaches economic activity as a means to a good and noble life and hence the necessity of *value- commitment*. László argues that the prevailing economic paradigm is leading to decreases in the well-being of people and their communities and is resulting in large-scale ecological destruction and human deprivation (Zsolnai 2015).

In 2013, László defined the subject matter of *alternative economics* as the "*total economic process* which consists of the multiple interactions among natural ecosystems, economic organizations and human persons. (Zsolnai 2013:28). Profit is thus viewed as a limited measure of success rather than as the sole measure of the success of economic activities. Profit provides an incomplete and imperfect evaluation of economic activities (Zsolnai 2015:1).

In *Post-Materialist Business*, László critiques the profit-principle from an ethical perspective by discriminating between the external and intrinsic motivations of economic actors. Profit, he says, reflects the values of the strongest stakeholders, favours the preferences of the here and now and "presupposes the reducibility of all kinds of value to a monetary form" (Zsolnai 2015:16). Money crowds out the intrinsic motivation of action and cultivates a self-centred value orientation in which they become morally disengaged that can result in harm to others (idem). László includes a chapter in the book about "12 post-materialistic business initiatives" which demonstrate how the intrinsic motivation of the economic actors to use profit and growth is to serve the common good. Examples he cites include: Triodos Bank, Grameen Bank, illycaffé and Organic India. They "produce goods that are truly good and provide services that truly serve" (Zsolnai 2015:72). László praises Organic India as an example of progressive entrepreneurship that challenges the business models behind modern agribusiness:

> The company is committed to environmental sustainability. It takes a holistic approach to promote the long-term well-being of farmers and is especially sensitive towards meeting the needs of female employees. This has resulted in the creation of positive relationships with many social actors and a high willingness to cooperate. (Zsolnai 2015:71)

8.2 Value-Commitment

For László and his colleague, Peter Rona, economics is a moral science (Rona and Zsolnai 2017). The failure of mainstream economics to adequately describe what should and what ought to be is partly a result of a failure to accommodate ethical criteria in the decision- making processes and the assumption that its objects are ontologically objective.

The economic actor is a person with the possibility of virtue and vice and possesses a spirituality that transcends *Homo Economicus*. The reality of virtue as a fundamental human motivation in economic affairs was well recognised by Smith as "our fellow-feeling for the misery of others" (Smith 1790:14) and in his assertion, that "[a]ll for ourselves, and nothing for other people**,** seems, in every age of the world, to have been the vile maxim of the masters of mankind" (Smith 1776:448). László and the colleagues who contribute to his edited works are calling for economics to return to the essential foundation that Smith asserted as the reality of the human condition. László rails against the form of economics which he says, "generates *vicious circles* in which market players expect the worst from others and act accordingly" (Zsolnai and Tencati 2010:375).

The starting point for László is thus not economic survival but spiritual realisation and the personalist conception of the integrity of the human person and the objective of peaceful human relations which recognises our connectedness: I *am* the other and the other is part of myself, Ricoeur's *Soi même comme un autre* (Ricoeur 1990). Luk Bouckaert has pointed out that "this *inter-esse* of the self and the other is not a kind of collective self. My being the other and the other being myself is a relation of *non-chosen* responsibility for each other" (Thompson 2012:82).

Meta economics is a position of humility in which we are seeking purpose and meaning. Spirituality directs us towards human relations, empathy and care and not immediately towards utilitarian or profit maximisation. The European SPES Institute's idea of spirituality as a "multiform search for meaning" is realised for László through a Buddhist pathway of nonattachment with its primary values of commitment to simplicity and nonviolence.

In László's alternative model, the prime motivation is not growth and profit but the quality of the intrinsic motivation of the economic actors:

> Money becomes problematic as the exclusive motivation for economic activities. It can crowd out the intrinsic motivation of economic actors and cultivates self-centered value orientation, which results in socially insensitive and ethically irresponsible behavior. (Zsolnai 2015:1)

László notices the intrinsic values commitments of the 12 enterprises he cites in *Post- Materialistic Business Models* as "beauty and goodness, Christian love, ecological respect, anthroposophy, universal human solidarity" and a variety of spiritualities (Zsolnai 2015:47).

He refers to Mansbridge's three forms of motivation which she finds intermingled in duty, love (or empathy) and self-interest (Mansbridge 1990:134). MacIntyre (2007) too recognises these motivations as internal goods of excellence which

require the exercise of virtue. As Moore points out, "[t]he focus of the organisation is on external goods such as survival, power, profit, reputation or success and the achievement of an appropriate balance between internal and external goods stands as one of the key tensions in organizations" (Moore 2012:305). It is these tensions in organizations that László regards as a question of moral character which is dependent on the strength of the moral beliefs and commitments of the agents (Zsolnai 2007a).

8.3 Methodology

In his chapter, "Economic Rationality Versus Human Reason" (Zsolnai 2017) László summarises the *loci classici* critiques of the rational choices economic model (*Homo Economicus*) advanced by Simon (1979), Sen (1987), Frank (1988), Mansbridge (1990) and Kahneman (2011) amongst others on psychological and behavioural grounds. The reality of human inconsistency, memory biases and people's inability to predict how their tastes may change do not conform with the conception of theoretical rational agents who are presumed to be capable of objectively weighing up all possible choices to maximize their utility. In short, people are more likely to make decisions based on heuristics than on rational choice grounds. Furthermore, decision-making cannot be divorced from a person's ethical sensibility. László demonstrates this in *The Moral Economic Man* where he surveys a number of experiments which set out to test the predictability of the *Homo Economicus* model. In all the experiments the majority of respondents behaved more generously, fairly and respectfully to others than the model predicts (Zsolnai 2007a: 40–43). On the grounds of Sen's definition of human reason which requires that an action is based on right motivation, executed by fair processes and leads to desirable outcomes (Sen 2004), László rejects human rationality as being neither intelligent nor ethical (Zsolnai 2017:63). The implication is that the econometrics of profit are neither intelligent or rational without a further methodology which focuses on the ends of economic activities. He argues that economic activities should pass the test of *ecology*, *future generations* and *society* to be qualified for human reason. These triple criteria require that economic activities should not destroy nature, or violate the interests of future generations, or pose negative impacts on society. Economic actions can be claimed 'reasonable' only if they satisfy all of these criteria. (Zsolnai *idem*)

László lays much of the blame for ecological and societal damage on multinational corporations. The inherent features of today's globalised business inhibit business enterprises from becoming environmentally sustainable and socially responsible (Boda and Zsolnai 2016).

In their book *Progressive Business Models*, László and Eleanor O'Higgins describe global corporations as being "*disembedded* from the *environmental* and *social context* in which they operate, as they are rootless in ecological and social senses, displaying no real interest in the places they happen to function" (O'Higgins and Zsolnai 2017:3). But the book has a positive cause and is hopeful that business

can change and be geared towards engendering sustainability and creating ecologically conscious and ethically minded business organizations. As editors, László and Eleanor bring together 11 case studies of business leaders who are on this path. Lumituuli is put forward as a community enterprise which embodies a social orientation because its core activities are in renewable energy generation and, as a co-operative, it does not seek a financial profit. But the inclusion of larger businesses such as the John Lewis Partnership and Triodos Bank illustrate that alternative economic reward systems can work successfully in a market economy for larger scale players. The only multinational publicly listed company included in the 11 studies is Unilever. The longevity of Paul Polman's reign at Unilever since 2009 demonstrates that it is possible to gear a large multinational towards the triple criteria agenda without shareholders dismissing him for not maximising profit. For Polman, business can and must support a pro-social sustainable agenda that cares for future generations:

> Business has shown itself ready to support the Paris Agreement and the Sustainable Development Goals, our roadmap to a more inclusive and equitable future. Why? Because societies cannot function and business cannot operate unless we address the related challenges of poverty, inequality and climate change. (Polman 2016)

The inclusion of Unilever as an example of "pro-social orientation, where shareholders are being educated that the company should strive for more than financial profit" (O'Higgins and Zsolnai 2018) encourages the advocates for conscious capitalism and progressive business that changes can be made. A new generation of business leaders may rise to the new call for responsible management but are still highly restricted by the prevailing architecture of short- term shareholder capitalism. Pepsico's CEO, Indra Nooyi is one example:

> If all you want is to screw this company down tight and get double-digit earnings growth and nothing else, then I'm the wrong person...companies today are bigger than many economies. We are little republics. We are engines of efficiency. If companies don't do [responsible] things, who is going to? Why not start making change now? (Indra Nooyi, quoted in Reingold 2015)

Beyond isolated examples of a new generation of business leaders a wider survey of corporate financial data over the long-term challenges the paradigm of short termism in financial markets. The McKinsey Global Institute found that companies that operate with a true long- term mindset have consistently outperformed their industry peers since 2001 across almost every financial measure that matters (McKinsey 2017). And a new breed of asset managers is emerging: a 2016 survey of asset managers by Morgan Stanley's Institute for Sustainable Investing found that 65% of respondents worked at firms that practice sustainable investing. From a financial performance perspective, Eccles et al. (2014) found that 'High Sustainability' firms perform better on return-on-equity (ROE) and return-on-assets (ROA) than 'Low Sustainability' companies. International pressure is building on companies to reform themselves to adopt progressive or responsible managerial models or to be overtaken by challenger companies.

The PRI Association and UNEP Finance Initiative have identified the power of institutional investors to provoke change:

> Their portfolios are inevitably exposed to growing and widespread costs from environmental damage caused by companies. They can positively influence the way business is conducted in order to reduce externalities and minimise their overall exposure to these costs. Long-term economic wellbeing and the interests of beneficiaries are at stake. Institutional investors can, and should, act collectively to reduce financial risk from environmental impacts. (PRI Association and UNEP Finance Initiative 2011)

Whilst it is apparent that the mood is changing, it is a mood-change on the margins of the prevailing economic system. The work of László and those who share his vision for progressive business is to record the cases and provide the praxis research and models that can be disseminated through the work of educators and opinion leaders to effect change in the broader economic and governance systems.

The alternative and behavioural economics discourse is never far from existential or spiritual questions. The more that dialogue can be promoted which gives voice to the innate human values that call for justice and virtue in the practice of economics and business management, the more economic actors can feel empowered to make the kinds of changes in practice that Polman has begun to make at Unilever.

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Part III
Beyond Rational Ethics

Chapter 9
From Ethics to Spirituality: Laszlo Zsolnai on Human Motivations

Zsolt Boda

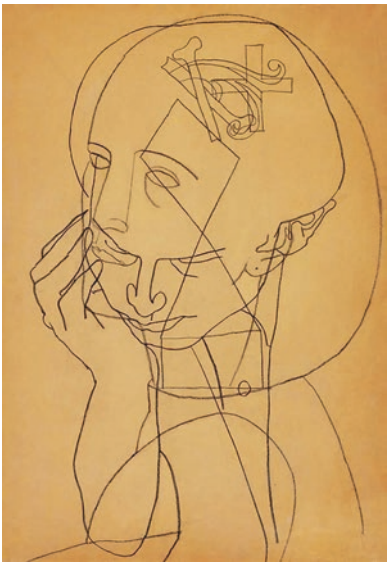

Fig. 9.1 Friends (by Vajda Lajos)

Abstract Laszlo Zsolnai's oeuvre focuses on the individual: the model of economic actor, human motivations in decision making, and the problem of the modern self. The paper seeks, first, to present Laszlo Zsolnai intellectual journey through which he broadened his views on the relevant motivations of economic actors from ethical to spiritual ones. Second, it analyses the pivotal role behavioral models play in the construction of social sciences showing that any social inquiry involves some degree of normative content. Behavioral models are not merely descriptive, but prescribe a certain view on reality. Therefore 'transformative sciences', like business ethics or ecological economic, should devote special attention to the problem of

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human agency. This is a view, which is not necessarily widely shared, but certainly hold by Laszlo Zsolnai.

> Why should I be honest? I'll be laid out, anyhow! Why should I not be honest? I'll be laid out, anyhow. (Attila József: Two Hexameters)

An important part of Laszlo Zsolnai's oeuvre focuses on the individual: the model of economic actor, human motivations in decision making and the problem of the modern self. The paper will first present his intellectual journey through which he broadened his views on the relevant motivations of economic actors from ethical to spiritual ones. Second, it analyses the pivotal role behavioural models play in the construction of the social sciences. Following a meta-critical approach it argues that any social inquiry involves some degree of normative content. Behavioural models are not merely descriptive, but prescribe a certain view on reality. Therefore, 'transformative sciences', like business ethics or ecological economic, should devote special attention to the problem of human agency as both a practical and a theoretical problem. I will show that the problem of human agency encapsulates several foundational challenges concerning both economics and ethics that Laszlo Zsolnai faced in his inquiries.

A personal note. I have known Laszlo Zsolnai for almost a quarter of a century now – I started to work in his Business Ethics Center at the Corvinus University of Budapest (called Budapest University of Economic Sciences at that time) in 1995. I am indebted to him in many ways. Not only has he provided generously extraordinary opportunities to teach and do research involving the young scholar I once was in his international projects, but he has been deeply influential to me as a persuasive professor in the classroom, as a responsible scholar committed towards ethical values, as a highly effective academic organizer and as an original and creative thinker. I have learned enormously from him through our working together and especially discussing during innumerable hours with him. I feel privileged to call him not just a colleague, but a friend. This is the first time that I try to reflect on his thoughts in a somewhat distanced and objective manner. In order to alleviate the tension between my personal relationship to him and the very nature of this exercise, in the remaining of the paper I will call Laszlo by his first name – not out of respect, on the contrary: as a sign of heart-felt recognition.

9.1 Systems, Organizations and Persons

Laszlo's oeuvre embraces a wide spectrum of topics. He wrote about the possibility of an alternative economics, providing a powerful critique of mainstream economic thinking on both epistemological, ethical and ecological grounds (Zsolnai 1989, 2013, 2017a). He contributed to ecological thinking and environmental ethics

(Zsolnai 2011, 2017b). His critique extended beyond the theoretical questions and models to the existing neoliberal market system (Zsolnai and Gasparski 2002). And, having primarily an identity of business ethicists, he has worked on a number of topics of the field, like the ethical challenges of corporate decision making (Bandura et al. 2000), the linkage between CSR and corporate competitiveness (Zsolnai, 2010a) as well as alternative models of economizing (O'Higgins and Zsolnai 2017; Tencati and Zsolnai 2010). However, an important part of his academic interest deals with the *person*. The person who makes decisions, who acts in certain ways rather than in others; the person as an empirical reality and the image of the person as an essential epistemological building block of any social theory (see Fig. 9.1).

One could say that the individual is not the primary focus of business ethics, on the contrary. While the Western ethical tradition has been first and foremost concerned with the individual, business ethics as a field of applied ethics has made its carrier by focusing on the organizational level. The novelty in the approach of business ethics is bringing into the light the problem of the company as a special-purpose organization and as a nod in the network of stakeholders.

However, for Laszlo business ethics has never been solely a branch of applied or professional ethics. He shares the position of Peter Ulrich: "The primary task of an 'integrative' business ethics is to reflect on the form of economic reasoning – it is the critique of economic reason" (Zsolnai 2002: 2). Laszlo has constantly resisted the idea that business ethics should be limited to the problem of the corporation, that is, how large organizations can and should be made more responsible towards the stakeholders. This is what he calls "the CSR paradigm" and criticizes it for being apologetic and self-constraining (Zsolnai and Tencati 2010). Self- constraining, because by definition it makes difficult it to study under-, over- and off-organizational phenomena and problems, such as the systemic, institutional or normative features of the broader social environment in which corporations operate; the role of ideas, like management theories in setting the rules of the game; the inherent limitations of the corporation as organizational form of business; the virtues of alternative models of doing business; or, as a matter of fact, the relationship between the individual and organizational ethics. This self-limitation easily leads to the apology of the corporation and the dominant business models. Without the critical element business ethics looses its potential to reflect on current business practices and question their legitimacy (Boda 2005). Furthermore, apologetic and uncritical business ethics produces practical solutions that embody what Luk Bouckaert called "ethics management paradox": instrumentalizing ethical ideas without genuine commitment to higher norms and values which ultimately triggers opportunistic behaviour (Bouckaert 2006).

The ethical problems of corporations and large organizations are, of course, important part of this business ethics understood in a broader sense, but they certainly do not exhaust it. It is worth mentioning that the Hungarian name of Laszlo's Business Ethics Center at the Corvinus University of Budapest is Gazdaságetikai Központ – literally Center for Economic Ethics. The study of the ethical aspects of economic activities should obviously not limit itself to the problems of organizations. Laszlo indeed argues that "Ethics is fundamental to and relevant at all levels

of economic activity, from the individual and the organizational to the societal and the global" (Zsolnai 2004: 1).

Laszlo has dealt with all of those aspects and levels – his oeuvre stands out in the field of business ethics by its richness and diversity of topics. But looking for the characteristic features of this oeuvre one should certainly underline two of them. First, Laszlo has always been critical about both the practices and prospects of mainstream business in dealing with fundamental ethical and ecological problems of the modern economy. This critical attitude has been naturally matched by a sensibility and openness towards alternative forms of economizing. Second, as already mentioned above, he has been intrigued by the individual level: the problem of the person, the Self, her choices and motives. In the following I will focus on the latter.

How does a researcher select her field of interest and research problems among the many possible? Michael Polanyi, the Hungarian born philosopher of science argues that knowledge is essentially personal (Polanyi 2015). This also implies that what we study and how we study it is connected to our personality and inner self.

According to his intellectual self-portrait, the 11-months Laszlo spent in the army was a deep experience about ethics and psychology: "It was a prison-like experience where I learned a lot about human behaviour. I learned that moral character is crucial in determining people's behaviour especially in extreme circumstances. In the army the bad guys behaved more opportunistically than in ordinary life while the good guys behaved more nicely than they would in normal circumstances."[1]

He also explains how basic economic doctrines about human behaviour conflicted with his deeper convictions: "I have never accepted the famous 'Invisible Hand' doctrine of Adam Smith. I could not believe that the 'self-love' of economic actors is beneficial for society. I have always thought with Dostoyevsky, that we cannot lie our way to the truth, or with Arthur Koestler who puts it positively: we can reach good ends only by using noble means."

These quotes reveal something about Laszlo's inner motives to deal with the problems of the person or the Self. However, in the following I will rather focus on the broader implications and relevance of this line of inquiry.

9.2 The Self as Theoretical and Practical Problem

I argue that Laszlo's interest in the Self is justifiable not only from an ethical, but also from a meta-theoretical perspective. Writings about meta-economics are among Laszlo's first academic publications (Zsolnai 1987, 1989). The meta-perspective refers to an approach that investigates the basic conceptual and methodological foundations of a discipline from an external viewpoint. I will demonstrate this endeavour by contrasting some foundational ideas of modern economics with

[1] See http://laszlo-zsolnai.net/content/intellectual-self-portrait

epistemological and normative expectations. I will argue that the picture of the individual, the agent, the maker is essential to any social science endeavour and when Laszlo is questioning both the empirical plausibility and normative justifiability of Homo Oeonomicus, that is, the conception of the individual in economics, he is joining with his critique a rather distinguished club of thinkers, including Amitai Etzioni and Amartya Sen.

Every social scientific paradigm relies on a theory of action and motivation, though the degree to which it is made explicit varies. For instance, sociological models are more open and less formalized than those used in economics, and usually they aim at establishing only stochastic relations, so they can afford a less strictly defined conception of a human actor. Still, sociology is obviously relying on some anthropology or rather anthropologies, as Boudon (2006) distinguishes between at least three main such conceptions: the conception of the rational, self-interested actor; the conception of the actor influenced by social forces (group norms, social expectations); and, following Max Weber, the conception of the actor engaged in meaningful and rational course of action, but not in the narrow sense of means-ends rationality. This last approach allows for instance that an individual apply moral considerations in her decisions – considerations which arise from ethical consciousness rather than social expectations and coercion.

Economics is regarded by many as the "queen of social sciences". It achieved this status primarily due to its potential to provide enviably complex models, which, to make them even more impressive, usually involve a mathematical formalism. Economics is believed to be capable of explaining and also predicting economic phenomena, which latter feature makes it a useful tool for, among others, policy evaluation. Looks like economics builds on a solid theoretical basis and makes empirically relevant claims.

These achievements of economics are made possible by the fact that it deals with a social subsystem, the economy, which is, or at least supposed to be, regulated by a coercive logic of its own. On aggregate, market mechanisms are supposed to guide economic processes towards an equilibrium of demand and supply, or of prices and production, and, on the individual level, they are supposed to provide a unitary and objective evaluation for the decisions made by the individuals, and also a non-ambiguous motivational structure to drive individual actions. Behind these there are important assumptions about the way market mechanisms work, the value of economic actions (for example that there are no externalities), and the motivations of the actors. These are of course serious simplifications, but paved the way to economics' successes.

Our picture of the marketplace is formed primarily by modern economics itself, whose very task is to study the market. This gives an air of circularity to the whole enterprise. This circularity has been criticized by, among others, the Nobel laureate Gunnar Myrdal, who pointed out that the positive and the normative aspects of economics cannot properly be separated from each other. The theory of the „free market" is not only an explanatory tool to present what market processes would be like if certain preconditions held, but it is also offered as proof that these preconditions maximize income and provide for the satisfaction of social needs at the highest

possible level. This is how free market becomes, both logically and factually, a political *desideratum* (Myrdal 1984). The present global crisis also calls into question the fit between the actual marketplace and its economical description.[2] The judgement of different authors on the extent to which economics manages to grasp reality varies greatly. One end of the spectrum could be represented e.g. by Friedman (1953) who claims that despite all problems economic models capture the real processes of the economy strikingly well. The other end could be represented by authors like Daly (2007) who argues that economic models are based on exaggerated simplifications and are detached from social reality or the ecological limits to growth, therefore, at the end, they are contributing to social and environmental problems.

One of the simplifying assumptions of economic models is the economic person, the Homo Oeconomicus. It serves as a cornerstone for economics' theoretical constructions that they have a well-defined model of the economic actor. According to this model, the economic actor makes rational and self-interested decisions that maximize her utility. It means that she has no other-regarding concerns, either in the negative or the positive sense (she has no intention to either harm, or help, others), her sole purpose is to select from the alternatives presented to her the one that benefits her the most. She is capable of doing so because she is rational, because she is assumed to be able to access the relevant information, and because she is assumed to have clear preferences, that is, she can always tell which option serves her interests the best (cf. Etzioni 1988).

It is pretty clear that modern economics, and especially its "heart", microeconomics, could not exist without the model of the Homo Oeconomicus. Economic theories still rely on this anthropology, even though its assumptions have been relaxed at several points. Within the strand of the economics of information, for example (represented, among others, by the Nobel laureate Joseph Stiglitz), the assumption of a perfect informational state, and, consequently, of the ability to make utility maximizing/optimizing choices, has been loosened. Nevertheless this assumption persists, even if often only implicitly, in economic analyses. Moreover, it has a considerable influence also beyond economics. It has infiltrated management studies, despite the fact that they are bound to work with a subtler psychology (which has been criticized e.g. by Frey and Osterloh 2005), and also social sciences. Rational choice theory, which grew out of the work of another Nobel laureate, Gary Becker, extended the range of the model's application to areas like crime or the decision to have a child. Anthony Downs applied the assumption that actors are rational, self-interested, and utility-maximizing to political behaviour. The formulation Mancur Olson gave to the problem of collective action is also built on this anthropology. So it is no exaggeration that the Homo Oeconomicus is an essential constituent not only of economics as we know it today, but also of a highly influential broader paradigm of social sciences.

[2] For example, what we are supposed to think about monetary speculation. Is it a mechanism, serving like a „lubricant", to drive economy towards equilibrium, or is it rather a mechanism, quite similar in its effects to herd spirit, which repeatedly causes imbalance.

So, what is the status of the Homo Oeconomicus? The conception, or its certain assumptions, has been roundly criticized by Nobel laureate economists Herbert Simon, Amartya Sen and Daniel Kahneman, on either a theoretical or an empirical basis, or both (cf. Zsolnai 2007a). Indeed, the conception of the Homo Oeconomicus is an ideal type in the Weberian sense, and thus its empirical relevance is obviously limited. The question is not its accuracy in describing reality, but its adequacy as a model to interpret it. Adequacy, however, is not easily judged. With Thomas Kuhn's analysis of the mechanism of paradigm shifts in mind, we might ask what amount of empirical counterarguments is sufficient to draw a model into question.

Clearly, there is no objective measure of it. It is to be decided by the scientific community.

There is more to adequacy than empirical fit – which is bound to be problematic anyway in the case of an ideal type model. The adequacy of a model is partly determined by its potential for interpretation and further modelling. In this respect, the Homo Oeconomicus seemed more potent than its „competitors". Amitai Etzioni, for one, proposed the paradigm of the individual embedded in a community (the „I & We paradigm"), which adds conformity with the community's expectations and norm-abidance to neoclassical self-interestedness in its catalogue of a person's possible motives (Etzioni 1988). For another example, Amartya Sen proposed a three-dimensional model, with emotions being the third major motivating factor besides self-interestedness and norm-following (Sen 1987). The problem with these proposals is that already the involvement of a second dimension makes the model significantly harder to handle mathematically. To start with, only the one-dimensional model is fit for maximization. Etzioni's or Sen's proposal may be more adequate empirically, but less adequate within the current paradigm of economics – they are less useful for the discipline,[3] if you like.

In his meta-critique of mainstream economics Laszlo also stresses the multiple *inadequacy* of the Homo Oeconomicus model. He argues, first, that the model is empirically inadequate in a sense that it gives a distorted picture of reality. In his paper on the rationality of choice (Zsolnai 1999) Laszlo provides a critique of both the rational and the exclusively self- interested character of economic decision making. Psychology research, including the oeuvres of Nobel laurates Herbert Simon and Daniel Kahneman, has accumulated overwhelming evidence on the bounded rationality of human choice. Self-interest maximizing choice is more an exception to the rule than a universal decision making pattern: Laszlo shows that at least 15 types of choices can be delineated using a more realistic model of the decision maker who takes into account social norms as well as the interests of others (the stakeholders).

Building models that are more realistic than the previous ones is, or should be, a constant endeavour of science; however, more specifically this was the credo of János Kornai, world- famous Hungarian economist, one of Laszlo's mentors. When Laszlo rejects the Homo Oeconomicus model on the grounds of its empirical

[3] Appreciating this, Etzioni proposed a new paradigm: socio-economics (Etzioni 1988).

inadequacy he is joining the noble tradition of critically-minded Hungarian economists, like Kornai, András Bródy and, most famously, Karl Polanyi.

Polanyi differentiated between the 'formal' and the 'substantive' meaning of economy (Polanyi 1957). To put it simply, economy in a formal sense refers to the models of modern economics dominated by instrumental, mean-end rationality and the pursuit of efficiency in the management of scarce resources. Polanyi argued that this picture is not supported by empirical reality: it is a theoretical concept. His own approach which depends upon principles of economic behaviour that are induced from empirical observation, could be known as substantive. Polanyi advocated an anthropological approach to economics: the substantive meaning of the economy is derived from the social nature of the human being and her interchange between her natural and social environment.

Polanyi was critical to the idea that materialistic motivations would be elemental in social life, let alone the economy. He was not only arguing that projecting utilitarian approach to other societies is an ethnocentric fallacy, but he was convinced that even the market economy was richer in motives. He argued that social institutions are not based on pure motivations, simply because ifthey were they could not fulfil their social mission. He was especially critical to the exportation of market incentives to other social fields and pointed to the probable negative consequences. At the same time he did not exclude the possibility of institutionalizing material motivations which, as in a self-fulfilling prophecy, may be reflected in people's behaviour.

Laszlo joins Polanyi in his conviction that human motivations cannot be reduced to materialistic ones even in the economy. And he also shares Polanyi's warning that theoretical concepts are not innocent constructs: they may have real-life implications therefore they can and should be subjects of ethical evaluations. Therefore the inadequacy of the Homo Oeconomicus model is not limited to the empirical aspects – it is inadequate in a practical or ethical sense.

Using both the prospect theory and the general theory of discounting Laszlo developed a model, which shows that self-centered decision makers necessarily produce perverse decisions because they favour sure gains here-and-now and unsure losses far-and-later while disfavouring sure losses here-and-now and unsure gains far-and-later (Zsolnai 2008). In other words a Homo Oeconomicus-type decision-maker would be doomed to fail in reality: the model does not offer a proper guidance in complex, every-day business situations.

But there is more than that. Laszlo argues that the market economy eats up and ruins its social and ecological foundations, and economics fails to address this problem adequately, partly because of the limitations of the mainstream paradigm of economics which overemphasizes the self-regulation of the market, the significance of competition, and the relevance of the Homo Oeconomicus (Zsolnai and Tencati 2010). Instead, the effects of economic concepts seem analogous to the case of "bad management theories destroying good management practices" (Goshal 2005). It is plausibly objected that the significance of the Homo Oeconomicus is way overrated in economic theory, if the latter is contrasted to reality, and this influences the attitudes and values adopted by the upcoming generations of economists. It has been

demonstrated, for example, that economics students grow more "selfish" as they proceed with their studies. In games in which they are confronted with a choice between a competitive and a cooperative strategy (such as a prisoners' dilemma), they tend to choose the competitive, non-cooperative option (Frank et al. 1993). So, from a meta-theoretical perspective we should argue that while the Homo Oeconomicus may serve the current paradigm of economics well, arguably, it actually diminishes the social utility of economics in a deeper sense.

9.3 Why to Be Ethical? Moral Motivations and the Foundations of Ethics

Laszlo developed a model of responsible decision making that offers guidance in complex choice situations characterized by wide-ranging consequences for both the decision-maker and a number of stakeholders. For this reason responsibility is unavoidably present in complex choice situations. The decision-maker should respect both the relevant ethical norms and the legitimate values and interests of the stakeholders. Laszlo's responsible decision- making model suggests the selection of the least worst alternative in the decision space of deontological, goal-achievement, and stakeholder values. The underlying principle is that the decision maker should find an optimal balance across different value dimensions (Zsolnai 2006, 2008).

The model is a substantive and normative decision model: it proposes a specific rule that decision-makers should follow. Being a normative model, it can be used as an external standard for evaluating decisions. However, as a practical tool in choice situations it will be only used so far as the decision maker seeks an ethical way to solve her problem at hand; if she thrives for a responsible alternative. Laszlo's model is a useful conceptual and practical tool for somebody who is not exclusively self-interested, but takes into account the moral implications of her acting.

That is, the model helps us to deal with the problem of "what is to be ethical". Answering this question has been a fundamental endeavour in modern ethics, at least since Immanuel Kant. The individual in the modern society is not guided anymore by the well-defined norms of closed communities; she is bound to make choices and the traditional moral beacons either become irrelevant or seem to offer little help in the increasing social complexity.

But there is another, equally important, fundamental problem in ethics: "why should one be ethical?". Again, this question is not relevant in the life-world of more or less closed, pre- modern communities. Following the norms of the community was the *sine qua non* of being and remaining a member of it. But in modern, individualized societies the role of communities as either provider or guardian of morality is diminishing; people can, or as the Homo Oeconomicus model suggests, should follow their own interests, regardless of the consequences onto others.

Now, communitarian thinkers, like Etzioni or Charles Taylor, argue that communities are still important in the constitution of both the self and the society; that the modern person is not as desperately individualistic as her self-image portrays

(Etzioni 1988; Taylor 1989). If empirical studies suggest that the prevalence of selfish behaviour is lower than economic theory and the Homo Oeconomicus model suggest, it is certainly partly because people take into consideration what other members of her relevant communities expect from her.

Polanyi's anthropology would suggest the same conclusion. However, the question is, which are the relevant communities and what do they expect from us? In modern society communities are numerous and their norm-systems may be conflicting with each other – one can, or better put, one should choose between them. If the rules of game of the business community, organizational norms and corporate culture pressure decision-makers into choosing high profit–low ethics alternatives then it becomes difficult to act otherwise. In other words, social expectations can predict either ethical or irresponsible decisions.

At the same time let us note that acting in an unethical way isn't easy, even under the conditions of high external pressure. People need to use psychological mechanisms that help moral disengagement in those situations – Laszlo used Albert Bandura's social cognitive theory of moral agency to analyse how otherwise prosocial managers adopt socially injurious corporate practices (Banduraet al. 2000). The fact that we need those supports may suggest that trying to be ethical is inscribed into human nature. As Bertold Brecht put it in the *Caucasian Chalk Circle*: "Terrible is the temptation to do good!".

However, there are other kinds of temptations too – and certainly so in a business context. Laszlo argues that choices are co-determined by both selfish and ethical motives, trying to balance between the two (Zsolnai 1998). This implies that bigger the monetary prize, higher the probability of unethical behaviour – empirical evidence indeed supports this plausible assumption (Ims et al. 2014).

Why be ethical when the business community rewards ruthless behaviour through recognition and high monetary gains; and when we all have access to psychological mechanisms that help us cope with the inner pain associated with unethical choices?

A possible approach points to the necessity of changing the rules of the game: institutions and regulations that erect barriers to irresponsible choices and reduce the probability of unethical behaviour (cf. Boda and Zsolnai 2016). This might be unavoidable if we want to face the challenge of ecological catastrophe caused by mainstream business. However, this solution is in a sense outside the domain of ethics. But regulation can also contribute to changing business culture in a softer way, for instance through institutionalizing greater transparency and accountability of companies. External stakeholders represent a different kind of community compared to the strict business world with different values, norms and expectations.

Another approach would aim at changing the identity of managers. Although Laszlo is strongly opposed to reducing business ethics to the status of a professional ethics, he also advocates the idea of a new ethics for business as profession (Zsolnai, Junghagen, Tencati, 2012). Nobel laurate James March argued that self-image and personal identity largely determine decisions: we make choices based on who we think we are (March 2006). Today business as a profession has a low ethical standing. Changing this for better could provide an inner ethical source for responsible choices. Business education should play a role in it (Zsolnai 2016).

Art and artistic experience can help us better understand or even redefine who we are. Laszlo is passionate about art and believes that it can play a pivotal role in the much needed ethical and ecological transformation of today's business (Zsolnai and Wilson 2016). Artistic experience elevates us above our everyday routine; distantiates us from the well-known schemas, therefore helping self-reflection and creative thinking.

But art does even more than that: it connects us to our deeper self – or what is maybe the same, to something transcendental. And this is what spiritual experience does too. Laszlo has long been interested by spirituality and was the co-initiator of the European Spirituality in Economic and Society network which recently founded the SPES institute. With Luk Bouckaert he co-edited the *Palgrave Handbook of Spirituality and Business* which is a major academic project in the field of business and spirituality. He interprets spirituality in a broad sense, including the sense of connectedness to others; a search for a deep meaning of life; empathy for other living beings; a desire for being in touch with the source of life/God. Although Laszlo himself has a deep interest in Buddhism, he certainly does not intend to limit spirituality to religious practices and religious faith.

Why spirituality then? Laszlo sees some analogies between art and spirituality in their potential to help self-reflection, distantiation and ultimately creativity (Zsolnai and Illes 2017). He also argues that spirituality can play a role in business education, developing more conscientious leaders who make a better use of their mental, emotional and spiritual resources and therefore are better equipped to make complex decisions and behave ethically in the workplace (Illes and Zsolnai 2015).

But most importantly spirituality may act as a "major motivational force" to behave in an ethical way (Zsolnai 2007b). In other words: spirituality is a powerful answer to the "why be ethical" question. "Ethical initiatives in business fail if they are not based on genuine ethical commitments. Serving the well-being of communities, nature and future generations requires *authentic care,* which may develop from experiential oneness with others and with the universal source of creation" (Zsolnai 2010b).

9.4 Conclusion

In this essay I followed some of the paths Laszlo laid down. First, I undertook a meta- theoretical approach in analysing and evaluating the status of the Homo Oeconomicus concept, the most influential behavioural model of economics and social sciences. Laszlo's oeuvre is largely characterized by such an approach which provides a critical and reflective perspective on economics and management studies. In this spirit I intended to demonstrate how the empirical, normative and practical implications are closely intertwined in the usage of any theoretical concept.

Second, I aimed at analysing the problem of ethical motivations. While empirically speaking it is easy to demonstrate that most people most of the time do not act on the basis of exclusive self-interest and morality is present even in strictly economic choices, the task of ethics is to move beyond this observation and reflect on

the sources of ethics. What are the factors that weaken ethical motivations and how can we reinforce them? Following Laszlo's ideas I argue that developing a new identity for the business profession, involving art and spirituality in both business and business education might be fruitful in this respect.

This essay was meant to be an exercise in the "hermeneutics of respect" in a Ricoeurian sense: I intended to reconstruct some of the ideas from Laszlo's rich oeuvre. Ideas, that I think are crucially important in this oeuvre and at the same time do provide, and rightly so, inspiration for business ethics in the future as well.

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Chapter 10
Angels from the Future. The Voice of Coming Generations

Luk Bouckaert and Rita Ghesquiere

Fig. 10.1 Giotto's Angel

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Abstract This contribution aims at reactivating the charming idea of 'angelic economics' launched in a reflective note by Laszlo Zsolnai in 2015. In the first section we explore the role of angels in theology and arts and focus on the *Annunciation* as a paradigmatic scene to understand their meaning. The second section deals with the enigmatic presence of future generations who do not exist but, on the other hand, have a moral voice and a moral impact. Can we consider angels as representatives of future generations? The third section distinguishes three models of exploring the future: (1) scientific prediction models (2) utopian and dystopian blueprints and (3) spiritual methods of representing the future. The main point in this section is: to what extent do these models give space to the voice of future generations?

In 2015 Laszlo Zsolnai sent us an embryonic note on *Angels and Economics* illustrated by a painting of *Giotto* from the *Capella degli Scrovegni* in Padua.[1] Giotto's angel is part of the cycle of the Life of Joachim. (see Fig. 10.1). He/she announces in a dream that his barren wife Anna will get a daughter Mary, the future mother of Jesus. Joachim trusts the message and, as asked by the angel, goes to the Golden Gate where he meets after a period of separation his pregnant wife Anna.

In his brief note Laszlo depicts angels as follows:

> Angels are non-physical beings who perform benevolent acts as intermediaries between God (or Heaven) and Earth. The role of angels includes protecting and guiding human beings, and carrying out God's tasks. What is remarkable about angels is the fact that they do good things without consuming physical matter or energy and hence they do not make any negative impact on the geochemistry of the Earth. The ecological footprint of angels is zero but their overall impact on socio-ecological well- being is highly positive. This kind of beings are needed for restoring the economy of the Earth.

It is reasonable to think that neither Joachim (who was asleep) nor Laszlo Zsolnai ever saw an angel. However as all inspired people, they might have heard an inner voice when dreaming of a non-existing future. In the legend of Joachim, the angel announces the un-expected pregnancy of his wife and the promise of a new future. In Zolnai's note the dream contains the promise of a new economy driven by inspired human actors who minimize material throughput in order to host future generations.

> Economics is often called a 'dismal science'. It is not without reason. Economics capitalizes on the dark side of human nature, self-interest, greed, competition and the like. But this is not necessarily so. We need an angelic economics which cultivates the best (and not the worst) of human actors: compassion, care, and generosity. All of us can live and function like angels. We can minimize the material throughput of our activities and do good for others – inspired by the genius of our angels.

As far as we know Laszlo Zsolnai never continued his intriguing reflection on angels. Hence, this contribution simply aims at reactivating the charming idea of angelic economics. In the first section we will explore the meaning of *angel* in the-

[1] The note and a reproduction of Giotto's angel is published in Zsolnai's intellectual self -portrait (sub 2015), see http://laszlo-zsolnai.net/content/intellectual-self-portrait

ology and arts and focus on the *Annunciation* as a paradigmatic scene to understand the role of angels in our world. The second section deals with the enigmatic presence of future generations who do not exist but, on the other hand, have a moral voice and a moral impact. Can we consider angels as representatives of future generations? The third section distinguishes three models of thinking of the future: (1) scientific prediction models (2) utopian and dystopian blueprints and (3) spiritual methods of representing the future. Our main point here is: to what extent do these models give space to the voice of future generations?

10.1 Defining Angels. The Annunciation as a Paradigmatic Story

Although the knowledge of Angels in Western countries is mainly inspired by the Bible, Angels are not an invention of the Judeo-Christian tradition. They are present in many old religions such as Zoroastrianism, Neoplatonism, Islam, Bahá'í Faith, Sikhism, Theosophy, Brahma Kumaris and in all kind of religious art.[2] Angels have an intercultural and interreligious face.

In general, angels in the Bible represent the attention and nearness of God who protects man on his path like Raphael who accompanies and helps young Tobias on his journey. That is also the message of Psalm 91.

> If you say, "The LORD is my refuge," and you make the Most High your dwelling, no harm will overtake you, no disaster will come near your tent.
> For he will command his angels concerning you to guard you in all your ways;
> they will lift you up in their hands, so that you will not strike your foot against a stone. (Psalm 91)

But other Biblical texts offer a more ambiguous interpretation. After the Fall two cherubim with a flaming sword guard the tree of life. (Genesis 3:24) While they protect the original dream of God's paradise they help to carry out the punishment. Also ambiguous is the action of the angels who meet Lot in Sodom. They are willing to help him and his relatives but their real mission is to destroy the place (Genesis 19:13).

When angels intervene in the life of individuals or the destiny of a people they function as go- between in the first place between God and man, but also between past and future. They call to mind the original utopian dream of God and his creation, they recall His dream of Love, Openness, Justice...The vision of a man with a measuring line in the Book of the prophet Zechariah (2: 5–8) helps us to realise how angels of the future are needed to keep open the city of men. Don't build walls around your future cities.

> Then I looked up, and there before me was a man with a measuring line in his hand. I asked, "Where are you going?" He answered me, "To measure Jerusalem, to find out how wide and how long it is."

[2] For an overview see https://en.wikipedia.org/wiki/Angel (October 15, 2017).

> While the angel who was speaking to me was leaving, another angel came to meet him and said to him: "Run, tell that young man, Jerusalem will be a city without walls because of the great number of people and animals in it".
> And I myself will be a wall of fire around it, declares the LORD, and I will be its glory within.

As the Greek word 'angelos' explains: angels are messengers. They could be supernatural beings but also human beings who bring a divine message or do present God's care and protection. Later on in Christian theology the discussion shifts from the function to the nature of angels.[3] The ontological and supernatural approach of theologians crowded out the more experience-based and human interpretation of angels. As in Zsolnai's note, we want to remain close to the functional meaning of angels as divine messengers and guardians in our daily life leaving space for both human and supernatural beings.

In Western art the most favoured scene of an angelic intervention is the *Annunciation* where the angel announces to the Virgin Mary the birth of a new child. He does not announce a big and apocalyptic intervention of God in history but the birth of a vulnerable, powerless human being whose destiny is to redeem humankind. From the middle ages on till the twentieth century the annunciation is omnipresent in Western literature. Why this fascination? Is it the wonderful gift of motherhood, the representation of a young woman who spontaneously accepts what befalls her or simply the mystery of life? Where angels appear heaven meets earth, God touches man and the expectation of something new is tangible.

The different artists have their own voice. Sometimes the scene is described or pictured in all its solemnity, other artists see it as a little everyday thing. The representation can be serious or freshened with some humour. Mary is now submissive, sometimes curious or overwhelmed by the coming of the angel. Even the angel himself might be surprised. The Flemish poet Albe notices that the angel *was looking for a woman and found a child, so harmless and pure and too wonder-struck to become a mother* (Albe 1977). For the Irish poet W.B. Yeats the annunciation is *the terror of love*. He stresses the uncomfortable feeling that the message of the angel also entails. Becoming the mother of Jesus is for young Mary a task that will involve pain and suffering.

In twentieth-century art, angels tend to be more secular, vulnerable and involved in human tragedies. The Swiss-German artist Paul Klee (1879–1940) painted a series of 29 angels that are both puzzled and puzzling.[4] These angels are no longer the beautiful perfect beings from heaven. On the contrary, they confront us with their shortcomings and imperfections. In 1920 during the aftermath of the first World War, Klee painted his famous 'Angelus Novus' who looks terrified. The

[3] According to St. Augustine: 'Angel' is the name of their office, not of their nature. If you seek the name of their nature, it is 'spirit'; if you seek the name of their office, it is 'angel': from what they are, 'spirit', from what they do, 'angel' . (Augustine of Hippo, Enarrationes in Psalmos, 103, 1, 15, retrieved from Wikepedia, Angels 2017).

[4] Vanderlelie, Paul Klee's Angels, Retrieved from https://owlcation.com/humanities/paulkleeangels, 2016.

aquarelle was bought by his friend the philosopher Walter Benjamin who renamed it 'The Angel of History' and wrote about him a remarkable passage:

> His eyes are staring, his mouth is open, his wings are spread. This is how one pictures the angel of history. His face is turned toward the past. Where we perceive a chain of events, he sees one single catastrophe which keeps piling wreckage upon wreckage and hurls it in front of his feet. The angel would like to stay, awaken the dead and make whole what has been smashed. But a storm is blowing from Paradise; it has got caught in his wings with such violence that the angel can no longer close them. This storm irresistibly propels him into the future to which his back is turned, while the pile of debris before him grows skyward. This storm is what we call progress. (Benjamin 1969: 249).

Klee died in a sanitorium in Muralto, (Locarno Switzerland) in 1940. His epitaph was a quote from one of his poems, that illustrates very well how Klee identified himself deeply with his spiritual, homeless and inadequate angels:

> I cannot be grasped in the here and now,
> For my dwelling place is as much among the dead,
> As the yet unborn,
> Slightly closer to the heart of creation than usual,
> But still not close enough.

Another example of how angels are involved in human tragedy is Paul Claudel's famous play *The Tidings Brought to Mary*, originally written in 1911, 9 years before Klee's Angelus Novus. In this mystery play situated in the medieval France of Joan of Arc, the role of the angel is given to Pierre de Craon a builder of cathedrals. He is rather a 'fallen' angel. In the past he tried to assault young Violaine Vercors, but she turned him away. When they meet again he is a leprous man, an outsider. On his way to the cloistered nunnery, maintained by the family Vercors, they have a long talk. Violaine tells him about her coming marriage. He replies: 'May you be blessed in your chaste heart!'. In a gesture of charity she kisses the leper. This strange meeting is the turning point of her life. Violaine is infected and becomes a leper herself. She is turned away by her fiancé Jacques who marries her sister Mara. From then on the young woman lives as an outcast, but she accepts what overcomes her. Her love is endless and on a Christmas night her leprous body brings Mara's dead baby to life. *The Tidings Brought to Mary* is a play about a 'waste' land and the painful salvation. Anne Vercors – the father of Violaine – left his country to save France involved in a desperate war and the Church torn apart in a schism between Rome and Avignon. In the final act, he returns from his pilgrimage to the Holy Land and finds his dying daughter. He understands the healing power of her sacrifice. Violaine has like Joan of Arc given her life for a better future. Her self- renunciation is fruitful. Father Vercors summarises this message in the final act. *The purpose of life is not to live... It is not a question of living, but of dying [...] and giving what we have joyfully. This is what is meant by joy and freedom, by grace and eternal youth!'*

Claudel's play translates the paradigmatic story of the Annunciation into a human drama of death and life. In *The Tidings Brought to Mary* the bringing to life of the dead baby Aubaine stands for the birth of the future generation. The reborn Aubaine has the blue eyes of the leprous Violaine, who is – in a symbolic way – from now on her mother. The terminally ill Violaine is the spiritual mother who gives the Vercors estate a future.

10.2 The Enigmatic Presence of Future Generations

Future generations do not exist as material beings. Nevertheless we speak about them as beings that have some existence and claim some rights. They awake in us moral feelings of responsibility for the future which imply a relation to 'something' that calls up from an outside position. How do we accommodate the fact that future generations do not exist with their call upon us? If future generations would be nothing more than virtual beings created by our imagination and thus nothing more than a projection, then our moral feelings of responsibility for them will have the same lightness as this imaginary game. The moral call will miss the seriousness of a real ethical obligation. Therefore, we believe that we need angels to give more substance and weight to the voice of future generations. Of course, looking to all this winged and non-winged angelic creatures, we may enjoy the great inventiveness of human art and imagination. Being human inventions, the question however remains: why do we create this mysterious world of angels? Actually we create them to express our deep intuition of a transcendent and spiritual order that is calling upon us. We may use here a distinction made by the French postmodern philosopher and psychoanalyst Lacan where he opposes imaginary to symbolic relations. Imaginary relations create a symbiotic world without a real outside while symbolic connections relate us to something outside ourselves, to what transcends our thinking and acting. Angels introduce in our discourse about the future a sense of transcendence. Without this opening, ethical obligations and hence the moral voice of future generations would be reduced to the projections of our imaginary self-interest.

In order to understand the mysterious call of future generations, we *postulate* the intermediary presence of transcendent messengers which we call 'angels of the future'. Kant uses the term 'postulate' to explain the 'metaphysical conditions' behind our ethical intuitions. A postulate differs from a scientific hypothesis because it can't be proven by empirical evidence. It is only sustained by philosophical reflection and human intuition. In Kant's view the ideas of freedom, immortality and God are postulates, i.e. necessary presuppositions to fully understand the modus operandi of ethics. In a similar way we consider the intermediation of 'angels of the future' as a poetic presupposition that clarifies the moral voice of future generations and incites us to limit our egocentrism. In the Christian presentations of the Annunciation the actors are summoned to become responsible for the vulnerability of a child. The future gets a face. To the extent that we commit ourselves to this wake-up call, we function as angels inviting other people to share our concern for the future.

Ethicists often speak about the rights of future generations. Yet non existing beings cannot claim rights and neither do angels. Instead of claiming rights, angels announce a new future and create hope. Hence the discourse of rights is not the primary language to understand the nature of future generations and of angels. Of course, a discourse of rights can be helpful and necessary to discuss redistributive justice among generations or fairness in the use of natural and human resources. But to fully understand the voice of future generations, we need another language too. The story of the Annunciation discloses in the first place a language of hope: do not

fear, you will become pregnant of a new future and give birth to a new human being. Angels of the future open our minds for new forms of Life.

It is important to realize the fact that we are not only responsible *for* future generations but first of all *towards* future generations. This means that future generations cannot be reduced to an object of our good intentions. They should be considered as moral subjects to be treated as beings with their own voice. This is exactly what angels do: they announce the future not as an idealized self-projection, but as the birth of a new human person. They remind us of the transcendent and intrinsic value of every human life. From this perspective, we can say that there always hides a forgotten angel in each of us reminding us of our own spiritual origin and purpose of life. At the end of our material life we will be judged in terms of how we realized our spiritual self. The late Elizabeth Kubler-Ross, who enjoyed a worldwide reputation for her research on the experience of death, came to the following conclusion: *When people look back on their lives, they ask three questions that will determine their sense of whether it was meaningful: Did I give and receive love? Did I become all I can be? Did I leave the planet a little better?*

The 'angelic' voice is first of all a personal call to commit ourselves to a better future and planet. 'Be the change you want to see in the world' said Gandhi. Don't follow the temptations of free riders and do what you do because it is part of your spiritual identity and mission of life. However, without collective action our intentions will miss a significant impact. On this collective level, we need a discourse of rights and duties. Referring to angels and inner voices is not a valid argument in collective discourse and action. But a normative discourse of rights and duties does not suffice. Our normative statements of rights and duties mostly follow the way we embrace new perspectives of the world. Therefore we need models that help us to disclose the emergence of the future. In the next section we briefly present three forms of future thinking: (1) scientific prediction models (2) utopian and dystopian blueprints and (3) spiritual methods of anticipating the future. Each of those ways of thinking opens a different perspective of the future and has its own agenda. Yet, we will mainly focus on the spiritual method of 'presencing the future', developed by Otto Scharmer, because it concretizes in a remarkable way the poetic power of 'angelic economics'.

10.3 Three Ways of Thinking the Future

Predicting and modelling the future and hence future happiness is the ambition of all positive sciences, not least of economic science. When scientists predict climate change, they use sophisticated models and scenarios that are based on a mix of inductive empirical research and mathematical models of reasoning. Scientific models underpin and correct our expectations with facts and figures and can be used as levers for future political action.

However, a scientific report gets only a public ear when it is perceived as a dramatic or an unexpected story that generates emotions of fear. Much more is needed than scientific analysis to get people motivated to change their behaviour and to accept a new and sustainable life style.

In contrast to rational science, *utopian and dystopian anticipations of the future* mobilise our imagination and emotions. Even if they include scientific facts and arguments, they convince by imagination and story-telling. A classical reference here is the *Utopia* of Thomas More, published in 1516 in Leuven. There is a lot of discussion today about the intentions of More when he wrote his *Utopia*. Usually the work is interpreted as a blueprint for an ideal society, but the main intention of the author was to criticize the unjust and excessive privileges of the English elite. Since he was unable to do this openly due to his position as Lord Chancellor of the King he did it by telling an imaginary story of happy people living on the island of nowhere: a society with collective ownership, short working hours, time for common meals and rituals, education for all children, free choice of conviction and religion etc..., We may be astonished about the predictive and visionary power of his utopia. But for sure, Thomas More himself saw it as a game of imagination. As chancellor he was not very tolerant of non- believers.

The third approach of thinking the future is *spiritual awareness*. Scientific and utopian anticipations of the future are still constructions and projections of our mind. But can we get an intuition of the future which is not an extrapolation of the past nor a blueprint of an ideal society but an intuition of the future as its emerges? Spiritual awareness means here an inner openness toward reality which goes beyond our capacities of rational and imaginary thinking. Socrates, Lao Tzu and many mystics in different religions teach us that we have to enter a zone of not-knowing and not-doing in order to disclose a higher state of consciousness which gives access to the inner meaning of things.[5] This higher sense of knowledge changes our world view as well as our self-perception. Reality then reveals itself as an infinite field of creativity and interconnectedness where the enlarged self-perception is experienced as a re-birth.

To make this spiritual approach more concrete and business oriented, we follow C. Otto Scharmer as a guide. In *Theory U. Leading from the Future as it emerges* (2007) he introduces the social technology of 'presencing' the future.

10.4 Presencing the Future

The best introduction to *Theory U* is Otto Scharmer's own story of his moment of enlightenment. Scharmer lived during his childhood in a 350 year-old farmhouse 30 miles north of Hamburg. On an ordinary day at school he was called out of the class room by the teacher making a dejected face: 'You should go home now, Otto'. He felt that there was something wrong because he could not call home. When he arrived at home after a 1 h of train ride, he discovered that the whole farming house

[5] The Socratic 'aporeia' (I know that I do not know), the 'wuwei' approach of Lao Tzu, 'the cloud of not knowing' in Christian mystic, the Buddhist 'nirwana' are classical references in spiritual literature.

was destroyed by the fire. The world he had lived in as a child and youngster was gone. Vanished. Everything he thought he was, had dissolved into nothing. But at that moment of crisis he discovered that his self was not completely destroyed.

> At that moment I realized there was a whole other dimension of myself…I felt my mind quieting and expanding in a moment of unprecedented clarity of awareness. I realized that I was not the person I had thought I was. My real self was not attached to all the material possessions smoldering inside the ruins. I suddenly knew that I, my true Self, was still alive! It was this 'I' that was the seer … With everything gone, I was lighter and free, released to encounter the other part of my self, the part that drew me into the future – into my future – into a world waiting for me, that I might bring into reality with my forward journey. (Scharmer 2007: 24)

This dramatic story illustrates very well the modus operandi of spiritual awareness of the future which contains three elements: (1) the moment of letting-go the past which may be a painful process (2) a new self-perception that coincides with the experience of reality as a new and unknown possibility and (3) the appeal to translate the open future into a work of life.

The aim of *Theory U* is to translate this personal process of enlightenment into a method for organizational change. The central questions for organizational change are similar to those of personal spiritual growth: (1) How can organizations in periods of deep change let go their past methods of problem solving instead of downloading them over and again? (2) How can organizations re-invent themselves from the perspective of the emergent future? and (3) how can they translate their intuition of the future into a concrete process of co-creation and work conditions? Scharmer presents the whole process of change in the form of a *U curve* which contains a complete social technology for the re-generation of organizations.

What intrigues most is the keyword – a neologism – 'presencing'. Scharmer defines presencing as follows: To sense, tune in, and act from one's highest future potential – the future that depends on us to bring it into being. Presencing blends the words 'presence' and 'sensing' and works through 'seeing from our deepest source'. (Sharmer 2007: 469) A less abstract description from presencing is given by the Danish sculptor and business consultant Erik Lemcke:

> After having worked with a particular sculpture for some time, there comes a certain moment when things are changing. When this moment of change comes, it is no longer me, alone, who is creating. I feel connected to something far deeper and my hands are co-creating with this power. At the same time, I feel that I am being filled with love and care as my perception is widening. I sense things in another way. It is a love for the world and for what is coming. (Sharmer 2007:170)

'Presencing' as described by Lemcke reveals three moments which again matches very well with the autobiographic story of Scharmer: (1) there is a shift from the 'I-who-creates ' to a creative '*non*-ego' consciousness; (2) The 'non-ego' consciousness does not mean that there is no *self*-perception. On the contrary, the artist perceives himself as a living expression of a higher consciousness of creativity (3) The higher state of consciousness guides and leads in a unique and direct way the creative action. Just a Lao Tzu has resumed it in one of his poems:

Less and less do you need to force things,
until finally you arrive at non-action.
When nothing is done,
nothing is left undone.
(Lao Tzu, Tao Te Ching, poem 48 – translated by Stephen Mitchell 1988).

What is clear from all this, is the fact that 'presencing' the future is different from scientific extrapolations or utopian blueprints of the future. There is no prediction of what will happen neither is there a description of an ideal society. What happens is an intuitive process that connects our mind with the non-realized potential of the future without knowing the content of that future. It is simply revealed as a new emerging expression of Life. We may call this approach spiritual because the guiding faculty of our mind here is not the ratio or the imagination. It is the faculty of the spirit that opens our mind to the meta-conceptual and intuitive awareness of Life as a transcendent and infinite Source, a promise of something new, an unexpected opportunity.

10.5 Some Final Remarks

Undeniably we need all our faculties to disclose the future: ratio, imagination and spiritual sensitivity. But today the spiritual approach which is the most foundational is also the most neglected one. Therefore we should explore the role of spirituality not only outside but also within science in order to find new interdisciplinary approaches to capture the voice of future generations.[6]

The poetic discourse of angels introduces in our thinking a symbolic and metaphysical dimension. It transforms our view of the future from a projection into a *revelation*. Angels of the future announce a radically new perspective instead of projecting the past or our own wishes as blueprints for the future. The Annunciation is a paradigmatic story and an archetypal image that inspires and keeps alive the transcendent and human character of future thinking. We are invited to think the future as the coming of a not yet born child.

Angelic economics as it is intended by Laszlo Zsolnai aims at the transformation of economics into a reflective and spiritual practice driven by a sense of frugality. *We can minimize the material throughput of our activities and do good for others – inspired by the genius of our angels.* The principle of frugality deeply embedded in his work remains also a spearhead in the research of the European SPES Institute. Responsibility for future generations is one of its main drivers. *It is our belief at the European SPES Institute that spiritually motivated actors who define success in multidimensional and holistic terms may serve the common good of nature, future generations and society (www.eurospes.org).*

[6] See Peter Pruzan's contribution in this book on spirituality and science.

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Chapter 11
The Aesthetics of Energy Resilience

Paul Shrivastava

Abstract Energy (electricity) is a central aspect of global sustainability and resilience. Production and consumption of energy has risen continuously over the past 200 years and is expected to double by 2050. Almost all of the discourse on energy production and consumption has been scientific, technological and economically based. This chapter goes beyond conventional technological and economic issues to encompass social, cultural, spatial and aesthetic elements in electric power generation, transmission and consumption. It provides examples of integrating aesthetic concepts into power plants, transmission systems and energy consumption. Benefits and ROI (return on investment) of energy aesthetics are explored. The chapter closes with suggestions for integrated aesthetic design to make energy systems more ecologically and socially sustainable.

11.1 Introduction – Resilient Sustainable Energy Systems

Energy is the life force of modern civilizations. World total primary energy supply in 2010 was 12,717 Mtoe (IEA 2012). Industry sources estimate that by 2040 as global economic output doubles, energy use is expected to grow by 30 percent (ExxonMobil 2012). EREC—the European Renewable Energy Council—expects that by 2040, the worldwide share of renewable energy could go up to 50 percent (EREC 2012).

These trends imply that the energy generation sector will undergo a massive restructuring, from centralized fossil based production systems to more decentralized renewable energy systems using many new technologies and delivery arrangements. This is a good time to reflect on how this emergent energy transition can be made more resilient, secure, and sustainable (Smil 2010).

Most of the past discourse on energy systems has involved scientific, engineering, and economic analysis. This rational techno-economic analysis has led to the creation of energy systems that are technically functional and economically productive. However, energy production and consumption is not just a techno-economic

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issue (Masinia and Menichetti 2013). It encompasses social, cultural, ecological and aesthetic elements that go far beyond scientific techno-economic considerations. Energy systems determine availability of services and infrastructure, development of regions and issues of security. Energy systems consume increasingly scarce ecological resources; they affect location of industrial facilities and social and cultural services. Investors, communities, government agencies and taxpayers are involved in financing these systems.

The production and transmission efficiency of energy systems has steadily improved over the years but has now stabilized. However, these systems are still prone to many forms of losses in generation, transmission and use of energy. Up to 30 percent of energy produced is not used due to inefficiencies, waste or pilferage. Energy generation and transmission is a source of pollution, such as ecological pollution, noise pollution and visual pollution. Ecological and noise pollution are often addressed via environmental impact assessments (EIA) (Gilpin 1995).

Visual pollution is less understood and rarely addressed. It can include soulless architecture, unattractive signage (billboards), and constructions that spoil the visual elements of locations and landscapes. This type of pollution impairs visibility or our ability to enjoy a view and includes visual clutter or overcrowding of things in small areas. At the individual level, staring at concrete walls (versus at greenery or natural beauty) influences inspiration and engagement. View and ambiance affect creativity, serve as a source of inspiration and give an overall feeling of wellbeing derived from visual surroundings (Becker and Steele 1995).

Communities react to visual pollution by passing zoning laws preventing certain types of structures, such as power plants, wind turbines and high buildings (Portella 2013).

Communities frequently oppose the establishment of energy systems particularly nuclear and wind power. Not in my backyard (NIMBY) is a common community response to the establishment of undesirable facilities. Community opposition can delay construction permits, making projects more time-consuming and expensive. Among the many community concerns are issues of visual marring of landscape and loss of property values in the surrounding areas. The cost of gaining community acceptance is rising (Devine-Wright 2010; Frohlingsdorf 2011).

While Environmental Impact Assessments have helped to introduce social and environmental concerns into energy system decision-making, aesthetic concerns still remain largely unaddressed. Energy generation and transmission projects can benefit greatly by adopting broader design-thinking frameworks that incorporate aesthetic elements (Good 2006).

Energy aesthetics is the inquiry into aesthetic value in the entire energy supply-chain. Aesthetics deal with beauty, art and taste and how we appreciate or value them. It is the study of sensory-emotional values or judgments of taste and critique of art (Zangwill 2012). Aesthetic quality is manifested in objects, performances and experiences. Aesthetics is applied in the built environment through architecture, landscaping, and in the design of products and services through the application of "design-thinking" (Ehrenfeld 2008; Kelley 2001).

At first glance aesthetics may seem irrelevant to energy systems development. But as this chapter argues, there are compelling reasons to address energy systems

aesthetics to successfully develop resilient and sustainable energy supply while positively influencing the communities that surround it. The energy supply cycle from generation to transmission to consumption offers many opportunities for aesthetic analysis.

The chapter presents an exploratory study of energy aesthetics. It begins by describing aesthetics in the context of energy supply chain—generation, transmission and consumption. It then provides examples of aesthetic design in each of these areas. It ends with exploring integrated aesthetic design and business rationale and other benefits of energy aesthetics.

11.2 Aesthetics of Energy Systems

Art and aesthetics play a very important role in shaping form-function relationships in socio-technical systems (including energy systems). The connection between form, function and performance are poorly understood, and especially lacking is our understanding of how aesthetic value is created in social, community, political and cultural realms.

Neuro-aesthetics provides some basic understanding of why beauty and aesthetics are appealing and can add value to technological systems. The human mind has evolved several basic principles of aesthetic appreciation (Zeki 2008). The "peak shift effect" is the process that exaggerates one aspect or essential feature to amplify the viewer's reaction to the whole. The "grouping or binding" principle is the ability to immediately see correlations between similar objects, which creates satisfying brain responses. The third principle, "isolating a single element," allows us to pick out significant interesting features in a crowded environment. Yet another principle is "contrast," which is a pleasing stimulus that enhances dimensional perception. "Problem solving" or metaphoric reasoning is the principle that deploying a simple brain puzzle creates joyful and tantalizing impression. "Symmetry" and "harmony" are principles used to define beauty we see in our natural environment. Humans are hardwired to appreciate beauty (Ramachandran and Hirstein 1999). Beauty underlies our most crucial personal decisions from choice of goods and homes to mates. Aesthetic value-added can be a source of community anchoring and resilience of these systems.

The aesthetic approach proposed in this chapter seeks to broaden our thinking about energy systems to more holistic systemic thinking. Examining the addition of aesthetic value into design of energy systems is essential for several reasons. First, after over 200 years of energy generation, the involved technologies have matured to a point where marginal technological improvements are getting smaller. New types of renewable energies are emerging but many of these are at early stages of development and deployment and have not achieved cost parity with traditional grid power. So it is time to look beyond technological efficiencies, to new sources of value including social, cultural and aesthetic value.

Second, as we will continue to produce more energy, there is increasing resistance to more power plants. The NIMBY phenomenon refers to individuals or communities protesting the development of undesirable facilities in their midst. Each year thousands of projects are delayed or stopped from execution by protestors. Last year NIMBY protests led to the abandonment of a gas power plant in Mississauga, Canada, that cost the tax payers 275 million (Miller 2013). The uninspiring (or outright ugly) physical structures of power generation facilities and transmission grids are an eyesore that more and more communities are objecting to. Adding aesthetic value can help reduce such objections (Good 2006).

The third reason for exploring aesthetic value lies in the belief that beauty is a value in itself. Humans have pursued beauty as a value across cultures and history, and it may even be a human instinct that served survival functions in human evolution (Dutton 2009). Even animals and birds have evolved with aesthetic senses and incorporate them in habitat (Bower birds) and mating behavior (Peacock) (Rothenberg 2011).

Fourth, aesthetic structures create collateral economic value for surrounding areas. Objects of beauty attract higher quality visitors, clients, businesses and publics. This is exemplified by arts-based gentrification or revitalization of neighborhoods and cities. Richard Florida (2008) discusses the criteria that make cities more attractive to people or affect perceived happiness in an area (he surveyed about 30,000 people with the Gallup Organization). Topping his list is aesthetics, or what he refers to as the "beauty premium." Sperling and Sander (2004) consider "physical attractiveness" a key to livability. And now we have evidence for what is being called the "Bilbao effect" – the trend of cities such as Bilbao, Dubai and Singapore, deploying landmark architecture to attract tourism and the economic development that usually accompanies it (Bobman 2013). The Bilbao Museum by Frank Gehry is now the anchor for a multibillion dollar rejuvenation of tourism and trade boom in the old port town of Bilbao, Spain.

Fifth, intelligent aesthetic design choices can help reduce costs, improve functionality, extend product usage, and make products/services more attractive to users. Apple Inc. makes "design" a central value in its products (iPods, iPads, computers, etc). Its touch screen-dominated products are easy and convenient to use, providing a joyful sensory experience. Its UI-(user interface) based designs are the opposite of the traditional "motherboard design," approaches that are commonplace in the computer industry. UI designs are changing the face of digital consumer products and leading innovative crowdsourced design approaches.

The sixth reason for engaging aesthetics in energy systems is that it evokes a holistic approach with social, political and cultural elements tied into the technological and operational ones.

Art allows designers to see the bigger picture, include contextual elements, connect the dots and recognize overall patterns (Ross 1994). Understanding and engaging the whole system makes energy systems more resilient. Resilience requires engagement and support of cultural, political and social actors.

Finally, aesthetic consumption is resource-light or frugal, with a small ecofootprint. It contributes to personal well-being and higher quality of life. Durability?

In the words of Keats, "a thing of beauty is a joy forever." In other words, people also want to keep things that are beautiful. Beauty is not as disposable as cheap, poorly designed knick-knacks. People will fight to save a giant tree, not only because of its functionality but because of its irreplaceable beauty.

In conclusion, we can say that aesthetics or beauty is an aspect of the triple bottom-line of sustainability. It is good for economics, people and the planet (Hosey 2012).

11.3 Energy Supply Chain and Aesthetic Value-Added Framework

> "When I am working on a problem, I never think about beauty, I think only of how to solve the problem. But when I am finished, if the solution is not beautiful, I know it is wrong." – R. Buckminster Fuller.

This section examines aesthetic value add opportunities in the energy supply chain–Generation, Transmission, Consumption, Conservation. A simplified energy supply chain is depicted in Fig. 11.1.

Corporations involved in energy production and transmission seek sustainable development through a number of avenues throughout the energy supply chain. In each of these avenues there is opportunity for aesthetic value-added. In addition, there are many opportunities to shape consumption behavior of energy users through use of eco-feedback and design of user environment. The aesthetic value-added framework depicted in Fig. 11.2 is a way of imagining how aesthetics can add value throughout the energy value chain and contribute to beauty, sustainability and resilience.

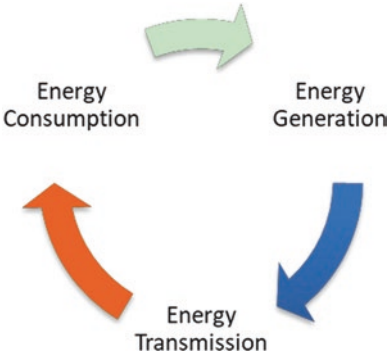

Fig. 11.1 Energy supply chain

Fig. 11.2 Aesthetics value added

11.3.1 Efficiency

Improving the efficiency of energy production systems is a central concern of energy companies. Aesthetic framework encourages holistic thinking about efficiency. Instead of focusing narrowly on specific "technological" efficiencies (boilers, generators, coolers, etc), an aesthetic view seeks efficiencies in interstitial spaces between sub-systems, on the periphery of organizational systems and in the interaction of an organization with its stakeholders. It invokes social, cultural and political efficiencies. It acknowledges that overall efficiency is also affected by shape, form and contour of equipment, systems and buildings. Hosey (2012) identifies design principles such as, a) Shape for efficiency (conservation – how we use energy in the development and maintenance of facilities/products), b) Shape for pleasure (attraction—livability, delight, positive association with the project), and c) Shape for place (connection—to enhance local identity, making a plant that seems tied to culture and bioregion of that place).

11.3.2 Standards and Best Practices

Many power companies are adopting government mandated standards and best practices such as Environmental Management Systems (ISO 14000), LEED, Global Reporting Initiative and developing strategic plans for sustainable development. Aesthetic value-add opportunity lies in creatively un-routinizing these normative practices. That involves not establishing standards and procedures as a matter of routine, instead of debating, pruning, expanding and customizing the norms to make both economic sense and aesthetic sense. By not having predetermined standardized rules and policies where they can be avoided, it can open up spaces for free

flowing creative thought process, which can result in emergent innovations. Procedurally, this un-routinization can involve collaborating with stakeholders, engaging community members and even vocal opponents into conversations. Closely linked to standards are "best practices," which can be shared within the industry and borrowed from more aesthetically inclined relevant fields.

11.3.3 Empowering Change

Aesthetics can evoke change initiatives through employees. Company employees are the individual sensors of aesthetic experience. They see day-in and day-out the consequences of top-down organizational choices. Aesthetics-inspired change requires unleashing the power of employees to engage in meaningful and sustainable practices, unshackling employees from traditional ways of viewing and doing things, to making sustainability every employee's job (Taylor 2012).

11.3.4 Energy Portfolio Balance

"Balance" is an aesthetic concept. It means seeing a diversity of ways of accomplishing goals and making responsive tradeoffs and accommodating multiple methods in operations. In the energy context, energy producing companies are well served to think about a portfolio of energy technologies they can use to meet their production targets. Each major production technology (thermal, oil and natural gas, hydroelectric, solar, wind, geothermal) has its own risk-return characteristics. Building a well-balanced portfolio of energies can make the energy system more robust to environmental changes. It can be designed to progressively reduce overall ecological footprint.

11.3.5 Aesthetic Ethic

Energy companies are developing codes of ethical behavior to guide employees and operations. In this arena, an aesthetic ethic seeks to not only right economic behavior towards stakeholders but also doing right by the environment/nature by not defiling, destroying or denigrating it. Aesthetics inspired by nature evokes conservationist attitudes (Shrivastava et al. 2013). Aesthetic value of frugality includes moderating or eliminating consumption and an ethos of recovery, replenishment and restitution of nature. Companies such as The Body Shop, invoke nature aesthetic in product design, manufacturing and distribution.

11.3.6 Holistic View

Aesthetics takes a holistic view of systems instead of a segmented view. It sees energy systems holistically influencing health, safety, security and general well-being of the whole community. This view can create value added in the form of employee and consumer health, community safety and national security.

11.3.7 Aesthetics of Collaboration – Teaming, Partnering, Coalitions, Federations

For building resilience the aesthetic framework encourages engagement and collaboration within organizations (team work), among organizations (partnering), with stakeholders (coalitions) and across sectors. Resilience comes from building interdependencies, surveillance and redundancies.

11.3.8 Respectful & Responsive Energy System

Respecting the integrity of nature and others is a key aesthetic principle. Listening to outsiders, responding to community needs and respecting limits of nature can make energy systems more sustainable. Aesthetic value is added when design of energy systems is integrated with the natural ecology of place.

11.3.9 Modes of Aestheticization

The arts offer many modalities for beautifying energy-related buildings and infrastructures. Painting of structures is perhaps the easiest and often applied mode of beautification. It can be applied to virtually every existing structure. In buildings, it is part of periodic maintenance treatment offering opportunity to change appearances.

Artfully designed lighting can beautify buildings and infrastructure constructions. Multimedia projections on buildings are becoming popular in many cities. Some spaces are amenable to soundscapes and musical, theatrical or dance performances that enhance the aesthetic experience of visitors.

Architectural and landscape design of spaces and equipment with specific intent of beautification is increasingly being used to aestheticize buildings and land. Experimenting with three-dimensional structures such as murals and sculpture can also add to the visual landscape of otherwise sterile built environments. Greening or planting trees and plants can evoke an organic aesthetic.

11.4 Method: Examples of Aesthetic Energy Systems

Since this is an exploratory study we felt it is important to identify examples of the use of aesthetics in design of all parts of the energy supply chain – power generation, transmission and consumption. Through search of art, design, architecture and energy systems literatures and databases, we identified several examples of each. The aesthetics of energy systems are exemplified in this section in the form of power plant buildings, transmission structures art and aesthetic consumer devices.

(a) **Power Generation level – Spittelau – Vienna** (https://www.wien.info/en/locations/spittelau-waste-incineration-plant)

The Spittelau waste incineration plant has a façade that was redesigned and given its present colorful irregular structures by eco-architect Friedensreich Hundertwasser following a major fire in 1989. The previously sober functional structure was transformed into a unique work of art, which is not only a successful example of a harmonious marriage of technology, ecology and art, but also makes a major contribution to the reduction of "visual pollution" of the urban environment. It produces total Energy of 702,000 MWh/year and useful energy of 528,200 MWh/year. The 850 °C flue gas arising from waste incineration process heats the boiler generating a total of 90 tons of saturated steam per hour. For power generation, the steam is reduced to 4.5 bar in a back pressure turbine. It is then transferred to the returning water of the district heating network by means of condensation in the heat exchanger bank.

The incombustible components (slag) are quenched in water. From the cooled slag, ferrous scrap is removed by overhead electromagnets. The extraction system for fresh air required for incineration also minimizes odor and dust emissions into ambient air. The well-tested computerized firing control system ensures optimum incineration and maximum slag and flue gas burnout.

Each year the plant recovers waste energy content of more than 5 MW of power for internal consumption and infeed to the public grid as well as some 60 MW of district heating energy—the space heating equivalent of approximately 15,000 80 m2 dwellings.

(b) **Amagerforbrænding Waste-to-Energy plant** (www.designbuild-network.com/projects/waste-to-energy)

An innovative model of waste-to-energy production will be complete in 2016, near downtown Copenhagen. The largest facility of its kind in Denmark will cost 500 million euros. Rather than hiding drab and ugly industrial processes, the plant hopes to re-connect observers to issues behind waste management. The Danish architectural firm BIG will convert the plant into an artificial landscape, drawing the people of Copenhagen in. The public roof of the new facility will be a 31,000 square meter park and will include a snow slope for skiers of all levels. Thus, it will serve multiple purposes by creating a public space and making the visitors and local com-

munity an active part of the plant. In the long term, it can become a landmark and create sense of pride amongst local people.

A Berlin-based artist group, realities: united, "have designed an elegant exhaust system for the plant. It transforms the smoke emitted into a symbol of the path our waste follows into the atmosphere. Instead of a steady stream of exhaust, the plant emits one giant smoke ring for each quarter ton of CO2 it produces. The rings are 25 m in diameter and 5 meters high. As they slowly rise and cool, the water within the gas clouds condenses to revealing each ring shortly after it floats away from the plant." The smoke clouds reinstate an archaic communication method to report a simple fact – exactly 250 kg of carbon dioxide have just been released into the atmosphere, approximately 2.4 million times per year. This solemn procession of smoke rings gives the abstract emissions debate shape and scale that people can see and count. (http://vimeo.com/40229132 or http://www.youtube.com/watch?v=_GL3xAaIcvI).

Other projects have proposed vegetational "masks" for conventional powerplant buildings to improve their appearance (http://www.cero9.com/amidmagazine/carnal- naps/specieslaboratory/).

(c) **Transmission Grid Level – The Source, Amneville-Montois Line** (http://www.electric-art.eu/pages/oeuvre_eng.html)

The Source is a 1.5-mile long art installation of painted transmission system including towers, transmission lines and electrical equipment. Elena Paroucheva, a Bulgarian artist, conceived and implemented this mega art work in the public utility RTE transmission lines in Amneville, France. A power line was built in the 1950s and a spa/recreation site was established in 1970, surrounding the power line. RTE and the City of Amneville's collaborated to visually integrate the spa and transmission lines with the support of surrounding local authorities.

The challenge was to "dress-up" the four towers at the center so as to create a visual synergy with surrounding infrastructures. Based on an international competition, the winning entry was "The Spring" by Elena Paroucheva. Her inspirations were the industrial heritage of steel and power, the cradle of life in the Spa spring waters, and the local touch of the surrounding community. She created a unique sculpture composed of the high-voltage lines and towers, transforming them with paint and light into enchanting creatures dressed in light. It consists of four towers between 27 and 33 meters tall, 3 km of steel cable, 525 square meters of synthetic fabric, 576 stainless steel tubes and 384 holdfasts.

The cost of creating the artwork was about € 500,000. Of this € 290,000 was for installation of guy ropes, € 90,000 for lighting, € 50,000 for research, € 30,000 for tower consolidation, € 25,000 for painting, and € 15,000 for hooks and ground cables. The sculpture needs little maintenance in the form of general control of area at a cost of € 2000. No repairs have been needed since 2004, but in the future some repainting may need to be done.

In 1999, Elena Paroucheva proposed her concept for pylons-sculptures "high voltage sculptures" as "Electric art". The American architects Choi et Chine presented the idea of towers and sculptures in their project "Land of Giants, l'Islande Electric Co" in 2008. These models, sculptures and installations for multi-support

pylons (electricity pylons, wind masts and telecom antenna masts) integrate energy networks with community and nature.

Sculptures based on lattice construction offer new forms for pylons, including humanoids, beautiful ladies, birds, animals and insects but also flowers and trees, symbolizing different countries and the regions. These new pylon designs are an innovative solution to improve the visual appeal of power lines, wind farms and mobile phone masts.

(d) **Renewable Energy Plant as Public Art – The Land Art Generation Initiative** (http://landartgenerator.org/index.html) is a design ideas competition that seeks to create renewable energy plants in the form of public art. The design brief for the 2012 competition was the Fresh Kills landfill site in Staten Island, NY. At 2200 acres, Freshkills Park is almost three times the size of Central Park and will be the largest park developed in New York City in over 100 years. The transformation of the world's largest landfill into a productive and beautiful cultural space will make the park a symbol of renewal and an expression of how our society can restore balance to landscapes. The competition received over 250 entries from around the world. Winning entries exemplified below designed renewable power plants in the form of glass cubes, earth mounds and floating flags,

LAGI offers site-specific public artwork that, in addition to their conceptual beauty, also harness energy cleanly from nature and convert it to electricity for the utility grid. The winner of first prize is "Scene-Sensor," which is situated at the intersection of wind flows and opposing landforms. It acts as a channel screen, harnessing the flows of wind through the tidal artery using Piezoelectric Generators (thin film and embedded wire to generate annual capacity of 5500 MWh of power). Its vantage points offer crosswise pedestrian flows through the park. They combine as a mirror-window reflecting the scene of Freshkills' fluctuating landscape. Second prize was Fresh Hills, which uses WindTamer technology, Carbon Dioxide Scrubber, and SmartWrap to produce 238 MWh power annually. Third prize winner was PIVOT, which produces 1200 MWh power annually by combining the fluctuating nature of its two key conditions—the gradual sinking of its landfill and rising of its surrounding sea level. PIVOT combines two intertwining operations: a floating "terra nova" constructed at the moving line between these conditions that frame it while replacing lost terrain; and a gathering of the human and wind energies flowing along "the Kill/Confluence."

In the renewable energy space there is much experimentation beyond the above LAGI approach. Solar Plant—Powerseed in Pasadena, CA, developed by UeBERSEE, is a botanically-inspired art installation involving flower-like stalks of solar powered lights sprouting up throughout different areas of the site. It was the finalist in the 2007 Index Award and the Metropolis Magazine Next Generation Awards. (http://inhabitat.com/powerseed-sustainable-solar-plant-art-installation/) (http://uebersee.us/projects/powerplants/).

(e) **Energy Consumption/Conservation Aesthetic**

Changing consumption behavior is another area with many opportunities for aestheticization. Lunar Resonant StreetLight by City Twilights is a project that won the top honor from Metropolis Magazine's Next Generation contest in 2007. It involves using moonlight reflectors to concentrate sufficient light to light-up city streets and public spaces. The project addresses the energy wasted by unnecessary outdoor lighting and the light pollution this creates. It also reveals the very pristine and spectacular night skies often missed by urban dwellers. Lunar-resonant streetlights are also about rekindling a connection to nature in dense urban environments and reintroducing a sense of wonder for the natural world (Piloton 2009).

(f) **Consumption Eco-feedback**

A variety of tools and equipment are emerging that provide real-time feedback to users about the energy and resource use aimed at modifying consumption behavior and encouraging conservation. The hybrid electric car Toyota Prius uses a dashboard panel to show whether the source of power is the electric battery or fossil fuel. The Power Aware Cord gives an ambient feedback display of light when it is using energy. Mobile phone apps for ecofeedback such as, eMeter, EcoPath, GreenSweeper, UbiGreen and Power Agent, are emerging to make eco feedback easy and accessible in routinely used devices, making eco data and behavioral reminders ubiquitous. (www.Ecofeedback.ca)

11.5 Findings & Implications: Integrated Aesthetic Design ROI

The above examples offer glimpses of the potential of energy aesthetics. For this potential to be fully realized we need to better understand their benefits and return on investment (ROI). In our information surplus economy "style" and "substance" tend to be mutually replaceable. Style defined by looks and feel regulates human attention. Style can overshadow substance of products and services and is becoming the center of the information economy. By capturing attention, style features of buildings and products capture people's time and economic decision choices (Lanham 2006). That is the reason companies invest millions into creating iconic styles through their brands. To explore this economic aspect and the business case in favor of energy aesthetics, we examined a set of 65 high performing federal green buildings. (http://femp.buildinggreen.com/mtxview.cfm?CFID=14169248&CFTOKEN=58892338).

While green and sustainable design is different from aesthetic design, some of the tools developed in the former are applicable to aesthetic design. Integrated design methodology originally emerged over the past two decades as a tool for

holistic sustainable or green design. It can be stretched to include aesthetic design. Green integrated-design buildings have both (1) lower first cost of building, and (2) lower operating costs (annual costs for energy, water, maintenance/repair, reconfiguring space and other operating expenses), and (3) lower total cost of ownership. Many green designs emphasize technology and lack aesthetics and can be rather prosaic in shape and form. So we see opportunities for extending green design to include aesthetic parameters.

- The first cost of an integrated design building can be made lower or equal to conventional buildings through innovative design features, trading off increase in cost of one subsystem against lower cost of another, multipurposing of space and their shapes and use of visually appealing surfaces and equipment. Some sustainable design features have higher first costs but shorter payback periods for the incremental investment, lowering the total lifecycle cost to below the cost of more traditional buildings. The following are some aesthetic integrated design and construction strategies that can help reduce first costs (EERE 2013).
- Site and orientation optimization. Site, locate and orient, buildings to optimize views from and of installation, solar radiation, day and night lighting, to leverage heating in winter, cooling in summer, and using shade for vegetation. Fully exploiting natural heating and cooling options invariably reduces first costs of HVAC systems. Permaculture design principles that take a holistic approach to design of buildings can be instructive in designing buildings that are friendly to essential microbes, urban food needs, catching and storing water and energy, local weather/climate, the use indigenous natural materials and which use and value diversity (Holmgren 2002).
- Re-use/renovate/restore/re-purpose older buildings with their original aesthetic (industrial or period, etc.) and use recycled materials and furnishings to minimize interventions, save virgin materials and reduce the energy required to produce new materials. Re-using buildings may also restore historical and culturally significant memories into the community, making it more acceptable by zoning authorities and reducing time for site planning, permitting, construction, etc., all of which can save costs.
- Integrated assessment of space needs to reduce project size. By thinking about space efficiency in aesthetic terms, it is possible to recombine spaces creatively, make multipurpose spaces, reconfigure activities to be space efficient and switch indoor and outdoor spaces, generally reducing the total first cost of the building, although the cost per unit area may be higher. A key aesthetic insight is that space is not just physical area, but rather the holistic "sense of place" that needs to be designed. Sense of space is a vector of physical area interacting media (audio, video), performances, activities, signage, art, and other meaning creating mechanisms. This broader view allows designers to expand the design palette of buildings.
- Retain original aesthetics of spaces and eliminate unnecessary finishes and features. For example in repurposing industrial lofts, designers have left the original

"industrial aesthetic," eliminating false ceilings and exposing pipes and ducts infrastructure. Sometimes adding surprising ornamentation in one feature can help eliminate other more costly ones. Eliminating dropped ceilings might allow deeper daylight penetration, increase volume and feeling of spaciousness, reduce floor-to-floor height, and reduce overall building dimensions.

- Avoid overdesign. Aesthetic values of simplicity and harmony can be combined with optimal value engineering and advanced framing techniques, which can reduce material use without adversely affecting structural performance. Often less is more, and in this case, working with a limited set of resources can allow for creative thinking and result in beautiful structures.
- Avoiding construction waste. Waste and clean up can constitute 5 percent of the first cost of building. Designing construction processes and equipment, and choice of materials can help to minimize construction debris and waste. For example, using standard-sizes or modular materials can avoid cutting pieces, and reduces labor costs for cutting materials and disposing of waste.
- Eliminating unnecessary features (e.g., expensive finishes) can allow for addition of some more sustainable features that not only meet environmental goals but also reduce operating costs.
- Beyond economic returns integrated aesthetic design benefits include:
- Aesthetic value can be added with small incremental investment compared to overall cost of project. Currently in many countries, laws require 1 or 2 percent of the project cost be devoted to art. The art is often bolted on after the building is constructed. This investment could go into aesthetic integrated design for maximal advantage.
- An aesthetic approach allows a more complete understanding of consumer and stakeholders' needs and deeper stakeholder engagement that can lead to support and resilience over the long term.
- As a public spectacle, it invites public engagement and viewership thereby mitigating risks of vandalism. People tend to take better care of nice places, and litter begets more litter (Kahneman 2011).
- Aesthetics cultivates community support and resilience.
- It can boost marketing, branding, image and reputation of involved companies, (Khaslavsky and Shedroff 1999).
- Aesthetic values can help drive sustainable business practices.
- Aesthetic features serve as disruptive innovations, permitting alternative uses and roles for energy systems.
- Beautiful structures can be a source of pride and commitment for employees.
- Beautiful workspaces boost employee productivity. Aesthetic choices de-clutter spaces, allow for greater access to daylight or outdoors, access to music, and appealing views and visuals. All these can contribute to improving individual

focus and engagement, facilitation, organization, limit distractions, and increase concentration.

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Chapter 12
On the Experience of Beauty in Nature, in Mathematics and Science, and in Spirituality

Peter Pruzan

Abstract Why do we experience certain natural phenomena as 'beautiful'? Although such experiences rely on our senses, the experience of 'beauty' is not limited to our perception of phenomena in the external world. We are also able to experience 'beauty' abstractly, i.e. with only minimal sensory input. The essay therefore also reflects on beauty encountered not just in nature, but also in mathematics and natural science. Finally, reflection is provided on the beauty that is experienced during spiritual experiences – where there is no perception, no thought and yet conscious awareness per se. So the essay unfolds with a series of reflections on the origin of our experience of beauty as being the senses, the mind, and a source that transcends the senses and the mind.

12.1 Prelude

A question has popped up in my mind, from time to time and for as long as I can remember: why do we experience certain natural phenomena, e.g. sunsets, snow-clad mountains, a waterfall, roses, the taste of freshly picked strawberries and the smell of lilacs in bloom, as 'beautiful'. Although that question is also relevant regarding those artefacts and activities we ordinarily refer to as art and artistic performances, in the following the emphasis will primarily be on why we experience beauty in nature.

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However, the experience of 'beauty' is not confined to perception, i.e. to sensory experience of phenomena in the external world. Human beings are also able to experience 'beauty' abstractly, i.e. with only minimal sensory input. The essay will therefore also reflect on beauty experienced in mathematics and natural science.

Finally, reflection will also be provided on the beauty that is experienced during spiritual experiences that transcend both the senses and the mind. These are experiences where there is no perception, no thought and yet conscious awareness per se.

So the essay develops in a progression from reflection on why we have sensory experiences in nature that we consider to be 'beautiful', to why mathematicians and scientists experience beauty in their investigations, to why some people experience beauty in situations where there is neither sensory perception nor conscious awareness. In other words, I provide reflections on the origin of our experience of beauty as being the senses, the mind, and a source that transcends the senses and the mind.

12.2 Beauty and Nature

Earlier, when thinking specifically about sunlight and water, I tended to provide a simple answer to my query about why we experience beauty in nature; since water and sunlight were prerequisites for the development of human life, somehow evolution has led to our developing aesthetic sensibilities that appreciate the sensory experience of such phenomena. This appeared to be a plausible, but perhaps rather simplified explanation. However, does it also apply to audio experiences in nature – just now, while am beginning to write this essay, I am on a small farm on an island in the south of Denmark and am listening to a 'beautiful concert' performed by blackbirds (sans director)? And what about phenomena that may be considered as beautiful but that are also threatening to human life such as volcanoes and wild animals and tornadoes?

Attempts to define 'beauty', just as attempts to define words such as 'love' and 'humor' that have a more 'qualitative' and subjective rather than a 'quantitative' or objective, measurable quality, tend to be counter-productive and to unnecessarily delimit our ability to communicate what we really mean; trying to define what makes a joke funny will most certainly not lead to laughter. Nevertheless, some brief reflection on 'beauty' will provide a fruitful starting point for reflections on why we experience beauty in nature.

An oft-cited commentary on beauty that underlines its 'personal' relativistic nature is provided by Voltaire (1694–1778): "Ask a toad what beauty is … He will answer you that it is his toad wife with two great round eyes issuing from her little head, a wide, flat mouth, a yellow belly, a brown back. … Interrogate the devil; he will tell you that beauty is a pair of horns, four claws and a tail. Consult, lastly, the philosophers, they will answer you with gibberish…" (Voltaire 1924).

What is notable is that toads, devils, philosophers and the rest of us appear to be predisposed to *have and evaluate* (e.g. as being beautiful or ugly) sensory experience,

not just to receive and register inputs, for example as a camera captures a photographic image. This observation opens Pandora's box with respect to the so-called 'hard problem of consciousness', the problem of explaining how and why we have phenomenal experiences.[1] This is far too comprehensive a topic to treat here. Instead I refer to (Kelly et al. 2007), (Hoffman 2008) and (Pruzan 2015) that provide perspectives on conscious awareness that challenge the implicit assumption underlying neuroscience: It is not brain activity that creates conscious experience; it is consciousness that creates brain activity – and physical reality as we experience it.

Clearly the sensory apparatus employed by living creatures determines what can be sensed, and therefore plays a most significant role in determining our concepts and perceptual experiences of beauty. It should also be clear that our perceptual experiences are influenced by our upbringing, knowledge, and expectations. An infant looking at a book would only see marks and lines where we see letters, words and sentences. Furthermore, since humans do not have direct perceptual contact with the physical world, different observers may not see the same thing even though they have good eyesight and are looking at the same object – be it a painting of the Himalayan Mountains or the mountains themselves.

This will also be true even if we do not rely directly on our own vision but employ technical apparatus that extend our visual capabilities. For example, consider for a moment what the objects of the physical universe would look like if we had X-ray eyes – that is, if instead of being able to see in the frequency range that we do as humans ($4–8 \times 10^{14}$ Hz), we would see in the frequency range corresponding to X-rays ($3 \times 10^{16}–3 \times 10^{19}$ Hz). Clearly our aesthetics would be totally changed – for example, our concept of a 'handsome' person would not be based on the person's exterior, but on how 'good looking' the person's skeleton appears to us. In fact, all our visually-based data as to the physical universe would be different. We would not be able to 'see' many things we now see, and we would be able to 'see' many things that we cannot see now with our human eyesight. And therefore our concepts of beauty would be different from now, no matter who we are or what our cultural background may be[2] (Pruzan 2016; 21–22).

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[1] Chalmers (1997, p. 9, 10, 18) raises fundamental questions as to how we can understand the emergence and existence of consciousness and whether a physical system, no matter how complex it may be, can give rise to experience. "Consciousness poses the most baffling problems in the science of the mind. There is nothing that we know more intimately than conscious experience, but there is nothing that is harder to explain. … The really hard problem of consciousness is the problem of *experience*. When we think and perceive, there is a whir of information-processing, but there is also a subjective aspect. … This subjective aspect is experience. … For any physical process we specify there will be an unanswered question: Why should this process give rise to experience? … The emergence of experience goes beyond what can be derived from physical theory."

[2] Extending these considerations of beauty in nature to the matter of the so-called laws of nature, I note as well that it is reasonable to assume that the same scientific laws would exist as now, at least potentially, since we have come to accept that scientific laws have universal legitimacy, independent of how they are arrived at. I write "potentially" to indicate that they might not be discovered/developed in a world where vision was limited to the X-ray range, and that the formulation of such laws would be transformed to fit a world perceived by people with such X-ray vision. In addition,

With this brief focus on the pre-conditions for experiencing beauty, let us now also consider the role played by the pre-history of sentient beings.

12.2.1 Evolution and Beauty in Nature

As an introduction here to a Darwinian perspective on why we experience beauty in nature, consider the observation by the renowned physicists (Hawking and Mlodinow 2010; 91): "It's probably no accident that the wavelengths we are able to see with the naked eye are those in which the sun radiates most strongly; it's likely that our eyes evolved with the ability to detect electromagnetic radiation in that range precisely because that is the range of radiation most available to them. If we ever run into beings from other planets, they will probably have the ability to 'see' radiation at whatever wavelengths their own sun emits most strongly". It once again follows that such beings would have had access to different observations than we do and would most likely have developed different senses of aesthetics than we have been able to!

In *The Art Instinct: Beauty, Pleasure and Human Evolution,* Denis Dutton (2009) presents a fascinating analysis of the relationship between our aesthetics and evolution – and provides a tentative, and partial, answer to the query that introduced this essay: why do humans experience beauty in nature? Although he mainly focuses on the perception of beauty in visual and aural art objects and performances, in the following I present several of Dutton's reflections as also being applicable to an understanding of why humans experience beauty in nature.

A study of our prehistory throws light on our understanding of why we experience natural and artistic beauty – of why works of art produced by humans and as well as those 'produced' by nature, resonate with our deepest longings and physical needs as they have evolved over the millennia. Dutton examines our aesthetic tastes, with focus on those that appear to be universal, and provides explanations as to their origin based on evolution. He refers to this as Darwinian aesthetics; the evolution of a universal/cross-cultural appreciation of beauty in art and in nature in terms of evolved adaptations.[3]

The aesthetic, like the erotic and language, emerged spontaneously as a source of pleasure independent of culture, climate and geography and had clear survival value. (*Ibid*; 5, 100). A result has been the evolution of instinctive capacities for experiencing beauty. Darwinian aesthetics thus provides an expansive perspective on beauty in the

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they might discover other laws that we have not yet been able to uncover, since they would have access to different data/facts than we do. It is also most likely that just as with our aesthetics, the history of science, and of the world, would be immensely different than the one we have developed/created.

[3] Dutton extends this evolutionary development of cross-cultural appreciation to domains other than aesthetics: "Human beings experience an indefinitely long list of direct non-artistic pleasures, experiences enjoyed for their own sake. Any such pleasures may, like those notoriously associated with sex, or sweet and fatty foods, have ancient evolved causes that we are unaware of in immediate experience." (*Ibid*; 52).

arts and in nature: "… an enlarged or broadened way of thinking about the arts is extended by Darwinian evolution from the realm of culture into the realm of human nature itself; the vast realm of cultural constructions is created by a mind whose underlying interests, preferences, and capacities are products of human prehistory. Art may seem largely cultural, but the art instinct that conditions it is not."[4] (*Ibid*; 206).

Before we leave a focus on sensory-based experiences of beauty in nature and their relationship to Darwinian evolution and proceed to a focus on the relationship between beauty and non-sensory cognition (exemplified with mathematics), it is appropriate to dwell for a moment on those experiences of and in nature that give rise to the related emotion of awe. As we shall see in the final section of this essay, such overwhelming feelings of reverence and humility characterize not only certain human sensory perceptions but also experiences that transcend our senses and our mind.

According to Dacher Keltner (2009), who focuses on the concept "a meaningful life" from an evolutionist perspective, "Awe is … an emotion of expanded thought and greatness of mind that is produced by literature, poetry, painting, viewing landscapes, and a variety of everyday perceptual experiences. Awe is triggered by experiences with that which is beyond our control and understanding … The spine tingling, jaw-dropping experiences of awe involve vastness and accommodation. … our experiences in nature – when viewing mountains, vistas, storms, redwoods, oceans, tornadoes, earthquakes … are all founded on the sense of vastness and transcendence of our understanding of the world … It is about feeling reverential towards participating in some expansive process that unites us all and that ennobles our life's endeavors." (*Ibid*; 254–258).

In an often cited reflection, Immanuel Kant (1788; Conclusion), relates the experience of awe when experiencing beauty in the external world of nature to the internal world's sense of ethical obligation; "Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: the starry heavens above and the moral law within. I have not to search for them and conjecture them as though they were veiled in darkness or were in the transcendent region beyond my horizon; I see them before me and connect them directly with the consciousness of my existence."

Kant's reflection paves the way for observations on non-sensory beauty.

12.3 Beauty, Mathematics and Science

There is a well-known *bon mot*: 'beauty is in the eyes of the beholder'. In this section, I will modify the statement to: 'beauty is in the *mind* of the beholder'.

[4] Not only can beauty be reflected on from an evolutionary perspective, the same is true for its antithesis: ugliness. For example, the avoidance of sources of nourishment characterized by what we experience as ugly, repugnant odors that are a result of decay can be understood as having led to increased probabilities of survival and reproduction and to being encoded into the human genome.

The essay commenced with a query as to why we experience beauty in nature as well as a motivation for why I posed that question. In the same manner, the following offers a brief insight into the motivation underlying my reflections on why mathematicians and scientists experience beauty in their work. Earlier in my professional and academic careers I developed a theoretical and practical competence with respect to mathematical optimization techniques.

Later on, my studies of the philosophy of science sharpened my interest in how something as non-physical and abstract as mathematics enables scientists to discover, generate, test and share reliable knowledge about a far more complex physical reality (Pruzan 2016; Chap. 2).

According to the British mathematician, philosopher and logician, Bertrand Russell, who received the Nobel Prize in literature (!) in 1950: "Mathematics, rightly viewed, possesses not only truth, but supreme beauty – a beauty cold and austere, like that of sculpture, without appeal to any part of our weaker nature, without the gorgeous trappings of painting or music, yet sublimely pure, and capable of a stern perfection such as only the greatest art can show. The true spirit of delight, the exaltation, the sense of being more than man, which is the touchstone of the highest excellence, is to be found in mathematics as surely as in poetry…. mathematics endeavours to present whatever is most general in its purity, without any irrelevant trappings." (Russell 1919; 60).

There are two ways that mathematicians as well as empirically based scientists, in particular physicists, who rely heavily on mathematics, tend to refer to 'beauty' in mathematics: (1) when mathematical proofs are considered to be elegant, and (2) when theories formulated in the language of mathematics provide reliable representations of physical reality.

12.3.1 Beauty in Mathematical Proofs

Perhaps the most common characterizations of beauty in mathematics refer not to the field of mathematics as such, as in Bertrand Russell's exalted praise, but more specifically to mathematical proofs that are described as 'elegant'. Clearly, such a characterization does not refer to their visual beauty, i.e. how the proofs (the symbols employed and their relative positions in formulas) look as works of art, but to characteristics that appeal to a mathematician's 'inner' sense of beauty. For example an appreciation of proofs that live up to the criterion of 'Ockham's razor'[5] (whereby, other things being equal, simpler explanations are preferred to more complex ones). According to this criterion, proofs that are succinct and draw upon a minimum of assumptions, axioms and previous results are more elegant/beautiful than proofs that are longer and more complex than is necessary and that therefore are referred to by mathematicians as clumsy or ugly. Similarly, proofs that have been arrived at

[5] Called after William of Ockham/Occam, circa 1285–1347.

in unexpected ways or that can provide insights that permit generalization to other contexts are considered by mathematicians to be beautiful.

Since such evaluations of beauty are subjective, it is tempting for such highly rational humans as mathematicians and scientists to consider the characterization of mathematical proofs as beautiful or ugly as interesting but not as something that can be analyzed scientifically.

However, this is precisely what (Zeki et al. 2014) do in their empirical investigation of "The experience of mathematical beauty and its neural correlates". Their analyses indicate that mathematicians react to 'beautiful' and 'ugly' proofs in the same way that they react to visual and auditory (musical) stimuli. Using functional magnetic resonance imaging, they investigated the reactions of a group of mathematicians who viewed mathematical formulae which they previously had rated as beautiful, indifferent or ugly, and demonstrate that "the experience of beauty derived from such a highly intellectual and abstract source as mathematics correlates with activity in the same part of the emotional brain as that derived from more sensory, perceptually based, sources".[6] So it appears that the neurological response to aesthetic stimuli is located in the same portions of the brain no matter whether the stimuli are a result of sensory or non-sensory cognitive activity.

According to Professor Zeiki (University College London 2014), "To many of us, mathematical formulae appear dry and inaccessible but to a mathematician an equation can embody the quintessence of beauty. The beauty of a formula may result from simplicity, symmetry, elegance or the expression of an immutable truth. For Plato, the abstract quality of mathematics expressed the ultimate pinnacle of beauty."

Having reflected on the relationship between experiences of beauty and deductive reasoning, the following are a series of reflections on how beauty is also experienced by mathematicians and scientists when they observe a correspondence between mathematical theories and physical reality, i.e. when empirical evidence indicates that theories 'work'.

12.3.2 Beauty When Mathematical Theories Describe Physical Reality

According to the Hungarian-American physicist and mathematician, Nobel laureate in physics in 1963, Eugene Wigner (1902–1992): "…the enormous usefulness of mathematics in the natural sciences is something bordering on the mysterious and there is no rational explanation for it. … The miracle of the appropriateness of the language of mathematics for the formulation of the laws of physics is a wonderful gift which we neither understand nor deserve. We should be grateful for it and hope

[6] "Results showed that the experience of mathematical beauty correlates parametrically with activity in the same part of the emotional brain, namely field A1 of the medial orbito-frontal cortex (mOFC), as the experience of beauty derived from other sources." (*Ibid*; 1).

that it will remain valid in future research and that it will extend, for better or for worse, to our pleasure, even though perhaps also to our bafflement, to wide branches of learning." (Wigner 1960; 2, 14).

Let us consider this "miracle of the appropriateness of the language of mathematics" that Wigner refers to before we proceed to consider how it can "extend to our pleasure" – via its beauty. In (Pruzan 2016; 70–75) and (Pruzan 2010) I have reflected on whether mathematics, like ordinary language, is an artefact, a creation of human endeavour, or whether it is something inherent in physical reality. These are ontological and epistemological questions of great significance for what scientists and the rest of us are able to say about nature.

If we consider mathematics as a language created by humans rather than immanent in nature, (i.e. isomorphic with structures in nature) then since it is not possible to have a one-to-one direct translation between languages that have different syntaxes, say from Sanskrit to English, it may not be possible to 'translate' directly, from observable physical reality, to mathematics. If this is the case, it may be optimistic and unrealistic to assume, as most scientists implicitly do, that the language of mathematics is sufficient for developing truthful/reliable/accurate representations of nature's elements, processes and relationships.

If, on the other hand, mathematics is inherent in nature, i.e. if all of physical reality has a mathematical structure even though the objects of such a mathematical structure do not have physical properties such as mass or location, then we can feel more secure in assuming that mathematics is the language, so to speak, *of* physical reality, observable or not. I note that this ontological position poses significant metaphysical questions. For example, whether the *elements* of mathematics have an existence of their own; whether they are not only useful in describing reality, but in fact are part of the reality they describe?[7]

Another such metaphysical question that follows is whether there was an 'Intelligence' that embodied mathematics in nature? If so, did this 'Intelligence' have a plan? Referring here to the earlier reflections on the relationship between experiences of beauty in nature and Darwinian evolution – is it a predetermined part of evolution that the physical world should be amenable to human investigation such that humans should discover mathematics so as to be able to use it to crack the 'cosmic code'? (Pruzan 2016; section 2.8).

In a lecture in 1939, the theoretical physicist, Paul Dirac (who shared the Nobel Prize in physics in 1933 with Erwin Schrödinger), presented reflections on Einstein's theory of relativity and provided a concrete example of the beauty that Russell refers to in the citation provided earlier: "What makes the theory of relativity so acceptable to physicists in spite of its going against the principle of simplicity is its

[7] The renowned mathematical physicist Roger Penrose provides the fascinating perspective that, even though they lack spatiotemporal properties, mathematical objects have ontological existence and that they are in essence 'beautiful': "… my sympathies lie strongly with the Platonistic view that mathematical truth is absolute, external and eternal, and not based on man-made criteria; and that mathematical objects have a timeless existence of their own, not dependent on human society or on particular physical objects." (Penrose 1989; 151).

great mathematical beauty. This is a quality which cannot be defined, any more than beauty in art can be defined, but which people who study mathematics usually have no difficulty in appreciating. The theory of relativity introduced mathematical beauty to an unprecedented extent into the description of Nature. … The research worker, in his efforts to express the fundamental laws of Nature in mathematical form, should strive mainly for mathematical beauty. It often happens that the requirements of simplicity and of beauty are the same, but where they clash the latter must take precedence." (Dirac 1939).

Later in his life, referring in particular to the development of quantum mechanics, Dirac provided an even more powerful assertion that the beauty of one's equations provides a better indication of progress in the development of theory than the results of empirical investigation: "… it is more important to have beauty in one's equations than to have them fit experiment.

… It seems that if one is working from the point of view of getting beauty in one's equations, and if one has really a sound insight, one is on a sure line of progress. If there is not complete agreement between the results of one's work and experiment, one should not allow oneself to be too discouraged, because the discrepancy may well be due to minor features that are not properly taken into account and that will get cleared up with further development of the theory."[8] (Dirac 1963).

Another insight into what appears to be an awe-inspiring, beautiful (at least in the minds of scientists) relationship between mathematics, science and physical reality is provided by (Ward and Brownlee 2004; Chaps. 2, 3, and 12). They assert that the entire universe appears to be "designed and constructed" with an amazing precision – based on a few constants. If for example the gravitational constant (or the speed of light or absolute zero on the Kelvin scale or Planck's constant or…) had been just slightly different, the universe would not have the conditions that could support the development of life on earth – and perhaps the universe might never have come about (Pruzan 2016; 73). Here 'beauty' refers to an appreciation of 'simplicity' in design, similar perhaps to the aesthetic appreciation of mathematical proofs that are considered to be elegant due to their being succinct and that draw upon a minimum of assumptions, axioms and previous results.

A final reference regarding the relationship between theory and beauty in science is (Weinberg 2012).The title of his article provides a most fitting way to conclude the present section: "Beautiful Theories". According to Weinberg, Nobel laureate in physics (in 1979 together with Abdus Salam and Sheldon Glashow): "The kind of beauty that we find in physical theories is of a very limited sort. It is, as far as I have been able to capture it in words, the beauty of simplicity and inevitability – the beauty of perfect structure, the beauty of everything fitting together … It is a beauty

[8] McAllister (1990) presents an in-depth analysis of Dirac's writing regarding aesthetic evaluation in physics and refers to Dirac's being motivated "… by an understanding of the limitations of empirical criteria of theory – assessment, and of the scientist's frequent practical need to make recourse to a supplementary set of evaluative criteria in order to decide choices among competing theories." It should not surprise us that Dirac's 'unorthodox' views on the significance of aesthetic evaluation have been challenged; see e.g. (Kane 1997).

that is spare and classic, the sort we find in the Greek tragedies. … …the beauty of physical theories is embodied in rigid mathematical structures based on simple underlying principles…" (*Ibid*; 94).

Having progressed from reflections in Sect. 12.2 on why we perceptually experience beauty in nature to the present section's focus on why mathematicians and scientists have non- perceptual experiences of beauty when reflecting on elegant proofs and mathematical theories that accurately describe physical reality, we will now conclude with reflections on experiences of beauty that, paradoxically, transcend both the senses and the mind.

12.4 Beauty and Spirituality

In the opening essay "The World as I See It" in the book by the same name, Albert Einstein reflects on the relationship between science, beauty and religion: "The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. He who knows it not and can no longer wonder, no longer feel amazement, is as good as dead, a snuffed-out candle. … A knowledge of the existence of something we cannot penetrate, of the manifestations of the profoundest reason and the most radiant beauty, which are only accessible to our reason in their most elementary forms – it is this knowledge and this emotion that constitute the truly religious attitude; in this sense, and in this alone, I am a deeply religious man." (Einstein 2007; 5).

These juxtapositions of "the mysterious", "the cradle of true art" and "the manifestations of the profoundest reason and the most radiant beauty" provide a poetic introduction to this final section: Beauty and Spirituality. In contrast to the earlier sections, my motivation here is not simply to provide intellectual food-for-thought regarding the experience of beauty. Rather it is also deeply personal; at this point in my life, my search for beauty and truth is an existential search for enlightenment/illumination/self-realization, so that I may *be* what I know that I already am, an embodiment of divine love, whose purpose in life is to selflessly love all and serve all. This knowledge is not a product of intellectual study; it is a gift I have received and for which I am deeply grateful.

For much of my life, roughly until I was in my mid-50s, I was so extremely rational/logical that I had great difficulty in appreciating people who had what I considered to be irrational or a-rational perspectives on life and reality. I had difficulty in accepting and opening my heart to others who not only relied on their rationality but also on their feelings to guide them. In addition, this attitude also inhibited me in being consciously aware of my own longings and aspirations that, although deeply embedded in my nature, were not acceptable to the sense of identity I had developed. However, for the last roughly 30 years of my life I have had experiences that gradually, although at times also rather powerfully and spontaneously, challenged my earlier more restrictive perspectives and that have enabled me

to experience both beauty and joy in ways that I earlier would have rejected. I have reflected on this metamorphosis in Pruzan (2003) and (2009).

One of the early powerful experiences that contributed to this gradual transformation is directly relevant to this concluding section. At 6.30 am on the morning of September 21st, 1991 when my wife Kirsten and I were on the Greek island of Crete, we took a bus from the major town Chania to the small town Omalos at an altitude of 1250 meters. From there we walked the roughly 16 kilometers through the Samaria Gorge to the Libyan Sea. I described what ensued in my diary – and later on in a poem I wrote called "The Encounter":

The almost empty bus wound its way up the mountainside.
The sun was not yet visible, but its pre-dawn light was enchanting.
I remember looking at small whitewashed farm houses.
In fact, that is the last thing I remember before, for the first time in my life, I met my Self.
What did I meet?
Peace and Bliss.
I do not know how long this lasted – time did not exist, nor did I.
'I am love' were the first words I uttered afterwards.
The meeting was the first of its kind.[9]

By the statement "time did not exist, nor did I", I mean that in spite of a total absence of any sensory or, as best I could judge, mental activity I nevertheless experienced bliss and love and an awareness that existed beyond my ordinary sense of self. I experienced what (Kornfield 2000; 75) describes as "the pure experience of being, without anyone being present to possess that experience." This mystified me deeply. As did the fact that although it was such a most beautiful experience, I was unable to describe it as such, only its effect on my conscious awareness. How could I know that I was 'present', in fact how could I remember anything at all during what Forman (1999; Chap. 2) refers to as a Pure Consciousness Event?

If this beautiful, yet non-expressible experience was only a private experience and not in the scientific sense of the word 'generalizable', a presentation of it would be an irrelevant anecdote with respect to this essay. But that is not the case. There are numerous documented accounts of people from all walks of life who have had similar experiences, see e.g. (Kornfield 2000; Ullman and Reichenberg-Ullman 2001). They are often referred to as "mystical"[10] and described as a state of non-dualistic awareness, where the mind is still and totally aware of the present moment

[9] A far more poetic, though enigmatic and impersonal expression of such a "meeting" can be found In section V of the last of T.S. Eliot's *Four Quartets*, "The Little Gidding" (Elliot 1943):

"We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time."

[10] Forman (1999; 172) refers to mysticism as conscious events not described or describable in terms of perception or thought: "… in short, mysticism seems to offer a procedure for unveiling certain depths of human existence … not a linguistic truth, but rather a way to slough off the onion layers of illusion and self-delusion and allow the nonlinguistic inner presence to reflexively reveal itself to itself: consciousness showing itself to consciousness."

yet without intentional mental activity – and where a sense of individuality and separateness is replaced by an experience of unity with others/the world and, at times, by a sense of oneness with Universal Consciousness/God. Common to almost all of these descriptions is a paradoxical emphasis that words cannot express what has been experienced – our vocabularies are unable to describe experiences that transcend our perceptions and our thoughts – lacking cognitive/intentional content about things, thoughts, events and states of affairs.

Of course, this presents those who study and report on spirituality with a conundrum: whether verbal expressions of experiences that are not based on sensory perception and thought are reliable, trustworthy? Furthermore, those experiences that have become available to others via publication are most certainly but a very limited subset of the total population who, over the course of the millennia, have had such experiences. I have personally met several persons, young and old, male and female, who have had such beautiful, expansive, enlightening experiences but who never have attempted to publicize their experiences. There are in my opinion three major reasons for such reticence: (1) the feeling that the experiences are deeply personal – there is no need to publicize them, (2) the difficulty referred to early of expressing in words phenomena that transcend sensory and cognitive awareness, and (3) the fear of being ostracized by friends and family.

Let me conclude these series of reflections on spirituality and beauty by relating Einstein's statement: "A knowledge of the existence of something we cannot penetrate", to the search for truth that characterizes the activities of both scientists and spiritually inclined – and of course there are many who are both scientifically and spiritually inclined; see e.g. (Van Biema 2006, Trasi 1999).

While the 'truth' that science searches for is an objective truth about an *external* reality that exists independently of us as observers,[11] the "Truth" that spiritual seekers search for is *internal*, the innermost core or our being, yet universal (Pruzan 2018). As documented by Aldous Huxley (1894–1963), British author and philosopher (nominated for the Nobel Prize in Literature in seven different years), spiritual masters, prophets, sages and saints throughout history, no matter what their spiritual traditions and religious contexts, have taught from their personal experience that this Truth is within us as our essence, embedded in the very core of our being, and that it is the same essence that pervades the entire universe (Huxley 1985).

So I refer here to two paths or routes to "truth", both of which I have tread: (1) that of science that investigates a reality "out there" and considers that for a statement to be accepted as a scientific truth it must be measurable, testable, and generalizable, and (2) the path of spirituality that investigates the reality "inside", where truth is therefore subjective and yet transcends the personal, as well as time and space. It is interesting to note finally that in spite of the differences in their methodologies when

[11] There are however exceptions. For example, from the vantage point of quantum physics; a physicist investigating "quantum reality" does not observe an objective reality that is independent of us as observers, but a world of potentials. Reference can also be made to the limitations in our cognitive capabilities to have access to an "objective world" and to the influence of our personal values and experience when making observations (Pruzan 2016; 43–55).

searching for truth, both those scientists who investigate physical reality at the micro (atomic and sub-atomic) level and mystics who experience awareness as such, are able to experience beauty in phenomena that are inaccessible to our senses.

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Chapter 13
Management and Liberal Arts: A Transformational Odyssey with Rabindranath Tagore

Sanjoy Mukherjee

Abstract The need for mainstreaming inputs from literature, poetry and music in MBA curriculum and corporate training modules arises from the acute inadequacy to deal with the complexity, uncertainty, ambiguity and turbulence in the business scenario today. The art of managing people is not just a matter of deployment of a set of skills or use of stereotyped formulae but awakening and unleashing our creative potential energy in its deepest and widest sense. In the twentieth century Rabindranath Tagore, the Nobel Laurate poet from India, was a strong and living proponent of holistic education for overall human development. He translated his vision into reality by founding his university in the lap of Nature far from the humdrum of the metropolis of Calcutta where he himself had nightmarish experiences of attending schools in his childhood. The life, insights and works of Rabindranath Tagore, the Nobel Laurate poet from India, and his experiments on education have become increasingly relevant for management education to come out of dehumanizing capitalistic influence.

13.1 Prologue

Viktor Frankl, in his insightful book, 'Man's Search for Meaning' (Frankl 2008) had identified in clear terms that the real problem of human beings in our modern world is not nothingness but 'nothing-but-ness'. The implications of this diagnosis are deep and far- reaching. While it may appear that a kind of purposeless existential vacuum (nothingness) has engulfed the mind and life of people, a deep look at the behaviours, lifestyles and aspirations of jet-setters and go-getters among the management students and the corporate executives, the so-called torch bearers of global economic progress, reveals a much deeper malaise. It stems from an uncritical bond to a world-view that celebrates and champions the logic of market economy,

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aggressive competition, linear undifferentiated growth, single-pointed drive for profits and relentless acquisition of material 'goodies'. The phenomenon of 'nothing-but-ness' consists in powerful and systematic bulldozing of alternative models or possibilities of progress and development in work and life that are still vibrant but beyond the margins. A random sampling of the usual language of conversations in the educated mainstream milieu will show an abundant use of such phrases as 'great', 'perfect', 'absolutely' and the like often amounts to a vulgar display of arrogance that is hollow, distasteful and culturally impoverished, all pointing to a poor understanding of the life-world. As the voice of the 'other', the alternative modes of thinking and living, increasingly faces the peril of fading into oblivion, we hear the burning question on choosing life from Erich Fromm: "To Have or To Be?" (Fromm 1988) And the great poet T S Eliot makes the point sharp and clear in his three profound questions in the famous poem, Choruses from "The Rock" (Eliot 1948: 145).

> Where is life we have lost in living?
> Where is wisdom we have lost in knowledge?
> Where is knowledge we have lost in information?

Thus while the glare and speed of the 'Brave New World' (Huxley 2006) haunts our imagination and captivates our senses, the lack of an all-encompassing view of work and life, or progress and development, often escapes our attention and concern. Comfortable as we are with our compartmentalized thinking within the confines of work-stations and apartments that encage our atomized existence, we hardly have time for someone with profound wisdom but a carefree appearance – an aboriginal American or a wandering minstrel from the East. Who knows he may greet the frenzy in our eyes and the urgency in our body language with a benign smile or a hearty laughter while his melodious voice would be effusing compassion with a note of caution:

> Just a song before I go
> To whom it may concern
> Travelling twice the speed of sound
> It's easy to get burnt. (Crosby, Stills and Nash music album titled CSN released in 1977)

13.2 Introduction

Poetry or literature in general in its pristine and sublime form, represents the voice of the 'other', responds to the call of the 'Beyond', sings aloud the un-throttled song of the spirit and comes to us as a redeemer indeed!

What is the role of literature or for that matter any form of Poetry, Arts and Music etc. in Management Education and practice? Is it an engagement in abstraction, an escape from the drudgery of daily life? Is it a flight to fantasy, a leap into the void? Certainly not! The need for mainstreaming inputs from literature, poetry and music in MBA curriculum and corporate training modules arises from the acute inadequacy to deal with the complexity, uncertainty, ambiguity and turbulence in the business

scenario today. The art of managing people is not just a matter of deployment of a set of skills or use of stereotyped formulae but awakening and unleashing our creative potential energy in its deepest and widest sense. Thus the realization is slowly dawning in leadership consciousness that literature can enliven the spirit within, or otherwise why should Prof. Joseph L. Badaracco Jr. at Harvard would be using Sophocles, Joseph Conrad and Arthur Miller in Leadership courses and Prof. James March at Stanford would delve into literature after a lifelong journey with Organizational Design and Strategy to unfold the myriad dimensions of life and human behaviour to the students and business barons before they deal with the multiple layers of reality within the self, the organization and the planet at large. Literature does this awakening of spirit in an exploratory rather evolutionary and not a pedantic manner so that we can outgrow our conventional stereotypes of right and wrong, good and bad, black and white. "The colour of truth is grey", said Andre Gide.

Arts and literature help us to dissolve the artificially created boundaries between here and there, now and then, micro and macro, you and me. William Blake captures it succinctly in his famous poem, '*Auguries of Innocence*':

> To see the world in a grain of sand
> And heaven in a wild flower,
> Hold infinity in the palm of your hand
> And eternity in an hour.

Creativity in Liberal Arts is not amenable to numbers and quantification. It is an engagement in holistic perception beyond linear thinking and binary logic. A sense of such perception comes alive when one stands alone in front of the portrait of Mona Lisa by da Vinci. Andrei Tarkovsky, the genius of modern Russian cinema and a visionary director made a sharp distinction between the perception of creativity of a conventional scientist or a highflying technocrat and an intense and passionate artist or literary genius in his masterpiece 'Sculpting in Time' (Tarkovsky 1987). There is a palpable difference between the instrumental reason of a pragmatic protagonist of market economy and the critical reasoning of a philosopher or an artist. Perhaps the genius of Albert Einstein could fathom this mystery or enigma and advocate the primacy of 'pictorial thinking' that will finally find shape and form in mathematical equations. To a Mozart or a Beethoven violence is as much a desirable part of creation, the final sublimation of which is in a transcendental experience of joy and freedom.

At this point, let us take a deep look at the characteristics of our present age before we embark on our journey to find a way ahead.

13.3 From Turbulence to Transformation: A Journey of Consciousness

The present times are often described as the age of turbulence and crisis. But what is the nature of this turbulence, and how does one deal with this challenge to transcend its limitations?

"All the world is a play of energy," said Sri Aurobindo, probably the most profound and comprehensive seer-philosopher of modern India. According to classical Indian spiritual wisdom, the primal Mother Energy that reveals in creation, sustenance and dissolution finds endless and myriad expressions in life and world. We find her in the stillness of the deep blue ocean. Sometimes she is aflame in the sacrificial fire at the altar of the worshipper. Then again she unveils herself softly in the sublime lamplight in the courtyard of the village woman under the auspicious 'tulsi' (the holy basil) tree.

What is turbulence? ***Turbulence*** is a certain phase of fiery, stormy and volcanic expression of that energy defying any make-believe order, shattering plebian expectations and challenging all possible predictions. In respect of global economic reality turbulence could well imply the severe economic meltdown a decade back that resulted in psychological collapse of the security seeking millions in both hemispheres of our world. At a deeper level of understanding and consideration, turbulence is not essentially a stock market debacle or a negative buoyancy of vibrant forces of life unto the depth and darkness of abyss. In fact, it can be perceived as a rebellious shake off from the torpor and inertia of the essentially omnipotent and ever evolving human mind and spirit gasping for breath, life and light in an otherwise claustrophobic ambience that encourages monochromatic, linear and comfortable living. The need of the hour is to enhance the courage and firm resolve to break the fetters of our self-created secure yet comfort zones for the flavour and fragrance of life eternal and verdant with all its diverse efflorescence including the tragic yet magic charm of failures, mistakes and adversity. The question that the brave new world must encounter is whether we are ready and willing to challenge ourselves, our assumptions on the goal of life, the meaning of our work, the purpose of business and the sustainability of the world at large. The mind of the strategist is inordinately baffled when roaring waves of high energy pushes the electron of life to a higher and new order of reality that has a beauty of her own in spite of ruptures and violence but a beauty very different from the conventional one. The energy of life moves on and takes a different turn but the mind is fossilized and the spirit chained like a golden bird in a golden cage and that is the tragic human predicament for most of us. Leadership maestros today will be surprised to know that Leonardo da Vinci, the stellar figure of the European Renaissance, had left for us seven principles of learning and creativity centuries back living far ahead of time from his brilliant and beautiful mind (Gelb 1998). No wonder one of his key principles was *'sfumato'*, the ability to embrace uncertainty, ambiguity and paradoxes! We still strive to learn from the smart, handsome and the successful albeit essentially mediocre in life, mind and spirit! When shall we begin to learn from the apostles and citadels of greatness? And in spite of a few sparks and spells of brilliance where is the effulgence of the intrinsic beauty of mind around amidst turbulence? The classical Indian theology and cosmogony preserves a prominent place for destruction nay dissolution. We find our ritual based comfort zones in our offering of 'bilwa patra' (loosely translated as leaves of the wood apple) on the symbolic icon (*lingam*) of Lord Shiva followed by usual chanting. With all due respect to rituals and ceremonies, the question still remains – when shall we learn to dance to rhythm of Shiva in resonance with his ecstasy amidst violence to the tune of his aboriginal percussion,

the '*damaru*' (tabor)? Rabindranath Tagore, the Nobel Laureate poet from India, had eagerly waited for the breaking of the doors of perception on a turbulent, stormy night – "Je rate mor duar guli bhanglo jhore" (The night the raging storm broke open my doors). But how many of us dare keep our doors open?

As the first decade of the twenty-first century comes to a close, leaders of organizations worldwide in business or otherwise are finding themselves struggling hard to grapple with turbulence and paradoxes. As all calculations and predictions of a happy and prosperous economic future are going hay-wire time has come to seriously question some of our fundamental principles and assumptions on dominantly accepted notions such as progress, development, success, aim of life, goal of business and role of leadership in social and environmental sustainability. The theme of the Annual Meet of Academy of Management 2008 in Anaheim was *'The Questions We Ask'*. Are we bold enough like Bob Dylan, the Nobel Laureate lyricist and folk maestro to ask such powerful questions that he had raised in his immortal song 'Blowing in the Wind'. Here are some of the most touching and poignant ones:

How many roads must a man walk down
Before you call him a man?

Yes, how many years can a mountain exist
Before it is washed to the sea?

Yes, and how many years can some people exist
Before they're allowed to be free?

Yes, How many times must a man look up
Before he can see the sky?
Yes, and how many ears must one man have
Before he can hear people cry?

Likewise, asking some deeper and unsettling questions can mark a ***transition*** from our obsession with techno-economic imperatives towards an expanding and inclusive perspective of our work or business considering multiple constituencies in a much broader and diverse global setting. At a micro level, we need to transcend the limited notion of our self to a deeper understanding of our emotional aspirations, our passions and the ever soaring surge of our spirit so that we may perceive and feel ourselves organically connected with others, distant as well as apparently absent, in space and time. Learning to live with uneasy questions that challenge the conventional mental models and stereotypes, and finally embarking upon an adventurous odyssey into a search for deeper answers are the characteristics of this unsettling transition.

We must feel compelled to take a fresh look at ourselves and the world at large in a spirit of welcoming creative tension and irresistible discontent.

The beginning of this journey in search of light and hope from new horizons will herald the hour of ***transformation*** from a 'brave new world' of speed, information, numbers as in finance and economy, and appearances impressive yet superficial and eluding towards a sustainable earth with a concern for quality, harmony in relation-

ships, a quest for enduring values, and an earnest seeking for pure joy and freedom.

This will challenge us to open ourselves to a whole repertoire of alternative as well as non- conventional sources and methods of learning beyond books and classroom lectures. Let us hear from Wordsworth in 'The Tables Turned':

> Books! 'tis a dull and endless strife,
> Come, hear the woodland linnet.
> How sweet his music! On my life,
> There's more of wisdom in it….
>
> Come forth into the light of things,
> Let Nature be your Teacher.

Time has come when we need to strike a dynamic balance between skills and values, intellect and emotion, knowledge and wisdom, work and life, quantity and quality, growth and sustainability. This can happen only if we are open and receptive enough to explore such diverse and unorthodox sources of learning like endearment with Nature, immersion in silence and contemplation, absorption from enlightening conversations and dialogues, and storytelling with a purpose. This will also unleash our innate energy towards evolving our mind towards transformation of consciousness.

But where is the mind that chooses willingly to face turbulence, navigate through transition and embrace the quantum transformation? It cannot be a mind merely confined to limits of calculations around worldly affairs. "Nor let earthly prudence whisper too closely into thy ear; for it is the hour of the unexpected," remarked Sri Aurobindo (Sri Aurobindo 1991: 1) while heralding 'The Hour of God'. But how would the notion of God appeal to a rational, technical and skeptical twenty-first century mind? So where do we find God? The best answer comes from Sri Aurobindo himself:

> What is God after all? An eternal child playing an eternal game in an eternal garden! (From personal collection of Inspiring quotes)

The child within us may have the magic mantra of this transformation but it has hardly been tendered for long years. Even great masters like Mozart or the volcanic Indian monk Swami Vivekananda were childlike in disposition. But we have sacrificed her beyond redemption at the altar of education. Tagore was sensitive enough to quit schooling in childhood so that the child in him with a vibrant and beautiful mind could ever flow in abundance as in his poetic masterpiece, '*Nirjhorer Swapnobhongo*' (Awakening of the Waterfall).

> I shall run from one mountain peak to the other,
> And roll from a bed of earth to the other,
> Laughing aloud, singing amuse
> Clapping with every rhythm of life. (Translation by this author)

It is high time we welcome this child for deliverance from turbulence and passage to transformation.

13.4 Why Tagore?

In the twentieth century Tagore was a strong and living proponent of holistic education for overall human development.

He translated his vision into reality by founding his university in the lap of Nature far from the humdrum of the metropolis of Calcutta where he himself had nightmarish experiences of attending schools in his childhood. He ran away from all the schools he tried as he could not survive and withstand the drudgery of rote learning devoid of meaning and touch of life. Here are some of those painful reminiscences and realizations of his lifeless experiences in conventional learning that packs the brain with abundance of information only for utilitarian gains. "…the child's life is brought into the education factory, lifeless, colourless, dissociated from the context of the universe, within bare white walls staring like eyeballs of the dead. We are born with that God-given gift of taking delight in the world, but such delightful activity is fettered and imprisoned, stilled by a force called discipline which kills the sensitiveness of the child mind, the mind which is always on the alert, restless and eager to receive firsthand knowledge from Mother Nature. We sit inert, like dead specimens of some museum, whilst lessons are pelted at us…our mind misses the perpetual stream of ideas which come from the heart of nature…" (Tagore 2009: 87–88).

Now if we take a look at the recent developments in the field of management education, one of the striking resemblances with Tagore is the shift from the conventional teaching towards a lively learning process where the faculty is compelled to be a learner too in every interaction with the students. Secondly, the lashing effect of crony, cowboy capitalism on management education has been instrumental in perpetuating an education system, which only churns out number crunching machines, advocates of careerism, materialism and consumerism. This has led to a search for alternative paradigm in management thinking and practice among conscientious academics, business leaders and consultants worldwide. Quest for meaning of work, purpose of life, spirit-based leadership, social responsibility of business, concern for Nature and environment, engagement in ethics and values are increasingly finding space in the discourse of management teaching and practice. Thought leaders are trying to explore alternative sources and methods of learning from disciplines like history, literature, biographies, ancient wisdom of the East, etc. that are beyond the corridors of structured management literature and curriculum. The life, insights and works of Tagore and his experiments on education have become increasingly relevant in this regard for management education to come out of dehumanizing capitalistic influence towards a vibrant and joyful endeavor with a human face.

13.5 Paradigm Shift in Management Thinking and Education

In the last few decades there has been a strong and growing critique of mainstream management education and its dominant paradigm based on capitalism and industrial mono- culture. It will be useful here to share some of these alternative initiatives. In 2004 Ian Mitroff, Professor Emeritus, USC Marshall School of Business sent an open letter to the Deans and faculty of business schools in USA where he came down bold and sharp of our existing management education where he identified five areas of failure that resulted in the following aberrations among the students and faculty:

1. A mean-spirited and distorted view of human nature;
2. A narrow, outdated, and repudiated notion of ethics;
3. A narrow and highly limited definition of, and the role of, management in human affairs;
4. A overly reified conception of the "sub-disciplines" of the field of management; and
5. A sense of learned helplessness and hopelessness among faculties, students, and workers regarding control of their careers and lives."

All this points towards some glaring pitfalls in both the process as well as the outcome of mainstream management education – dominance of our techno-economic identity over deeper and nobler aspects of human nature; failure to impart ethics education in a manner that is vibrant, engaging and relevant to the students; sharpening of instrumental reason at the cost of critical rational faculties; denigrating the power of lofty emotions in personal and organizational transformation; splitting the holistic conception of management into disconnected pigeon holes of areas and sub-disciplines; loss of meaning in work and purpose in life.

In modern academia there has emerged a rising critique of our prevalent methods of learning among the academic circles in business and management from conscious and conscientious thinkers in search of 'the other' models of knowledge creation and dissemination. This powerful critical voice has been raised by eminent stalwarts in this field (Ghoshal 2005; Bennis and O'Toole 2005). There is also a search for an alternative holistic paradigm of organic connectivity so that "…our heart and head does not split knowledge into dualities of thought and being, mind and body, emotion and intellect, but resonates with a wholeness and fullness that engages every part of one's being." (Kind et al. 2005) To usher in fresh air and new light into an otherwise structured and fossilized conventional management education, illuminated thinkers and wisdom leaders are seeking insights from the humanities (literature, arts, films, music, theatre etc.), sports, spirituality and others to establish the missing connection between learning and life. Otherwise, we keep on 'solving the wrong problem precisely' using methods that are primarily techno-economic in nature whereas the systemic and spiritual perspectives are ruthlessly pushed out of our vista of vision and concern (Mitroff 2004). The serious implications of attempting pseudo-solutions to the problems of our economy and society have been aptly depicted by Ims and Zsolnai (2006) in the opening chapter "Shallow Success and

Deep Failure" of their edited book "Business within Limits". In this book they presented an alternative holistic and humanistic world-view rooted on Deep Ecology and Buddhist Economics. Michael Ray (1992) proposed a similar paradigm in which he advocated that vision must replace profit as the key aim of business. Chakraborty (1995), the pioneer of value education in management in India, identified the main pillars of wholesome business transformation in his concept of 'Business Ashram' on the founding principles of Indian philosophy, culture and ethos. This finds resonance in Stephen Covey's (1992) emphasis on character beyond professional competence in his proposed shift in management metaphor from stomach to spirit.

The urgent need to explore certain non-conventional sources and alternative methods of learning has been highlighted by Mukherjee (2007) for a comprehensive and integral development of the individual in organization. The aim is to develop a 'quality mind' or 'quality consciousness' (Chatterjee 1998). This search for alternative sources of management learning prompted Michael Gelb (1998) to draw our attention to the principles of learning and creativity laid down by Leonardo da Vinci, the stellar figure of Italian Renaissance. Weick (2006) propounded a new approach to learning through 'heedful relating' by cultivating the art of 'mindfulness', active and non-judgmental listening. There has been a growing interest in Spirituality at Work (SAW) as evident from the rising number of publications on Spirituality and Holistic Management (Biberman et al. 1999; Bell and Taylor 2004; Cash and Grey 2000; Tischler 1999); Mitroff and Denton 1999, Pruzan et al. 2007 etc.). The concepts of Synchronicity (Jaworski 1998) and Spiritual Quotient or SQ (Zohar and Marshall 2000) are also significant developments in this direction.

It may be worthwhile now to shift attention to Tagore and his experiments in alternative education to draw out pertinent lessons for transforming ourselves and our organizations for a better tomorrow for the individual, the society and the planet at large.

13.6 Tagore's Experiments on Creating Learning Spaces – Open and the 'Other'

It was the opening scene of a famous documentary on Tagore. It portrays a cortege proceeding to the burning ghat for the last rites of funeral to be administered. One can see the body of a bearded old man lying in state carried on the shoulders by many devotees and accompanied by thousands of others. In the background one can clearly hear the unmistakable baritone voice of the director.

"On the 7th of August 1941, in the city of Calcutta, a man died. His mortal remains perished but he left behind him a heritage that no fire could consume. It was a heritage of words and music and poetry, of ideas and of ideals. And it has the power to move us, to inspire us today and in the days to come. We, who owe him so much, salute his memory."

There had been several documentaries made on various aspects of the life and work, mission and messages of Rabindranath Tagore, the great Nobel Laureate poet

from India. But this one creates an indelible impact on our minds as the maker of the documentary is none other than the film director Satyajit Ray, another multi-faceted genius from India, who was the recipient of the prestigious Oscar Award for Lifetime Achievement in Films. It is the portrayal of one genius by another and that is what makes a world of difference.

A significant part of the documentary is dedicated to highlight Tagore's unique and novel experiments on education that are extremely relevant to us even today. It begins with the childhood days of young Rabi when he was sent to school. The mastery of Satyajit Ray is the way he presents a poignant depiction of the disenchantment of the young boy in school. The scene shows a classroom situation where we see some nameless students and a faceless teacher whose appearance is not visible to the viewer. But we can hear a hackneyed mechanical voice speaking to the students in a manner that is a sordid example of rote learning. The conversation or rather the exchange of words was like this:

Teacher (in a loud and monotonous tone): "Can you see a box?"
Teacher (as if answering on behalf of the students): "Yes, I can see a box."

What was young Rabi doing that time when this lifeless teaching was going on? The shot portrays Rabi looking out of the window of the classroom. Far from participating in the rote learning exercise, he was simply casting his wide and curious eyes out of the window. We see the young boy intently watching and enjoying the colourful and rhythmic movements of nature – the birds flying, the wind blowing and the water flowing. With rapt attention he was sipping in the elixir of life from nature least interested in the travesty of a learning process going on inside the classroom. When the air inside the class room was heavy and stagnant, the light of knowledge groping in the darkness, this young harbinger of future education was looking out of the window for fresh air and new light. Nothing seemed more fascinating to him than the world outside. He attended four schools and hated them all and finally had his education at home.

Ever since his childhood this sense of 'the other' haunted and also inspired Tagore to explore newer avenues of learning and living off the beaten track. This is something that comes as striking a blow to the very roots of the diehard proponents of professional education who champion the cause of 'the one and the only way' to excellence, nay success in life by pursuing higher education as in engineering or management. Just imagine, Tagore was sent to study Law in England and guess what he learned there! He came back without completing his studies but with a comprehensive knowledge of western classical music that would find abundant experimental adaptations in his future creative musical journey. When he was sent to manage their ancestral property in Silaidaha on the bank of the river Padma (presently in Bangladesh) he would often spend time sitting in his boat and watching the myriad moods of nature and the life of people in the rural milieu. The raging waters of the river and the vast open sky expanded the mental horizons of his ever lively spirit. This would later find expression in all his future endeavour.to create 'not this' but 'the other' content or form of expression because he would always keep his options wide open.

The most significant achievement of Tagore in this search for 'openness' and 'otherness' was the creation of his beloved Institute of Higher Learning – Visva Bharati at Santiniketan in the district of Birbhum in West Bengal. This was to be his novel experiment in the open space in the lap of nature far from the madding crowd of the metropolis of Calcutta. He made it abundantly clear to the students that they will have to learn from their teachers in person as well as the trees around. This way he remodeled his institution with inspiration from the 'tapovan' or forest schools of ancient India where classes would be held in the open fields under the trees. Observation and living contact with nature were integral parts of the learning process. Intimate daily relationship with the teachers in the institute environment was essential for holistic education and all round development. Teachers and students participated in this novel venture not just from India but different parts of the world. Here we have a classic example of a global mind with local roots in Indian culture and heritage. Tagore's education was a synthesis of the East and the West, a bridge between the ancient and the modern culture, between the rural and the urban milieu. His lifelong quest was to remain out of the rut from his school days in search of something new. He built five houses in Santiniketan but never lived in one of them for long. Even in one house he would keep on changing the room where he would be staying in. And come to think of it, at the ripe age of 70 his creative spirit found a completely new expression – painting! It was all driven by his quest for 'the new', 'the different', 'the other' all through his life.

13.7 Enlivening Management Education: Beckon Light from Tagore

What then are the insights from Tagore for modern education in management or otherwise?

The dominant mainstream of technological and management education is founded on the pillars of predictability, measurability and objectivity. It creates an aggressive mindset among both the faculty and the students there is one and only one solution to any problem. Moreover the nature of the solution must be based on techno-economic rationality. Even more alarming is the cock-sure attitude of the techno-managerial mind that there is no space for 'the other' or alternative solutions to any particular problem. We tend to forget that there are intricate social, psychological, cultural and human dimensions to any problem – technical, managerial or otherwise. Even though courses on these dimensions are introduced in the academic curriculum, the mainstream stalwarts and consequently the bulk of the student community treat these as 'soft' or irrelevant courses that hardly deserve any worthwhile attention. This leads to building organizational cultures devoted solely to the pursuit of profits, turnover and economic expansion. Such organizations turn out to be engines of manipulation and exploitation that tend to disregard the finer qualities and sensibilities of man and the deeper human aspirations beyond money, power

and fame. The architecture of these organizations and educational institutions make them completely divorced from Nature. Tagore's experiment on holistic education based on learning in the ambience of nature comes as a bold and powerful challenge to such mindless behemoths that keep on churning out millions of 'One Dimensional Man' (Marcuse) devoid of heart and soul.

The homogenizing influence of western capitalism has not only posed a serious threat to cultural diversity that characterizes different other parts of the world but also shaped the philosophy and practices of education, especially mainstream management education. To cater to the demands of a global industrial mono-culture, the scope of flourishing one's critical and creative potential has become so limited that this education system is churning out 'products' with two characteristics – binary logic and linear thinking. On the one hand, Tagore's voice of humanism was a formidable challenge to the foundations of aggrandizing corporate capitalism, endless material pursuit and rampant consumerism. On the other hand, the new and innovative education system propagated by him and institutionalized in his university was aimed at holistic human development and natural expression of our full creative potential. This was his bold and authentic response to question the very premise of a robotized education system that reduces human beings to money earning machines.

Thus, with inspiration from Tagore, integration of liberal arts in management education can develop self-reflective, soulful and caring human beings not just human resources subject to manipulation and exploitation. The aim of such education is to develop students to their full potential, and help them become well-rounded citizens. The liberal education approach throws light on how to educate better managers, as it combines breadth and depth, and emphasizes wisdom and character. A liberal arts education nurtures the following competencies: personal values, interdisciplinary and cross-cultural perspectives, adaptive learning, critical thinking, creativity, interpersonal communication, teamwork, and human caring. More importantly, it instils in us an appreciation of Nature, respect for all creation and reverence for Life.

The competencies that a liberal arts education fosters can inform students about every decision that they make, and guide how they see their purpose in life.

Teaching management as a liberal art provides students with a broad perspective, and gives them new insights into management. They become better managers than if they narrowly focus on the functions of business and economic outcomes. In today's globalized and fast-changing society, the complex organizational issues need to be assessed in the light of a holistic and deep analysis of social, economic, technological, political, and cultural implications. Liberal Arts education in Management encourages students to look at problems from multiple perspectives, and take a balanced view of managerial decisions. The insights that the humanities, social sciences, and science, provide could contribute to solving many of the problems that managers face today.

We need to set aside and suspend our urgency to develop a set of indicators to measure the performance of corporations and executives. Corporate executives must view their work as a noble calling, and believe it is more than the route to a paycheck.

Their work should be meaningful, and they should aspire to something other than fame, fortune, and power. It is important for executives to make sure there is value in the company for the different stakeholders. A liberal arts education, true to the spirit of Tagore, can help future executives achieve this goal. Executives will enjoy a much more meaningful and soulful life with a liberal arts approach. Such efforts can also help restore and rebuild the core values of the free-market economy.

13.8 The 'Spirit' of Sustainability: Tagore's Insights

One of the significant developments in education in general as well as in modern management education is the growing interest in and concern for Sustainability issues at all levels – economic, social and environmental. In its deepest sense and widest connotation, ecological sustainability cannot be a movement without sensitivity towards the Spirit as in *Espirit de corps.* The Latin root '*Spiritus*' means breath. There is a breath of life eternal in the glow of the sun, the flow of the water, the blowing wind, the flutter of the leaves and the dance of the birds.

Are we ready to perceive these movements of Nature that also keep us alive?

Tagore could fathom these vibrations as evident from some of his creative masterpieces. *Mukktadhara* (The Waterfall) (Tagore 1966) is a play by Tagore where one finds the human protest bold and clear against mindless construction of a terrible machine (dam like) that arrests the natural flow of the river for power and control on others including nature. Abhijit, the protagonist of alternative voice finally did lay down his body and life in the gushing waters of the dam to protest against this demonic machine civilization and inhuman act of exploitation of nature and human spirit of free flowing natural life. The redeeming voice in the play is that of the wandering minstrel Dhananjoy who sang and spread the message of tolerance and renunciation that had inspired Abhijit to finally dare make a sacrifice of his life.

Mindless construction of buildings and dams have been going on for long world over in the name of progress and development. The lure of the lucre and power prompted the business and political elite flout all basic norms of ecological sustainability to grab fast bucks taking undue advantage of the common man's simple belief in the blessings of science and technology. The self-sustaining resources of Nature were being ravaged to cater to the greed of man to such an extreme, that finally the blow came back. Clouds burst, dams break and thousands of human life are buried in the debris under avalanche. Where then are we heading in the name of progress and development?

In our mind's eye we can visualize another scene. This time it was in Germany on the bank of the river Rhine. The entire village had assembled to watch the installation of a hydro-electric plant. All around there was the mood of celebration. The power generated from the plant will not only be an example of a technological marvel but also of great economic and civic utility to the entire village community. On the bank of the river, a little away from the scene of merriment was sitting the philosopher Martin Heidegger. His mood was one of anguish. One could see the

worry in his eyebrows and wrinkled all over his forehead. A passer-by asked why he was not participating in the grand celebration. Heidegger was silent. His eyes were painfully watching the turbine blades striking and churning the waters. One could then hear his murmur of lament that was powerful and poignant – "Can't you see the river is getting hurt?"

In his famous play *Raktakarabi* (Red Oleanders), Tagore (2008) portrays an atrocious king, the owner of a mine, as an engine of exploitation and mechanization, reminiscent of Chaplin's *Modern Times*. Then the child of nature, Nandini makes her glorious and lively entry into that kingdom with her love, freedom and spontaneity.(The deleted sentence makes no sense). The symbol of power and authority, the royal flag ('*Dhwaja*') was still standing in the way. The grand finale was reached when the King himself broke down his flag to join the celebration of Nandini. Where did Nandini derive her inspiration from? It was the daring and indomitable spirit of valiant Ranjan, the absent protagonist who never appears physically in the play but who had laid down his life in this crusade against the royal engine of mindless mechanization and oppression. Inspired by the spirit of Ranjan, Nandini inundates the land with a flood of new ways of thinking and living and a gushing flow of fresh air from the heart of nature. The king succumbs to this ebullient force of Nature and the rest of the kingdom attains salvation from the spell of dead habits and worn out ideas and practices. The crux of sustainable self and life is in this ability to challenge and demolish one's archaic beliefs and values that devours natural life!

Any teacher and learner of substance and eminence will always be willing to challenge the self. The roots of sustainability lie in our Self. It depends on whether we are bold enough to raise the deeper and critical questions about the way we think and live. Otherwise the system of learning becomes ossified and fossilized with heat and dust around but no Light!

In order to respond to the call of nature, we need to create space for silence and solitude amidst the blast and speed of modern life. Spirit can be awakened, sensitivity can be revived only in the heart of silence when we learn to see and listen properly, feel nobly and love abundantly. In Tagore's touching masterpiece *Dakghar* (The Post office) (Tagore 1914), we find the young Amol, a terminal patient observing and listening to Nature from his death bed in a way that the ordinary mortal cannot as we take things for granted and do not care to look at them deeply and differently. Amol's realization comes as a death knell to all experts, icons of lifeless scholarship and champions of structured and mechanized modern education: "I don't want to become a *pundit*..." Amol perceived life from the throes of death in his moments of poignant silence! Before his death, Amol recorded his alternative voice as letters to the king of the land that never received any response for which he waited till his last.

The drama of life and the dance of death! Imagine, translations of 'The Post Office' and other works of Tagore would be found with the corpses of dead soldiers in the Second World War in a completely alien cultural terrain for inspiration to gather mental strength to face the inhuman ordeal of death and destruction. When human suffering surpasses all our wildest imagination, culture in its all-pervading and universal form comes as our soulmate crossing all borders of space and time.

The agony of Amol that was merely a burning candle had thus spread like wild fire to merge with the blazing inferno of sufferings of millions in war.

Thus the genius of Tagore made his literary creations transcend the context of Bengal and India to appeal to the cross-cultural terrain of the global milieu. It travelled far beyond the limits of space and time.

13.9 Concluding Reflections: An Imagery from Tagore

Finally in another path-breaking masterpiece 'Achalayatan' (The Stagnant Chamber) Tagore strikes at the very root of rote learning in a claustrophobic ambience. He portrays the lifeless education in a petrified palace that is cut off deliberately from the rest of the world and nature by forces of orthodoxy and dogmatism symbolized by strong brick walls rising high and a window in the North that was to remain closed to prevent any fresh air of natural life or new light of illuminated knowledge. But it was the firebrand protagonist Panchak who, exasperated with the stifling life inside the palace premises, would wait to listen and respond to the call of the wild: This sentence makes no sense.

No one knows you called me at early dawn,
No one believes I cry to myself,
Roam about wit a heart carefree, Look at all faces around me,
No one draws me
The way you do. (Tagore 2006: 1)

Then life in the palace was thrown into a formidable challenge one day when a young inmate Subhadra chanced to open up the North window. But Panchak supported and protected him from the wrath of the senior heavyweights as he had himself found his light beckon to the simple life of the land tilling villagers outside the premises of the palace with no formal education and their enlightened leader Dadathakur from whom he learns to feel the joy of simple life in the lap of nature. Panchak cries aloud in ecstasy in his ardent desire to run away from the fetters of rules in the palace as he has learnt the mantra of escape from this drudgery of an ossified learning routine to a vibrant and bountiful life:

"Hare-re-re-re-re---- Let me go,
Let me go,
Like a free forest bird In unbounded joy.
Like the heavy monsoon showers,
Like the dacoit rain-wind that plunders the sky. Hare-re-re-re-re
Who can hold me back? I dance like wild fire
That surrounds the whole forest, I dance like the rushing thunder That roars in stormy clouds
Its peals of laughter
Piercing all that stands in the way." (Tagore 2006: 52–53)

The play ends with the breaking down of the palace walls by the folks from the village, the band of Dadathakur that brings a sigh of relief to the inmates who would

begin their journey to a new life with the protagonist Panchak as their guiding force as christened by the Great Master Dadathakur.

It is time we seriously consider breaking the walls of monotony, drudgery and stereotypes in education and management education in particular that we often adhere to maintain the 'rigour' of the system at the cost of creativity, and embark on this journey to the land of fresh air and new life, of love and light to herald in an era of enlightenment.

13.10 Epilogue

What then is enlightenment in Tagore's ideals on education? It is the ongoing and intense quest for joy and freedom with childlike simplicity and endless curiosity, with a humble heart and an open mind.

Enlightenment is not just a rendezvous, it is also a journey. Every moment in this creative adventure comes with a new spark. Every milestone in this odyssey is as important as the one before or after. The magic words of the poet give a vivid portrayal of this journey:

> "My pilgrimage is not At the end of the road; My temples are all there
> On both sides of my path." (Translation by this author)

An old poem on enlightenment comes to mind:

> Before enlightenment, mountains are mountains and rivers are rivers.
> During enlightenment, mountains are no more mountains, rivers are no more rivers.
> After enlightenment, mountains are once again mountains, rivers are once again rivers.
> (From personal diary collection)

With the dawning of enlightenment the phenomenal world does not change but what changes is our way of looking at the world and experiencing it. Arts and Literature make this happen by breaking open the stagnant chambers of claustrophobic structured management education dominated by linear thinking and binary logic by ushering in fresh air and new light. We learn to see the world and ourselves with an enlightened perspective.

Let me conclude on a personal note. In the summer of 2006 I was in Europe and found time to go up to the Vienna woods, the heaven of contemplation for many great masters. The bus stopped midway and we got off. Walking a few yards, I found myself in front of a cottage.

The writing on the front wall informed that Einstein lived here. I stood there for a few moments. Then I walked ahead to find a house where Beethoven used to live. I was amazed! In my mind's eye I could see Beethoven in a pensive mood groping frantically for precious musical notes in Vienna woods while Einstein playing the violin (he played the piano) in a moment of retreat from Science. I stood still in ecstasy amidst the enchanting smell of the vineyards, while the Danube and the panorama of Vienna lay stretched before me from the hill top. Science and Arts in perfect communion – How could it be? From the depth of silence the answer came

to me from the motif of Beethoven's last string quartet that I had once read in a book by Milan Kundera, '*The Unbearable Lightness of Being*':

> "Muss es sein? Es muss sein" Must it be? It must be.

For me it was a moment of Truth – an 'instant made eternity' (Robert Browning).

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Part IV
Economics and the Creation of Meaning

Chapter 14
The Capitalistic Religion: Old Questions, New Insights

Luigino Bruni

> *Capitalism is a pure religious cult, perhaps the most extreme there ever was. Within it, everything only has meaning in direct relation to the cult: it knows no special dogma, no theology.* (Walter Benjamin, *Capitalism as Religion, 1922*).

Abstract We cannot understand today the extraordinary success that the capitalist market has had over the past three decades unless we pay close attention to its primary *mechanism*: the destruction of free non-market goods. These goods are increasingly replaced by merchandise, which try to compensate for the famine of free non-market goods – and, in their own way, they succeed.

But this very success simultaneously fuels the sense of isolation. The share of income that families today spend on smart phones and internet fees has exceeded the portion spent on food. The consequences of this new form of "creative destruction" are seriously undervalued. The likely and gloomy scenario on the horizon of our civilization is a rapid growth of this new idolatry, which is gradually shifting from the economic sphere towards civil society, schools and health. There is no opposition in its path of expansion because it draws on those religious symbols that our culture no longer has the categories to understand. Those who want to understand and maybe control the economy and the world today must study less business and more philosophy and anthropology.

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14.1 A New 'Creative Destruction'

The interconnections between economics, business, anthropology and spirituality have been one of the main foci of Laszlo Zsolnai's research project. This paper focuses on some new/old issues.

We cannot understand today the extraordinary success that the capitalist market has had over the past three decades unless we pay close attention to its primary *mechanism*: the destruction of free non-market goods. These goods are increasingly replaced by merchandise, which try to compensate for the famine of free non-market goods – and, in their own way, they succeed. But this very success simultaneously fuels the sense of isolation.

The new culture of work and consumption produces individuals with increasingly fragmented relationships. At the same time, large multinational companies offer new forms of community on the internet which, while accompanying our solitude, does nothing but increase the number of lonely hours we spend gazing at the screens of our phone, computer or television. GDP is growing thanks to our market-driven attempts to respond to our market-generative loneliness – and thus the share of income that families today spend on smart phones and internet fees has exceeded the portion spent on food.

The consequences of this new form of "creative destruction" – which destroys free non-market goods and creates merchandise with price tags – are seriously undervalued. Just consider social exclusion and poverty. Traditional communities were generally characterized by common goods, freely accessible even to the poor – and, in some cases, *especially* to the poor – who compensated for the less economic goods they had with more relational goods. The poor were often not poor in all: they had community and festive riches which made them less poor. By contrast, the strong trend of the new poverty of the third millennium is the creation of poor people who are *utterly* poor.

When we were children, for example, the social organization of our townships and villages (almost) prevented us from becoming obese: our entire lives were made up of natural and necessary movement. Our cities and our social and economic organization are (almost) natural causes of obesity. But then, in a stroke of collective genius, capitalism has made it all a business of gyms, swimming pools, fitness clubs and special foods in order to combat the obesity that the market society itself creates – *simply* by paying. And so the poorest children (and adults) are often also the most obese, because they cannot access the "cures" that the market sells (Bruni 2012).

Growth and profits achieved by repairing of the damage done in the very act of making profits this is the great *social innovation* of the capitalism of our time.

The mechanism of this creative destruction is radical, and it is arrayed primarily at the level of community. Traditional communities were only *minimally* elective: we got to choose a wife and some friends but not our parents, brothers and sisters or children, or our neighbours and the other inhabitants of our village. All these companions were inherited – a matter of fate, but above all body, flesh and blood, with all their inevitable injuries and blessings.

Postmodern communities, by contrast, are *only* elective: we get to choose almost everything; we would *like* to choose everything. Thus we only want weak ties, disembodied and chosen ones; and so we forget that people are living and real precisely because they are different people today from those we chose yesterday. But the flourishing of a life means staying true to all that has changed, continues to change and that we did not chose in the people we love – every marriage pact is a mutual *yes* to a fidelity to what the other will become, an agreement to welcome and love the "not yet" (of ourselves and the other) that we do not know and will not be able to control.

Authenticity plays an important role in this argument. In the twentieth century, authenticity – sincerity, genuineness – was also a feature of the market. Businesses, cooperatives, shops and banks were human affairs through and through, with the same vices and virtues of life. And so they closely resembled life itself.

Then we started constructing a corporate culture and increasingly artificial forms of marketing, in order to create a form of commerce in which we all know the goods presented are not the same as what we're going to buy, to sell fake financial products, to form relationships with our colleagues, clients, suppliers and leaders following protocols and incentive schemes. It's a *commedia dell'arte* where everyone can play their part thanks to the mask covering their face – and we no longer see the blush on the cheeks and the tears in the eyes of the other.

A certain artificiality and non-sincerity has always been part of the ethos of the market; anyone attending the fairs and markets of yesteryear entered into a world of seducer-sellers who spoke of the fantastic features of some miraculous product. But we were aware of it: that kind of artificiality was part of the folklore and rituals of that world – of every world. That artificial element was explicit, known to all, and thus it became – paradoxically – authentic and sincere. We all played "merchants of the fair" to some extent, but we knew it.

At some point, however, that first market culture was amplified, inflated and exaggerated by the large multinational corporations and the global consulting companies. It has become a proper ideology, and that initial benign artificiality of market relations has grown a lot – even too much. Gradually, and without realizing it, we forgot the non-authenticity of many practices, and we gave them the consistency of reality. The management of work became technical; the management of people is now called human resources; marketing became a science developed in neuroscience laboratories. The *game has become reality*, and that initial authenticity has left the stage.

But once again, the market is finding a solution to the evil it created. The search for authenticity in the market is in fact one of the most important and profitable trends of capitalism today. Consumers seek authenticity in the products and services they buy. We want to find it in food, where everything that we deem genuine is worth more – when we look, in example, for a *truly* Neapolitan restaurant in Naples. Even in "social" tourism we want to see indigenous people who are authentically indigenous, and poor people who are genuinely poor. Hand-crafted beer and ice cream are preferred because they bring something of that authenticity that we crave. A well-prepared chef is not enough; we want someone who really believes in what they do

and in what they say they do. A farmer doing biological cultivation is not enough; we want to meet him while working in his fields and hear him speak to us in dialect in order to verify the authenticity of the story that he tells us with his goods.

A first side effect of this interesting new phenomenon concerns the price of these "authentic" products. Authenticity is generally associated with a higher price – sometimes much higher – and therefore, again, often excludes the poor. Furthermore, authenticity is not only a characteristic of the products, it is also a dimension of *persons*. So if we take a careful look we realize that we are asking the market to provide precisely the *gratuitousness* that it has expelled from its offices, shops and banks, especially in the past few decades.

In this colourful world of authentic markets, some future scenarios open up that are worth paying attention to. One of them concerns the growth of *new market communities*, where the consumption of the same product or brand brings people together in new forms of "tribes." In these tribes of consumers, the object becomes the constitutive element of the *community*. That is how archaic forms of a totemic cult come back to life, since the relationship between people is a by-product of each individual's relationship with the thing. The faithful – and faith or fidelity is everything here – offer sacrifices of time and energy in exchange for something that, by nature, is not a free gift at all: the product has a selling price, it has its profits that do not go to the worshippers but to the owners of the brand who exploit the free labour and promotion performed by their faithful. These are new idolatries that fill the earth with fetishes and do away with gods.

Biblical humanism fought the idolatries of its time in order to free humans from the *original debt* that characterized the totemic and pagan cults of the surrounding peoples (Girard 1977). The covenant with a God who creates out of an overflow of love was also the liberation from the cults of objects, those of the totems and taboos of the ancient world, where the objects enchanted and chained people with their magic and occult powers.

Should the disenchantment of the world and the battle against the Jewish-Christian humanism that we are witnessing today produce a simple return to new totemic cults of objects in the end, we would be facing the worst failure of Western humanism – the destruction of two and a half millennia of human and spiritual development.

But other scenarios are also possible. Different narratives can already be discerned on the horizon of our complicated and beautiful era. To observe and understand them, we will need to place ourselves on the border, i.e. on the dividing line between gratuitousness and market, between communities and people, between the totems and *authentic* spirituality.

14.2 Consumption Idolatry

One of the most significant forms of "creative destruction" which capitalism enacts upon the modern world is its destruction of religion.

The market economy has grown and keeps growing with the consumption of sacred territory, which, deconsecrated and turned into an undifferentiated and anonymous profane space, has become a new clearing house for goods.

The merchants are back in the temple, and the temple has become a marketplace – even the *sancta sanctorum* (the holy of holies) has been put to commercial use.

To destroy a religion, the first step is to undermine communities and isolate *people* by turning them into *individuals*. And capitalism done this particularly well. Individuals are unrelated to each other, and therefore cannot obtain *religio*, which is an experience that is only possible for those who share and preserve something important.

When the common ground of the community is lacking, religious experience is inexorably cast out. Or it becomes a commodity, as has happened in the West, where over the course of two generations the community and religious heritage built over 2000 years has been reduced to rubble, and where homeless and rootless individuals have become the perfect consumers. We have agreed to be emptied of meaning and filled with things.

This emptying-and-filling represents the ultimate realization of the first "spirit of capitalism" that perceived the accumulation of goods as a blessing from God – but with a decisive difference: what had been an elitist experience of a small number of entrepreneurs and bankers for at least two centuries has become a mass religion in the twentieth century, thanks to the shift of the ethical centre of the gravity of capitalism from the sphere of *production* to that of *consumption*.

Thus the "blessed by God" are no longer those who produce, but those who consume – and they are praised and envied because they have the means to consume. The predestined ones have become those who can *consume* the goods, not those who *produce them by their work*. The more they consume, the more blessing they receive.

The sacred figure of the entrepreneur-manufacturer has thus also given way to the new priest and messiah of the manager-consumer, and the higher his bonus – and therefore his consumption standards – the more "blessed" he is.

As a result, work is out of the picture, relegated to a half-forgotten existence among the somewhat nostalgic memories of the past and its utopias. It has been reduced to little more than a means of increasing consumption, thanks to finance becoming increasingly allied to consumption and antithetical to work, enterprise and the entrepreneur-worker.

The old Calvinist spirit of capitalism, in the Weberian sense, centred around production and work, was still essentially and naturally a *social* type of capitalism. Working and producing are collective actions, cooperation, mutuality. Work is the first building block of human communities. By shifting the axis of the economic and social system from labour to consumption, the *community* has naturally given way to the *individual, to his interests and passions* (Hirschman 1977).

Consumption has thus become increasingly an act of the individual, gradually losing its social dimension, yet remaining tethered to the economic sphere. Until a few decades ago, words were also exchanged in the markets. Today online shopping

has become the perfect act of consumption, where the product reaches me at home without any other human between me and the object of my desire (possibly not even the postman).

That's why today's gambling-mania is the most fitting image of capitalism's current manifestation. From football pools to races, which were in many cases profoundly social experiences, we have moved to the individual-machine relationship where everyone "plays" alone (so it is not a game), completely focused and sucked in by the object of the game. It is not accidental that so many slot machines have a *totemic* aspect: they are shimmering, colourful and always hungry (Freud 1913).

The shift from labour to consumption is also the result of *disesteem* for anything that entails hard work, sweat and sacrifice. We like consumption because it is all and only *pleasure*: no fatigue, no pain, no sacrifice.

No wonder, then, that the new frontier of civil conflict is shifting away from "work for all" – which was the great ideal of the twentieth century – to "consumption for all" – which is becoming the slogan of the twenty-first – made possible perhaps by a guaranteed minimum income permitting everyone access into the new consumerist temple. More consumption, less work, more blessing.

Idolatries are always economies of pure consumption. The totem does not work, and the work of its devotees is only recognised if oriented to consumption: to offering, to sacrifice. The more idolatrous a culture is, the more it despises work and adores consumption and the type of finance that promises a perpetual cult consisting in effortless consumption only.

However, this anthropological, social and sacral structure that has heretofore upheld capitalism is inexorably coming into a crisis (Bruni and Zamagni 2007). The days of individualistic capitalism seem to be numbered, even though it now appears to be thriving – great crises always start at the height of success, and then occur with a time delay of a few years). And it is not difficult to notice.

As long as we were within an economy of the *scarcity* of goods, the things we purchased were enough to fill our imagination and satisfy our desires for the market cult. But now that much of society has reached and exceeded the threshold of satiety, the capitalist religion must completely rethink itself if it wants to continue to grow and retain its faithful – forgetting, as it must, those who are not satiated but knocking on the doors of our lavish banquets.

And it is precisely by looking at the changes underway in this new phase – the capitalism of *post-satiety* – that we can see the power of the current religious-idolatrous system most clearly.

Just consider of the individual *versus* community relationship (Todorov 1998). The more perceptive components of our economic system are sensing that the capitalist cult needs communities in order to be powerful and lasting. Like any other religion, the capitalist faith can also only exist as a community – as Emile Durkheim insisted, every religion is an "integral social phenomenon."

And so, from within the heart of capitalism itself something difficult to imagine began to emerge less than a decade ago. Just as the process of the individualization of consumption and the consequent elimination the community was reaching its

apotheosis, that same economic culture was giving birth to children who look very much like those of the old religion and the old community that it had opposed.

That phase of the market which grew by offering goods to individuals, thus replacing the ancient collective cults with the individual idolatry of new totem-objects, is gradually giving way now to a new phase of *community*, and therefore more quasi-*religious* consumption. The separate and isolated individual consumer, the worshipper of idols by which he/she is devoured, will not be the protagonist of the markets in coming years. The market of the future will be social and full of stories.

We cannot understand, for example, the new *sharing economy* – which could just as easily be described as "collaborative consumption" – unless we perceive it within the framework of this new phase of capitalist religion which is also communal, albeit it in a different way.

Consider the great phenomenon of narrative marketing and so-called *storytelling* that are more and more often inserted among the ingredients of successful new businesses. Narratives are a typical element of religions and communities, so much so that they constitute their first capital. Faiths are mainly a legacy of stories received and donated. There are no faiths without narratives of the beginning, the end, the fathers, the liberations and the encounters with God. Faith is transmitted by telling a story.

The new marketing of the post-scarcity era no longer presents products with their technical specifications and commercial qualities. It does not bewitch us by describing the properties of the goods; instead, it enchants us by telling stories. Like our grandparents did, like the Bible did and still does. The new advertising is more and more like the invention of stories using the typical language of myths, where the aim is to activate the emotion of the consumer, their symbolic code, desires and *dreams* – not only and no longer his *needs*.

And so to sell us their wares, new businesses make us dream by resorting to the evocative power of myths: just like faiths, like the stories that have shaped our religious and social heritage. With one major difference, though: the stories of faiths and the fairy tales of our grandmothers were *greater* than us and they were all and only *gratuitousness*. Their aim was to convey a gift, a promise, a liberation to us, bringing them back to life just for us every time. They did not want to sell us anything, only to transmit an inheritance to us.

By contrast, the emotional *storytelling* of the capitalism of today and tomorrow wants only and exclusively to sell us something. They have nothing for free and are *smaller* than us because they lack the gratuitousness that made the other stories great: new businesses tell us stories to increase profits for those who invest a lot of money into the invention and telling of those stories – which, in the end, are nothing but plagiarism and imitations of the great religious narratives they, too, have received for free and then recycled for profit.

The stories of yesterday, the eternal ones, have been able to charm us because they did not want to enchain us. The stories told for profit are, however, all just variants of the fairy tale of the *Pied Piper*: if he is not paid for his work, this "merchant"

goes back to town, and while we are engaged in our new cults in the new churches, he drives away our children with his charmer flute, forever.

Thus far, the history of civilization has taught us that *gratuitousness employed without gratuitousness* does not last, and soon the bluff is discovered. But perhaps the greatest innovation of the capitalism of tomorrow will be to transform gratuitousness itself into a commodity, and it will be done so well that we will not be able to distinguish fake generosity from the genuine kind.

But we can still save ourselves from this tremendous manipulation, which would be the greatest of all, if we keep the great stories of gratuitousness safeguarded by the faiths. Or if we conserve the seed of gratuitousness in that last space of our souls that we managed to preserve and not to put on sale.

14.3 A New Spirit of Capitalism?

The capitalism of the nineteenth and twentieth century was animated by a Judeo-Christian spirit, a spirit of work, effort and production. But we no longer understand the spirit of our capitalism if we continue to look for it inside Christianity or the Bible. Market society in recent years has been increasingly resembling a religion, but the traits that it is taking make it more akin with the Middle Eastern cities of 3000 years ago, or the Greek and Roman ones of some later centuries. With their public spaces occupied by many statues, temples, steles, altars, shrines, and their private spaces filled with amulets, household gods and a huge production of household idols. And their many sacrifices, around which their life, parties and death were ordered. The Judeo-Christian humanism was, above all, an attempt to empty the world of idols and free it from the sacrifices. It was an only partially successful attempt, because the tendency to build idols to worship has always been too strong in men (Nelson 2001).

The prophets, the wisdom tradition (Ecclesiastes) and then Jesus have operated an extraordinary religious revolution also because of their radical struggle against idolatry. They tried to remove the idols from the temples and churches to create an environment free from things, one where you could hear the voice of a free and liberated spirit, its “thin voice of silence”. Christianity has also surpassed the ancient sacrificial logic forever, because the sacrifice of people offered to God was replaced by the sacrifice-gift of God given to mankind, establishing the era of gratuitousness. But today, after 2000 years, capitalism – first fighting gratuitousness and then trying to put it to income – is reintroducing some archaic sacrificial practices in its own cult.

The sacrificial culture of capitalism can now be glimpsed everywhere. Consider, for example, how food and cooking have been turned into a spectacle on TV and in the media in recent times. In various cultures eating was a fundamental practice, always communal, the heart of family relationships, friendships and the maximum expression of solidarity. People ate together because food is the first resource, the decisive one for communities, and therefore it must be shared, “constructed” socially, not left to the natural play of the force and power of individuals. Food is the first

language of fraternity, and through the universal institution of *hospitality* it is also open to those who knock on the door. That's why the place of eating was the house, the intimacy of the tent. The preparation of food was a private matter, generally entrusted to women, who were the producers of the meals that transformed the scarce products of the earth into *conviviality* and the goods into relational goods. Confidence in the person who cooked was the first word in the discourse on food. The sideboard (in Italian: "*credenza*", from credere, belief) did not only preserve foods, it also kept the confidence and *credence* in the primary relationships of the home.

Eating in public, in the square, however, only happened on the occasion of festivals, which in the pre-Christian world were associated with animal sacrifices offered to the deity. The animals offered were then baked, cooked and eaten together in public. Christian civilization has transformed those ancient festivals, and to overcome the archaic sacrificial logic it has discouraged cooking, eating and drinking in public. On Christian holidays there was dancing, singing and games in public, processions were held, and above all the Eucharist was celebrated: the good (*eu*) gratuitousness (*charis*), in another dinner, another bread and another wine. But everybody ate at home, and the preparation of food remained something private and feminine. The great spectacle that food and cooking are being turned into is taking us back to the culture of the sacrifices, the sacred banquets offered to the idols, to cooking in the square. To understand the invasion of cooks and meals, it is not enough to resort to sociological aspects only (having to relearn how to cook, or questions of health): we must also discover their religious and sacrificial nature. The idols are continuously eating, they are never satiated.

In these new rites, celebrated by male priests, the food completely loses its intimate and familiar nature. Its solidarity and its sharing are totally deleted, leaving their place to competition and race. The good words of home become insults, the bread that falls to the ground is not kissed after it is picked up, only the echo of a shout is heard, cooking is no longer surrounded by good words and relatives of commensality: it is completely and only play, entertainment, business. And we forget and deny the basic rule of early education passed on by mothers to their children for millennia: "don't play with your food" – because it is too serious, the most serious of all, *sacred*. However, this ancient-new *sacrifice* of the food makes nothing and no one sacred, and it makes us fall back into a world full of parrots and victims: *panem et circenses*.

But *sacrifice* is also a keyword of new global corporations. To understand the universe of the corporate "sacred", we must not stop at its most superficial aspects – such as the presence of *coaches* in companies who try to mimic the old spiritual fathers; the use of words taken from the spiritual language, as "mission", "calling", "faithfulness", "merit"; the fake initiation of rites and liturgies by pseudo-marketing; the disesteem of the word "old" that by now has become a dirty word or an insult ("you're old!": all idolatrous cults worship youth). These phenomena are epidermal symptoms of something much deeper and rooted in the organism of capitalism.

After having used (until a few years ago) the lingo and metaphors taken from military life or sports, the big capitalist enterprises are now realizing that to buy the hearts of their employees they need a stronger symbolic code, and they're taking it

from the religious sphere. But, even here, the symbolic register is not taken from the Judeo-Christian religious culture, or even from other major religions (Islam or Hinduism). These great forms of spiritual humanism are too complex and resilient to be easily manipulated by business. And so, with a leap back, passing thousands of years, they return directly to totemism and its sacrifices.

Sacrifice is a key word in the cult of business. Nothing more but sacrifice is asked of the workers of large companies: the sacrifice of their time, their social and family life. Work has always been strain, sweat, and so in a sense also sacrifice. But the sacrifice of the corporate culture of the twentieth century was transparent to those who made it and those who received it. The trade union movement had managed to contain it within political limits, and when it exceeded these limits it was not called "sacrifice" but "exploitation." We always knew that behind a lot of work there were far-away "gods" who lived from our sacrifices and the exploitation of our work in the fields and factories: but we were aware of it, we were suffering a lot, and we struggled to reduce or eliminate these injustices. Today the semantic manipulation of our age is managing to present the "more" of the sacrifice (the excess part of efforts – *the tr.*) as a form of free "gift". We are more exploited by rich gods now than we were yesterday, but, unlike yesterday, we have to be happy for our sacrifices and internalize them as a free gift offered. The sacrifice required of the workers by big companies is a necessary act to be able to hope in the "favour of the gods," that is, in making a career, earning a lot, having respect and recognition from above. But those who refuse to make these sacrifices and are committed to defending a boundary between business and family, those who do not accept requests to stay in the office until eleven at night, are left out of the number of the elect, and often develop severe guilt for being *losers*.

Furthermore, as in the sacrifices to the old gods and idols, offerings and vows could never pay off the debt of those making the sacrifice – today in these companies the more of our time and life are given, the more of them are required, until 1 day our offers get exhausted... But on that day, management will offer to us the "free" service of the right type of coach that will help us get back on our feet and to the altar to offer more sacrifices. The idol does not sacrifice itself; it can only receive sacrifices from its followers. The invisible and distant gods feed from the sacrifices of the workers, and they are developing a more and more vital need for it. But the stroke of genius of this type of capitalism lies in being able to cover the sacrificial structure of the "labour market" with "contracts". What they actually ask us is a sacrifice, but its true nature is hidden very well by presenting it as a free contract. Because they make payments, businesses become totally disconnected and ungrateful towards their faithful. And on the day when the market opportunity and profit change, they do not feel indebted to the many sacrifices they have received, they seek tax havens; and with a few thousand Euros – at best – they repay the sacrifice of a lifetime, the sacrifice of life. The sacrifice of the ancient cults had to be *alive*: the gods were offered animals, children, virgins, rarely plants (libations), but never objects (Girard 1977). The new gods are also demanding life and offer money in return.

The sacrificial nature of this capitalism is not so much a moral property of people; it actually regards the system as a whole. Its first sacrificial victims are the very executives and managers, who are priests and victims at the same time.

The likely and gloomy scenario on the horizon of our civilization is a rapid growth of this new idolatry, which is gradually shifting from the economic sphere towards civil society, schools and health. There is no opposition in its path of expansion because it draws on those religious symbols that our culture no longer has the categories to understand.

Those who want to understand and maybe control the economy and the world today must study less business and more philosophy and anthropology.

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Chapter 15
Nature, Economics, and Scream

Knut J. Ims

Abstract A close interconnection between man and nature is the point of departure. The focus is on the close relationship with all kind of animals. Some strong examples of violence towards animals are presented. The violence is a direct result of methods applied by big scale farm-industries, supported by economists' recommendations of profit maximization. The cure might consist of multiple remedies – a change in worldview from mechanistic to organic – a profound shift in mindset from a distanced and abstract view on other species to being in nature in a more unmediated and unreflective way. Instead of extensive abstract thinking about nature, we as human beings should be more fully aware that we are nature and need nature in order to fulfillment of our potential. Consequently, we should pay high respect to other animals and grant them intrinsic value. In the conclusion, it will be suggested that a more non-violent and frugal attitude to nature will be steps in the right direction. Munch's painting Scream is used to illustrate the immense pain and suffering that are inflicted upon nature, not the least animals, in the modern industrialized society.

15.1 Introduction

I have had the privilege to travel with Laszlo to a number of European cities. The main purpose was to teach together within the CEMS (Community of European Management Schools – The global alliance in Management Education). Typically a visit to a museum was also on the agenda to watch one or a few masterworks. The rule "less is more" was practiced in order to avoid being an unreflective consumer. Laszlo is a very devoted and selective art observer, who with great passion pays high respect to the artwork and the artist, having himself the poetic insight of artists.

I am grateful to Luk Bouckaert for his inspiring advice of how to use Scream in this essay, and for substantive comments on an early draft.

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Fig. 15.1 Scream by Edvard Munch (with permission from The Munch Museum in Oslo)

We have seen the "Last supper" together in Milan, watched great artwork in Florence, and visited the Munch museum in Oslo. Let us stop for a "spirited" moment in front of Scream (See Fig. 15.1 – Scream by Edvard Munch).

Munch's painting "Scream" is one of the most famous paintings in the world.[1] It is an icon in modern art. Why is the painting special? A man stands on a bridge with two men in the background. The heaven is painted with dramatic colors, and the man in the foreground is screaming with his hands up to his face – or to the ears, possibly to mitigate the scream. Is it the man who cries in anguish? Or does the cry come from nature? Thus, we have at least two different interpretations of the painting. When we read the text that Munch wrote, which connects to the painting, we find that the second interpretation is in accordance with Munch's text in the explanation of the situation he painted.

> I was walking along the road with two friends – the sun set. The sky turned blood-red.
> And I felt a wave of sadness – I paused tired to death – above the blue-black fjord and city blood and flaming tongues hovered.
> My friends walked on but I stood still trembling with fear – I felt an immense, infinite scream passing through nature (The author's translation).

However, there may not be any contradiction between the two interpretations. The text and the painting can complement each other and express together that man

[1] There are four versions of *Scream*, not counting the lithographs. One version is a pastel-on-cardboard from 1885 with a stooping figure in the background and a self -authored poem which Munch painted onto the frame, describing the experience that prompted Scream (See the poem above).

and nature penetrate each other. Tøyner (2000) asks with Munch's own words: Is the world around the human on the painting colored by the man's inner life, or is the man's inner life colored by a tone that comes from the outside? Neither the text nor the painting shows whether it is an internal or an external pressure.

After Munch's collapse in 1909 he was living like a monk, alone and frugal. He had already bought a small spartan equipped summerhouse in 1898 for 900 NOK in Åsgardsstrand. The house had a beach and Munch felt at home in this small house. Munch's "enemies" wrote that because he exhibited very strong emotional pictures with sickness and death as lead-motifs, Munch had to be a madman. Several of Munch's exhibitions involved scandals. In spite of the public disdain Munch met, not least in his own country, Norway, he continued with his strong emotional painting style. In 1916 Munch was able to buy a property consisting of several buildings on a 45,000 square meter ground in Oslo, where he lived until his death in 1944.

None who has studied Much's paintings can avoid seeing that most paintings have nature as an important element. We may well ask whether Munch used nature as background and means or whether nature was the foreground in his painting? Munch developed his style – first from natural to impressionist and then symbolist where he cultivated his very strong but simple forms. In 2014, the Munch Museum in Oslo arranged a special exhibition called "Nature and Munch".

Unhappy with the crude and simple language of painting, Munch tried to transcend its limitations. Scream is the master example of this attempt. Munch was frequently practicing ekphrastic poetry, the old conversation between art and poetry, which goes back to antiquity. Poetry is the source to many of Munch's most famous paintings. When we look at Scream in this way, we find that Scream had a long history. In a poem Munch wrote some years before his first version of the Scream (in 1893), he described art as the "soul's diary". The poem stems directly from an entry in Munch's diary. It is interesting to note that Munch refined the poetry when he wrote it into the frame of one of the versions of Scream in pastel-on-cardboard in 1895. This refinement gives a hint of how Munch tried to crystallize his emotional experience through his expressionist and symbolist painting style.

Tøyner (2000) gives an insightful analysis of the reasons why Munch provoked scandals amongst the audience. Tøyner writes that it was not that Munch painted the unconscious soul-life, with all the hidden demons, but that Munch 'made visible the life of the soul' (p 12).

Munch's paintings draw the soul's abyss up into the surface, and let it be there as an uncompromising brutal presence (Op.cit p 13). For sure, Munch was not the first to paint dreams, death and anguish, but the way he did it was regarded as repugnant. One of Munch's means was to use frontal figures, so that the observer looks directly into the gestalt's face. In the long preparation for Scream, we observe that Munch first draws figures that we can observe from the side, before he finally found his strongest expression – the front of the face. This is the essence of the Munchian painting style – it is not about something – it is not observing a gestalt from a distance – it is what it shows, directly, unmediated reality, a "depth in the surface".

15.2 Has Scream Any Implications for Modern Economics?

Munch's paintings are extremes, and they catch the onlooker so strongly that it is impossible to create a distance. The paintings do touch us in a deep emotional sense. Munch's mode of visualizing the world is in a contrast with the abstract way of envisioning the world we see in modern mainstream economics. Mainstream economics is an academic discipline and as a scientific discipline, it has some limitations due to how it organizes knowledge. While Adam Smith had the privilege to see the economy as part of the whole human activity, and investigated it historically and empirically, modern economics has identified its subject matter in separation from the rest of reality. It has also adapted the methodology that defines it as a discipline. The methodology could have been historical case based, which had been more in line with humanistic academic disciplines, but in fact the end-result was that the natural sciences – to a large extent physics – were imitated, which implied a relatively abstract view of the world.

Abstract models dressed as mathematical formulas were given much prestige. In this way, the economists create their own professional discourse, which is very difficult for outsiders to understand and to be an engaged part of. In order to work on an abstract mathematical level, one needs to confine and narrow the world through a number of assumptions, so that the world fits into the mathematical models. The clue is that with the right assumptions to the right time, mathematization of economics could be fruitful and "innocent". However, with wrong or inadequate assumptions, it may give erroneous answers when the results from the models are applied upon the real world. This phenomenon is explained as the "fallacy of misplaced concreteness" in economics by Alfred North Whitehead. One is confusing the map with the real world. It means that even if it is possible to draw some conclusions from the mathematical equations, the applications of the result on the complex and dynamic world is a very risky maneuver (Griffin 2007).

The use of advanced mathematical models may enforce the tendency to distance oneself from nature. Furthermore, nature is very often neglected in modern economics. In this perspective, land in the academic discipline of economics is typically reduced to rent. As Daly and Cobb argues (1994) in their *"For the Common Good"* the development of the economy into an academic discipline implied ignorance of the earth with a focus on the productive factors "work and capital", which have been extensively analyzed. The 'earth' as the economists uses the word, implies the forces in the nature to the extent that they have economic impact. One problematic aspect is that the earth is treated as a property relation – to a large part similar to other property relations in the market economy. The earth is the passive and the human beings is the active factor. The earth is typically treated as not being productive in itself. The need for caring about the physical reality and nature has hardly been dealt with by the economists, even if the exploitation of nature via economic reasoning is in many cases unusually violent, and creates much suffering. Efficiency has been the central means without discussing the brutality of means, the goals and the institutional frame of modern economics. (Daly and Cobb 1994).

When modern economists in general have not been interested in land, neither as soil nor genuinely in the animals depending upon the soil, but reduced them to commodities, it follows that soil, mammals, birds and fishes can be exchanged like any other commodity. This commodification of nature shadows the violations of nature that are often a result of huge scale factory farms. Exploitations of soil and animals are submerged in the calculus of income minus cost. Vetlesen suggest that economists may have an autistic view of nature (2015).

When we read Singer's (2009) concrete descriptions of how animals are mistreated in research, in laboratories and farm factories, we might conclude that modern economists have not been able to, "hear", see or experience the suffering of the animals. If they had, they would have taken animal welfare into economics. Inspired by Munch, I will try to verbalize some of the pain and suffering of animals due to their commodification. First, an account of veal "production" based upon Singer (2009) will be presented.

15.3 Veal "Production"

The economist's problem is to "optimize veal production". Central concepts in the discourse universe are "to produce a calf of the greatest weight in the shortest possible time and secondly, to keep its meat as light colored as possible to fulfill the consumer's requirement." at a profit that reflects the risk and investment involved. (*The Stall Street Journal*, July 1972, cited in Singer 2009 p 130).

What do these normative recommendations imply for the raising of veal? Veal is the flesh of a young calf, and the raising of young calves has turned into a modern industry. Veal has a flesh that is paler and more tender than that of a calf that had begun to eat grass. Traditionally a day or two after being born, young calves were pulled to the market where they were sold for delivery to the slaughterhouse. In the 1950s, veal "producers" in Holland found a method to keep the calf alive longer without the flesh becoming less tender (Singer 2009). The strategy was to keep the calf in highly unnatural conditions, and to avoid that the calf "romp around the fields, developing muscles that would toughen their flesh and burn up calories that the producer must replace with costly feed" (Singer 2009 pp 129–130).

To solve the "problem" the calves were taken to a confinement unit, each 1 foot 10 inches wide and 4 feet 6 inches long. The unit has a "slatten wooden floor". "….Tethered by a chain around the neck" the calves are prevented from "turning in their stalls…" (Ibid p 130). The stall has no straw or other bedding, since the calves might eat it, which will destroy the paleness of their flesh. The calves are fed a liquid diet, based on nonfat milk powder with vitamins, minerals, and growth-promoting drugs. The calves live for the next 4 months in this unit, and finally, the calves leave their unit only to be taken to slaughter.

"The beauty of the system" is that at this age the veal calf may weigh as much as four hundred pounds, instead of ninety pounds as a newborn calf; "and since veal fetches a premium price, rearing veal calves in this manner is a profitable occupation."

(Singer 2009 p 130). This method of raising veal was imitated by Provimi, Inc., a feed manufacturer in United States in 1962. The company is by far the largest in the business and it tries to obtain "optimum veal production". (*The Stall Street Journal*, July 1972, which is Provimi's newssheet, cited in Singer 2009 p 130).

A research group from the School of Veterinary Science, University of Bristol, England, wrote that "Veal calves in crates 750 mm wide cannot, of course, lie flat with their legs extended….Calves may, lie like this when they feel warm and wish to lose heat…Well-grown veal calves at air temperatures above 20 degrees C may be uncomfortably hot. Denying them the opportunity to adopt a position designed to maximize heat loss only makes things worse…".Veal calves raised like this were unable to adopt a normal sleeping position, which is "a significant insult to welfare". (Singer 2009 p 131).

The veal crates are too narrow to permit the calf to turn around, which certainly is frustrating for the calf. Such a stall is also "too narrow to groom comfortably in, and calves have an innate desire to twist their heads around and groom themselves with their tongues".

Veal calves in crates cannot reach much of their body. The research group concludes that "denying the veal calf the opportunity to groom itself thoroughly is an unacceptable insult to welfare whether this is achieved by constraining its freedom of movement or, worse, by the use of a muzzle"[2] (Singer 2009 p 132).

Calves are standing or lying on a slatted wooden floor, which is hard and rough on the calves' knees when they arise. A slatted floor is a type of cattle grid, which cattle typically avoid. The idea is that most of the manure falls through. It means that young calves "for some days (are) insecure and reluctant to change position." (p 132).

After 3 or 4 days, young calves are taken from their mothers. The calves sorely miss their mother and something to suck on. Everybody that has given a little calf a finger know that a calf has a strong urge to suck like a human baby. However, the calves have no teat to suck on nor any substitute. Later the calves develops the need to ruminate and chew the cud. But, the business idea is to keep the calves anemic. "Color of veal is one of the primary factors involved in obtaining "top-dollar" returns from the fancy veal markets…"Light color" veal is a premium item much in demand at better clubs, hotels and restaurants. "Light color" or pink veal is partly associated with the amount of iron in the muscle of the calves. (*Stall Street Journal* November 1973 cited in Singer 2009 p 133). It is necessary to hinder the calves from everything that contains iron, because iron will darken the flesh. Consequently, "Digestive disorders, including stomach ulcers, are common in veal calves. So is chronic diarrhea……The calves are deprived of dry feed. This completely distorts the normal development of the rumen……which may also lead to chronic indigestion" (Singer 2009 pp 132–133). A normal calf would get iron from grass, but "pale pink flesh is in fact anemic flesh". So iron has to be avoided, "Neither the taste, nor the nourishment for humans are changed by the color, but the special demand for flesh of this color has obviously snob appeal.

[2] A muzzle is a tool that binds the mouth, which prevents an animal from biting or eating.

The producers' formula for maximizing profit is to find a "trade off" between the quantity of iron that is necessary for survival and pale flesh. The use of hardwood stalls are used to hinder the calves in licking any iron in their stalls. Provimi writes that: "metal may affect the light veal color…Keep all iron out of reach of your calves." (Singer p 133).

Anemic calves have an insatiable craving for iron. Since urine does contain some iron, the calves' desire for iron is so strong that they would overcome the natural repugnance to go near their own urine or manure. To control the calves drinking more iron than absolutely necessary, it is important to prevent the calf from turning around in the stall.

The color of the meat is only "one parameter". Another parameter is to maximize the growth by the cheapest means within a given time horizon. To maximize the food per calf, one means is not to give the calves any water. Then their only source of liquids is their food, which consists of powdered milk and added fat. A third parameter will be to hold the buildings warm, because cold calves burn calories just to keep warm. Due to lack of water, the calves will overeat and sweat, and "in sweating, the calf loses moisture, which makes him thirsty, so that he overeats again next time". (Ibid p 134). Such a treatment of the calves are evidently unhealthy, but since the goal is to produce the heaviest calf within the shortest possible time, the health of the calves in the long-term is not relevant as long as a certain number of calves survives long enough to be delivered to the market. So Provimi can advise that "sweating is a sign that the calf is healthy and growing at capacity" (Singer p 134). A fourth parameter is to reduce the movements of the calves. By leaving the calves in the dark 22 out of 24 h a day and night, the visual stimulation and the contact with other calves leads to relative inaction. Such calves have between 10% and 15% mortality, but such a loss can be considered a calculated "trade off" between the premium price for white tender veal at gourmet restaurants and the calculated loss of "raw material" during the production processes. (This section is built upon Singer 2009).

15.4 Animals Used in Research, including Farmed Fish in Aquaculture Systems

Norway has 5.1 million inhabitants and used about 1.230,000 animals in research in 2015, of which 90,000 were not fish (Torp 2017). In 2013, Norway used 5.500,000 animals in research. The reason for the reduction in 2015 is that less fish was used in research. The great numbers of fish is partly due to vaccination tests and experiments with different medicines for the fish. The reason for the use of medicines for fish is that it is better with prophylactic measures than treatment of sickness. When we compare Norway with Sweden, when Sweden has almost ten million inhabitants, Sweden used "only" 260,000 testing animals in 2015, and 2/3 of these were mice. A global estimate is that in 2005, 115 million test animals were used. In

Norway there are 65 different locations where they do research on animals. (Torp 2017). In order to use animals in research in Norway, the permission of the Norwegian Food Agency (Mattilsynet) is necessary.

Pigs are often used by heart surgeons in Norway in order to train for heart surgery of humans. A new way to use pigs is the training of trauma-teams, deployed in war zones in Afghanistan and Syria. When a trauma-team has to work together on a person with multiple and life threating harms, the team need training. Consequently, the teams train on pigs that have been shot different places in the body. (Torp 2017). Another much used mammal in research is mice. Small, black mice have been "perfected as research objects" since 1950–1960. They are free from bacteria. Not one bacteria is to be found in their bowels or in their skin. The food and the water they drink are sterilized before use, and even the sawdust used in the cage is sterile. The mice do not smell anything, live in cages, and live longer than conventional mice. One example of the instrumental use of mice is to investigate the relationship between microorganism and host organism. (Torp 2017 p 4–7).

OncoMouse is a registered trademark of an experimental mice that is "produced and marketed", as any other commodity. The mouse was genetically modified to carry an oncogene. The gene made the mouse highly receptive to cancer, and thus an efficient means for scientists to study the development of cancer, and appropriate treatments. The genetically modified mouse was regarded as an invention and the patent was granted to Harvard College. The patent rights were bought and marketed by the transnational company DuPont. In Europe the patentability of animals were first excluded, but finally the patent was granted in 1992. The patent expired in US in 2005, and the genemodified Oncomouse is now free to be used by other interested "stakeholders", except that OncoMouse" is a registered trademark.

15.5 Fish Farming or "Aquaculture" as Big Business

The global seafood industry (capture fisheries and aquaculture) is a vital source of food, income, livelihoods, and culture. Aquaculture supplied 42% of the world's fish in 2012 and is expected to pass beyond the capture fisheries production and supply 60% of the fish by 2020 (Lam 2016 p 37). Fish farming or "aquaculture" is a big business globally, and in particular in Norway. Global aquaculture produced 90.4 million tonnes in 2012, valued at US 144.4 billion, including 66.6 million tonnes of fish food. Chinese aquaculture contributes more than 60% of the global aquaculture volume. The value from the aquaculture in Norway is twice the value from marine fisheries. Norway is the world's second largest exporter of fish by value. More than 93 per cent of the fish from aquaculture are Atlantic salmon (*Salmo salar*) farmed in marine cages. Norwegian fish farming/aquacultures produced 1.14 million tonnes fish in 2011. According to Lam (2016) "Fisheries and aquaculture governance are evolving to meet ethical standards, however, the compliance to the CCRF (The Food and Agricultural Organization of the UN Code of Conduct for

Responsible Fisheries) "is poor, with the majority of fishing nations, comprising 96% of the world's catch, failing to achieve even a passing score" (Lam 2016 p37).

Farmed fish is different from wild fish. While the wild fish is captured in the sea, farmed fish is living all its life in marine cages. Human beings have full control of the life span of the farmed fish from embryo to slaughter. The human is the host with full responsibility for the welfare of the fish. Consequently, empathy and deep knowledge with the "guest" in all the meetings where the fish is going to live, is needed. (Børresen 2000 p 31). Atlantic salmon is originally known as the King of the river, an *anadrom* specie that spends the first part of their life in rivers and lakes, and when they have a length of about 10–15 cm, they leave the rivers in the spring and travel to the salt ocean to grow. As a mature fish, after 1–3 years and a swimming trip of several thousand kilometers, they return to the river from which they left in order to spawn. (Kristiansen 2013).

Marine fish are typically farmed near shore and influence habitats and ecosystem. Aquaculture systems are not charged for discharges of waste into water or other adverse environmental "pollutions". Atlantic salmon is a high-value, high trophic-level specie that is a carnivorous, which means that it eats other living organism. According to Lam (2016) the ratio of wild fish input to total farmed-fish output (fish in-fish out, FIFO) is as high as 4:1, i.e., fish farming is a net consumer of fish that might otherwise be consumed by human population or provide essential ecosystem services. Significant progress has been made in aquaculture feed efficiency in recent decades, lowering the FIFO ratio to between 1.5 and 3.6 depending upon the source of fish (Lam 2016 p 50). As a byproduct of confining a large number of carnivorous fish cages in coastal waters, aquaculture facilities can cause "unmitigated environmental damage",…. sea lice and other diseases which can threaten wild fish", and may destroy the indigenous fish population (Lam 2016). It is stated that feed production is the largest factor of climate impact for carnivore fish species. It needs boats to capture wild fish in the ocean to be used as fish feed, and the bigger the boats, the more CO_2 is produced. Fish feed is based on at least 50% agricultural products such as wheat, maize and soybean, and industrialized farming are also based upon fossil fuel.

For the slaughter of farmed fish, the anthropocentric view is fatal. In Norway a regulation rule that "farmed fish shall be anaesthetized with CO_2 before slaughter" was implemented.

According to Børresen (2000), the fact is that fish is equipped with a chemical apparatus on its surface, which is far more developed than the human apparatus. When CO_2 increases in the environment (that is in the water in the cage), the fish tries to escape. The increasing content of carbon acid in the water may be experienced as similar to swimming and breathing in hydrochloric acids. Since the fish is confined in the cage, it will try to jump over the cage. That is why the water is boiling of fish with panic in the 5–6 min it takes before the fish lose their consciousness and stop moving. Børresen (2000 p 36) suggests that if the authorities had acted ichtiocentric, they would have used the insight that fish is created for an almost weightless life in

the water. The connective tissue is therefore more vulnerable for stump violence than for animals that are living on land. The alternative "Final solution" might be to give every fish one single beat in its head. Then, probably the fish will be inflicted a serious damage on its brain so that it will not sense the succeeding slaughter.

15.6 Discussion

The details and concreteness of Singer's case of veal "production" is striking. However, other researchers and investigations support and corroborate the empirical validity of similar cases.[3] The farming and "production" of broilers might be even more screaming than veal "production" (Martinsen 2010). Seemingly, the cruel "production" of veal reveals a complete lack of compassion. We may wonder how it is possible to be insensible vis a vis a small, newborn, and vulnerable calf? Calves have expressive eyes, relatively similar, but bigger eyes than the human eyes, and calves have a searching glance that attempt to meet the human eyes. Sartre writes that a human "glance" may kill, but a calf's glance is expected to create a warm, kind, and caring attitude from people physically close to him or her.

Levinas emphasizes the importance of "the face" (1990). In the "*Difficult Freedom*", Levinas states:

"The face is not the mere assemblage of a nose, a forehead, eyes etc.; it is all that, of course, but takes on the meaning of a face through the new dimension it opens up in the perception of a being. Through the face, the being is not only enclosed in its form and offered to the hand, it is also open, establishing itself in depth and, in this opening, presenting itself somehow in a personal way" (p 8). The belief is that in front of another person's face, one cannot violate him or her.

Even if Levinas' concept of the face might originally be related to humans that were close to them, i.e. in their proximity, there are a lot of examples that humans relate to the face of their pets, and other animals and meet them with a caring attitude. Then, we may wonder why human animals can be so insensitized vis a vis animals? Is it the human greed – the addiction for money – that makes the producer blind for the calves' eyes and welfare? In a series of experiments done by Vohs et al. (2006), they found that money alienates us.

Priming people with money entails certain behavioral consequences for the persons primed. Thinking about money creates bigger distance between people, and make them less helpful and less altruistic to other people. The research group suggests that when societies began to use money, the need to rely on family and friends diminished, and people were able to become more self-sufficient. The research group concludes that, "money enhanced individualism but diminished communal motivations, an effect that is still apparent in people's responses today" (Vohs et al. 2006).

[3] http://meatless.no/dyrene/kua-og-kalven/https://www.wired.com/2014/06/the-emotional-lives-of-dairy-cows/, https://www.sciencedaily.com/releases/2015/04/150428081801.htm

Could it be that the language of profit and moneymaking desensitize the "producers" of veal? Using the word "it" and differentiating the animal with only numbers may contribute to switch off the empathic attitude vis a vis the animal. To put a name on an animal would be one step towards a more caring attitude. Even if Bauman's (1989) focus on human behavior towards other human beings concerns the Holocaust, some of the same reasoning might be fruitful also in different contexts. One statement held by Bauman (1989) is that most human beings have an Eichmann within themselves. Within a certain context, this secondary ugly face might be revealed. Bauman explains why so many "ordinary" people were able to participate in the destructive project of 'Endlosung'. One fundamental reason is the mediation of action, that is when one's action is performed by someone else, by an intermediate person. In such a situation, it is impossible for me to experience the consequences of my act directly. Could it be that the distance between they who manage the companies (and in fish farming we find big corporations as well as small companies), and what is managed, imply that the managers become morally blind? That the managers are not concerned about the individual fish, but look at fish only as a commodity that should be operated according to a profit maximization calculus, like what we saw in the "the production of veal"?

Two recent empirical studies made in Norway in large and small aquaculture companies indicate that the managers and the administrative staff in the big companies are ignorant about the practical situation in the fish cages and of the slaughtering of the fish (Bundli and Liltvedt 2012; Bolstad and Gloppen 2015). Following Bauman we may interpret this result as the physical and/or psychic distance between their acts and the consequences achieving "more than the suspension of moral inhibition:" It extinguishes the moral significance of the act and thereby "pre-empts all conflict" between personal moral decency and the immorality of the consequences. The moral dilemmas are absent from sight due to long chains of causalities.

According to Bauman (1989), the technical-administrative success of the Holocaust was due to skillful utilization of moral blindness, which is supported by modern bureaucracy and technology. Specialization of tasks, organizational routines, long distance to the sight of the "raw material", loyalty to the chain of commands, and moral discipline substitutes moral responsibility (Bauman 1989, pp. 18–27). Bolstad and Gloppen (2015) do find that the fish keepers who daily support the cages, feed and survey the farmed salmon, are more concerned about the wellbeing of the fish.

Gowdy (2006) emphasizes that at the core of traditional economic theory is a concept of human nature that is devoid of social context, mechanically rational, and driven by an insatiable appetite for material possessions. Mahatma Gandhi stated that there is enough in the world for everyone's need but not enough for anyone's greed. According to Schumacher (1999), the drive for greed is due to the rejection of wisdom. The cleverness used in "producing" veal to obtain maximum profit, can only happen because cleverness has displaced wisdom, and without wisdom, "man is driven to build up a monster economy, which destroys the world".

Schumacher asks: How could we "begin to disarm greed and envy?" One way is to scrutinize "our needs to see if they cannot be simplified and reduced"., and we

could support those "who work for non-violence: as conservationists, ecologists, protectors of wildlife, promoters of organic agriculture…., …An ounce of practice is generally worth more than a ton of theory". (Schumacher 1999 pp 24–25).

Bandura et al. (2002) describe several mechanisms of moral disengagement that enable 'eminent members of the business community' who are not 'dangerous, criminally oriented mavericks' to commit unethical acts without experiencing moral guilt. One strategy is euphemistic labeling. A Finnish study on consumer attitudes to farm animals including fish, concludes that for some citizens fish are 'semi-animals' and "that there is no urgent consumer pressure to improve the conditions of farmed fish in Finland". It means that animal welfare does not automatically include 'semi-animals' like fish. Another strategy is displacement of, or diffusion of responsibility. One example from Bundli's and Liltvedt's (2012) study is the out-sourcing of the slaughtering of fish by big companies, and thereby placing the responsibility on another company. We see a number of examples of the strategies of disregarding or distorting the harmful consequences of the many accidents in the open sea cages used in aquaculture. One frequent phenomenon is when farmed fish escape from the cages into the sea. Another phenomenon is the dumping of waste from the fish farm at the bottom of the sea or the fiord. The main reason is that the security and the robustness of the sea cages is not important because the business interests in the short run have first priority.

The Norwegian veterinarian Børresen (2000, 2007) write about "the hunters' insensibility", that is a kind of attitude that characterizes a person when taking on the role of a hunter. It means that human have an innate emotional master switch that can create an impenetrable mental barrier against other species, unaffected by facts. Such insensibility gives the hunter a certain kind of blindness for the suffering he or she will inflict upon the animal that is the hunted object. It gives the hunter an ability to use logic and objectivity in the OFF position of the switch, but a possibility to show physical empathy and sensitivity in the ON position.

Børresen states that "A human is probably the only animal that has the ability to decide to create empathy across species boundaries by means of knowledge and thought" (2007 p 56). It is obvious that the self- interest of "the producer" leads to switch the emotional master off when he strives to maximize profit using "animals as means". For Singer it is this conflict of interest that is the decisive barrier to take the interests of animal welfare seriously. According to Singer, animals' "interests are allowed to count only when they do not clash with human interests. If there is a clash – even a clash between a lifetime of suffering for a non-human animal and the gastronomic preference for a human being – the interests of the nonhuman are disregarded" (Singer 2009 p 212).

While courage is an important virtue in the Western tradition, exemplified by a heroic hunter (Harari 2011), compassion is one of the most important virtues in the Buddhist tradition. The "veal production" may be seen as the antithesis to a Buddhist economic approach. An essential concept within Buddhist economics is minimizing suffering (Zsolnai 2011, 2014). To minimize suffering includes not only human beings, but extends to animals, that is to all sentient beings. We saw that the *Stall Street Journal* recommended to "optimize the production" in order to maximize

profit. The cultural frame of the West tries to maximize profit and desire. Through massive marketing and advertising budgets in global corporations, we see systematic attempts to pump up the desires of consumers. A rational Buddhist strategy is to practice the "middle way", which often involves minimizing desire. A Buddhist strategy would also be a negation of the Western dogma that more is more, and bigger is better, and recommend living based upon the motto of "Less is more". This is not an empty hypothesis. The Nobel laureate Daniel Kahneman gives several examples of less is more in his major book that presents his insight after 40 years work with research in judgment and decision-making, including what makes people happy or unhappy (2011).

However with the best intentions, sometimes the treatment of animals has been a result of the fallacy of anthropomorphism vis a vis animals – using human norms and wrong assumptions about animals. A Buddhist concept for such an error might be delusion. The challenge is to look at the animal from the perspective of the animal, which is to use a therocentric perspective. The wolves are born canocentric, the lions are leocentric, and the fish are ichtyocentric. Our treatment of animals requires a multicentric view based upon right knowledge and attitudes of respect for the interests of the animals.

Newer research by Daniel Weary and colleagues at the University of British Columbia, (see also Wagner et al. 2015), demonstrates that dairy cows possess surprising intelligence and emotional sensitivity. One implication is that calves are affected by the emotional pain of separation from their mother and the physical pain of dehorning. In dairy farming, calves may be separated from their mothers within hours after birth in order to harvest the cow's milk for human consumption, and based upon the belief that early isolation is safer for the calves. But if the calves are allowed to be with their mothers after birth, a strong bond develops, and it may take about 8 months for the calf to be independent of milk. The early separation of the calf is "distressing for both calf and cow", according to Weary. "The calves will engage in repetitive crying and become more active", he says, and sometimes you'll see a decline in their willingness to eat solid food." Both separation and types of dehorning can result in a negative cognitive bias similar to pessimism. https://www.wired.com/2014/06/the-emotional-lives-of-dairy-cows/, https://www.sciencedaily.com/releases/2015/04/150428081801.htm, Even if animals have been domesticated through our modern civilization, the domesticated animals have the same "innate behaviour patterns and needs…even if the animal has never known natural conditions" (Singer 2009 p 142). Therefore five principles of basic freedoms should be fundamental to mammals; (1) sufficient freedom of movement to be able without difficulty to turn around, (2) groom itself, (3) get up, (4) lie down and (5) stretch its limbs (Op.cit. p 142). If implemented, it will mean much less suffering in the "veal production".

Even when fish is categorized as animals, and therefore protected by the Norwegian animal welfare law, due to ignorance and anthropocentrism, the ichtyocentric view has for decades been neglected in aquaculture. It has had fatal consequences, since the large companies have operated in the farming and slaughtering of

the fish based on a number of dogmas about fish. These dogmas are strongly criticized from an ichtyocentric perspective (Børresen 2000).

Some of the dogma are; "Fish has low body temperature, almost no brain, and thus is without consciousness and thinking ability". "The fish is deaf and has no sound language", and "The fish has no sense of pain". Based upon such dogma a regulation rule that farmed fish shall be anaesthetized with CO_2 before slaughter was prescribed. Børresen (2000 pp 31–36) give ample evidence that these dogmas have no validity. Better knowledge about fish should lead to treatment that will reduce the suffering. By acknowledging that fish are animals capable of pain, animals should be within and not without the circle of morality (Røcklingsberg 2015). Even Jeremy Bentham, the father of the utilitarian approach, acknowledged that animals are moral beings because they can suffer. This contrasted the view of one of the greatest ethicist's in the eighteenth century, Emmanuel Kant, who claimed that only humans could be moral objects because only human beings can reason. However, modern science argues that fish have neuro-architecture analogous to mammals that can process and integrate complex information and organize behavior as a response to stimulation from the environment. Fish also have cognitive and emotional capacities and behavioral patterns that vary between and within fish species. (Braithwaite et al. 2013). There are also studies that individual fish can exhibit distinct 'personalities' and stress coping styles (Kalueff et al. 2012). To include fish in the moral circle means that fish deserve to receive moral considerations in their own right and allow them some basic welfare principles as five freedoms: freedom from hunger and thirst; freedom from discomfort; freedom from pain, injury or disease, freedom from fear and distress, and freedom to express normal behavior. (see Lam 2016 for a nice overview).

In the last 30 years we see a slow, but positive development in the protection of animals. In the early 1970s, there were almost non public voices against the violation of animals. There were no animal rights – or animal liberation organizations. Animal welfare and well-being were almost exclusively for pets such as cats and dogs. In the 1980s, there were debates in Europe, which were formalized as an EU directive in 1986 (European Commission 1986) on the protection of animals used for experimental and other scientific purposes. The focus was to improve the control of the use of laboratory animals, and setting minimum standards for housing and training of such animals. One of the goals was to reduce the numbers of animals used for experiments by requiring that an animal experiment should not be performed when an alternative method exists. In 2006 the Council of Europe developed guidelines for the accommodation and care of laboratory animals, and a new EU directive was adopted in 2010, with effect from 2013. The ultimate goal is to replace the use of animals, but nevertheless it is acknowledged that animals are still needed as experimental animals today. However, the revision of the directive clearly acknowledges the intrinsic value of animals, which means that animals should be distinguished from "goods and other possessions". The new Directive spells out the principle of the 3Rs: Replacement, Reduction and Refinement in Article 1. Refinement is not limited to scientific procedures but also in relation to care, accommodation and breeding of animals. Refinement means doing small changes in methods to reduce the risk that the animal dies, and reduction involves to reduce the number of animals used.

Animals can only be harmed if there is a significant and probable utility for animals, humans or the environment.

Cancer research and cancer treatment have been an argument that the utility for humans weigh more than the costs (stress, pain and suffering) inflicted on the animal through the research. The OncoMouse is the 'classical' example that human utility trumps any pain inflicted upon an animal, in this case an infected, vulnerable mouse. However, the oncomouse might also be seen as a symbol of the interconnection of animals and human beings. It reveals the little difference in genetic mapping between humans and other animals. It is not that other animals looks like human beings, but that human beings look like our much older siblings. The Atlantic salmon may have been swimming in the sea and in the rivers at least in 20 million years, while the *Homo sapiens*, the modern human beings have only been walking on the earth the last 200,000 years. Thus, many of the profound neurological and biochemical processes that regulates the functions of the human and the fish bodies have basic similarities. For example, the stress physiology is very similar between fish and human beings. Signal molecules and rewards systems that are connected to emotions and states of the mind as dopamine and serotonin are also common between fish and human beings. Even if the fish brain and the human brain is very different in size and construction, it is reasonable to assume that fish also have qualitative experiences of the world. (Børresen 2007; Kristiansen 2013).

In Norway there is an ongoing debate on reducing the pain and suffering of animals used in research. New ethical guidelines will be negotiated. Norway is not member of the EU, but has developed ethical codes that accept that animals are moral objects that deserve respect.

Consequently, more people criticize the use of animals in research. One interesting sign is that people employed as researchers who use animals in their research regards the subject matter so sensitive that they do not like to talk about their work outside of their own organization. (Torp 2017 p 4–7).

The intention with the EU directive in 1986 was not to protect animals in general, but only animals used for scientific purposes. In Norway, the first law about Animal welfare (Dyrevelferd) was enacted in 1935 (Frøslie 2000). Before this law, punishment was restricted to torture of animals, and it was restricted to cows and horses. Only severe or evil mistreatment resulted in punishment. However, in 1920, the words 'severe and evil' were deleted from the common law so that any mistreatment of animals was punishable. The Norwegian law on Animal welfare was a pioneering law internationally. However, technological development within farming – larger scale, bigger markets and more competition created new challenges. The first revision of the law was proposed in the 1960's, but enacted only in 1977. An important addition to the law was to take due consideration of the animals' instincts and natural needs. The central paragraph is Paragraph 2: "One shall care for the animals and take due consideration to the animals' instincts and natural need in order that they should not suffer unnecessarily." The spirit of the law is that the animal should be protected and defended (see Frøslie 2000).

But many cases shows that the reality in Norway is not in harmony with this law, which is not effective in protecting and defending animals from mistreatments.

Examples of outright mistreatment are not punished with imprisonment,[4] and many cases related to fur farms reveals many transgressions of the spirit of the law. Nevertheless, it is still 'business as usual' in the fur "industry in Norway. An example can illustrate the quality of the public debate. The Minister of Petroleum and Energy, Ole Borten Moe, (in 2013) stated that the arguments against the fur industry are based on feelings, and that people to an increasing extent have a "Walt Disney-like view on animals" (Johansen 2014 p 60). At the same time, he owns a farm with 30.000 chickens. Obviously, he is making fun of those who do not share his anthropocentric world-view. For the Minister the animal right activists are victims of their emotions and should not be taken seriously. Finally, he expresses his concern for what will happen if the animal rights activists are able to close down the fur farms. Then he is afraid that the chicken farm he owns will be the next to be closed down. In such a debate even with a Minister, there is "no room for fact-based arguments" about the ethical issues of "keeping non-human animals locked in small cages, and exploiting their lives to make luxury products" (Johansen 2014 p 62). The public discourse in Norway is also dominated by taboos when it concerns "heroic traditions" connected to the "Norwegian identity" like seal hunting and whaling.

Experiments with Zebra fish have been performed in the primary schools in Norway, but teachers responsible for the experiments, have not been given proper training in treating the fish as a being with intrinsic value (Kjetland et al. 2016). Furthermore, the equipment in schools are not satisfactory for paying the Zebra fish appropriate respect for its life and fulfillment. The Zebra fish (*Danio rerio*) is explicitly categorized as animal in the EU directive 2010/63/EU. If we had taken Hans Jonas's (1984) "*The imperative of responsibility*" seriously, "In dubio, pro malo", the risk for inflicting suffering on the Zebra fish would have been reduced (Kjetland et al. 2016).

However, the experiment with Zebra fish in the primary school had some unpredictable results since it awoke the teachers' consciousness – an invaluable input for learning and teaching. During the experiment with Zebra fish happened what might happen in any experiment. The small group of Zebra fishes died, even if the procedures given by the EU directive were followed (Kjetland et al. 2016). However, in a surprising way the encounter between the dying Zebra fish and the teacher lead to a higher consciousness and a deeper empathy with the fish. In fact, I observed that "encounter trumps knowledge" in having a decisive impact on the teacher as researcher.[5] This observation has obvious importance for the kind of data that should have validity, and that we need to re-evaluate our attitude towards the value of "objective scientific knowledge" versus giving credence to encounter which means that unreflective, unmediated reality deserves high validity. It means that we should question modern science and its methods. In order to re-evaluate our received view

[4] A case from 2017 illustrates that sever violence against a small (dog) puppy who after 5 months of mistreatment died, did not lead to imprisonment, but only a ban to keeping a dog that is abolished after 5 years. http://www.nettavisen.no/nyheter/innenriks/32-aring-mishandlet-valp--dmt-til-fengsel/3423378154.html

[5] I was invited to watch a part of the experiement, which took place in the school in 2016.

of what counts as valid knowledge, we have to understand how and under which circumstances the modern sciences were developed.

The Western worldview was developed during the Enlightenment. This was a time of human disengagement from the world, in which the world became an 'object', and participation in nature lost its scientific significance. Modern science in a close alliance with technology constructed and tested universal laws and theories about the world to know about the world with the one-sided instrumental goal to control the world. Unmediated, unreflected, first-hand, 'unbefangen' experiences of different qualities of the world were deemphasized (Vetlesen 2015). Our relation to the world changed, not by nature but by discursive patterns of our way of thinking and talking about the world.

That encounter should transcend knowledge is in accordance with Vetlesen (2015), who writes about his encounter with a wild animal, a bird. This encounter was for him a kind of experience different from all other experiences. The encounter "provided perspective on my being in the world". Vetlesen was looked at by an eagle, and "That look fixed me in a manner as elusive as it was commanding. Its intelligence captivating, irrefutable, making mockery of Cartesian doubt. It forced me to ask myself what I looked like from that point of view….being the object of a look from a bird, who, in looking at me, clearly was not an object but fully a subject did more to repudiate Descartes' view that 'animals have no souls, no thoughts or experiences….than do dozens of books of philosophy". (Vetlesen 2015 p 204).

Such a one-to-one experience with an animal is well documented as "mind shifts" for several persons. Aldo Leopold's (1966) meeting with a dying wolf is one classical example. Leopold writes that: "My own conviction ….dates from the day I saw a wolf die. ….

In those days we had never heard of passing up a chance to kill a wolf. In a second we were pumping lead into the pack, but with more excitement than accuracy…….

We reached the old wolf in time to watch a fierce green fire dying in her eyes. I realized then, and have known ever since, that there was something new to me in those eyes – something known only to her and to the mountain. I was young then, and full of trigger-itch; I thought that because fewer wolves meant more deer, that no wolves would mean hunters' paradise.

But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view" (Leopold 1966 p 129–130).

The Canadian activist Paul Watson tells about a similar strong encounter with a huge sperm whale. Watson recalled. "I looked up…into a massive eye the size of my fist – an eye that reflected back intelligence, an eye that spoke wordlessly of compassion, an eye that communicated that this whale could discriminate and understand what we had tried to do……From that day, I knew emotionally and spiritually that my allegiance lay with the whales first and foremost, over the interests of those humans who would kill them (Watson quoted in Vetlesen 2015 p 205).

Those one-to-one encounters illustrates a communicative exchange between human and non-human animals, which had existential implications on people's life and resulted in stronger commitments and even a change in "life projects". Leopold,

who eagerly shot the wolves became a holistic environmental thinker after his encounter. (Leopold 1966). Similar encounters sensitize humans and make them more open for the complexity and mystique in nature. Encounters stand in sharp contrast to share numbers and statistics. For example, we know that the loss of biodiversity is 52% from 1970 to 2010 (WWF 2014). As only a naked number, 52% is an abstract entity, which apparently is not enough to change the mind-set and actions of human beings in general. However, encounters can change! Without animals, human life world will be reduced. We need nonhuman nature to fully develop as human beings. The unreflective experience is open-ended, and implies vulnerability, while knowledge provides closure, control and security of the future (Vetlesen 2015).

Can ethical theories teach us something about how we should relate to animals? Albert Schweitzer (1875–1965) may be called one of the first ecological ethicists. His primordial ethical principle was "reverence for life", which means that all living things have an intrinsic value that commands our awe and reverence. (Schweitzer 1990). Schweitzer's diagnosis was that modern industrial society had moved away from a worldview that connected the goodness of life with the goodness of nature, and it had destroyed what Schweitzer called the 'world-and-life-affirmation'. In the dominant worldview, nature was a value-free and mechanical force – a machine, governed by physical and mechanical laws. Schweitzer's cure was to re-establish the bond between nature and ethics. Reverence for life or "*Ehrfurcht vor dem Leben*" which was Schweitzer's original term, implies an attitude of awe and wonder, honor and fear. According to Schweitzer, ethics begins when we become fully aware of the fact that "I am life which wills to live, in the midst of life which wills to live." (Schweitzer 1990 p 130). It is good to promote and preserve life, and let life rise to its highest value, its fulfillment. Evil is what destroys life, what injures and repress life, which is capable of development. This is the absolute, fundamental principle of the 'reverence for life'. (Schweitzer 1990 p 131, see also DesJardins for a nice overview, 2006 pp 131–134).

15.7 Concluding Remarks

Modern economics is built upon a mechanical worldview, imitating 'natural sciences" as a paradigmatic example of how a real science should look like by constructing and using abstract theories and models of the world. We may ask whether emphasizing abstract models dressed in mathematical formulas might contribute to a general desensibilization vis a vis nature? Our cases of violence against animals mirror the need to sensitize economists to act with higher empathy and emotion towards other animals. The dream is to (re)educate economists in a way that they may respect and feel awe and wonder towards nature, of which they are a part of, not outside of. A view of and appreciation of nature as wonderful, and as a gift for human fulfillment and future generations transcends immensely the one-sided view of nature as property and rent. The OncoMouse is the icon of the pure commoditization of nature, but also of a general hybridization, where the border between the

natural and the artificial is blurred. We may well ask whether farmed Atlantic salmon is identical with the original King of the river who has evolved through 20 millions of years. Industrialization, domestication and "production" of calves and salmon implies a narrow view on these animals that enable the infliction of massive violence upon them. Cases where animals are used as pure commodities in large-scale farms, aqua production and experiments in the name of research were described and presented. A number of similar but other cases of violations could be presented and described, for example, chicken factories, egg production, the conditions of "production "cows, etc. (see Larsen 2013 for a tight description of the "life world" of a calf when she follows a calf daily from its birth to slaughter 4 months later).

A case that deserves much more attention is the farming of Atlantic salmon from embryos to slaughter. The two empirical studies (Bundli and Liltvedt 2012; Bolstad and Gloppen 2015) shows a screaming ignorance about the welfare of fish. To kill fish with CO_2 has caused an enormous amount of pain for millions of individual fish.[6] If we had taken Hans Jonas "the imperative of responsibility" seriously, "In dubio, pro malo", we should have invested in much more scientific knowledge about fish from an ictyocentric view. The problematic anthropocentric worldview and the human inclination to anthropomorphize other species creates unnecessary suffering. Aquaculture is now the fastest growing food sector, projected to supply 60% of the fish by 2020, while production from capture fisheries has declined since the 1990s (Lam 2016 p 37). Therefore, the importance to take the ethics of farmed fish seriously is of immensely practical importance. One fruitful approach is using methodologies like the ethical matrix (see Kaiser 2005, 2012; Kaiser et al. 2007; Lam 2016). With the emergent knowledge of science and ethics of fish, individual fish – not only groups of fish – is added in the ethical matrix.

What could be the cure to stop the mistreatment of animals? We have to replace some of the basic tenets of modern mainstream economics. The assumptions about efficiency as the primary goal should be challenged. Efficiency often conflicts with a caring attitude towards the "objects" to be economized. Throughput is a different conception of measuring economic performance, which means that frugality should be more prominent (see Daly 2008, Bouckaert et al. 2008). This means that there will be less use of animals in the "production process", and it follows that instead of looking at animals as "resources", as pure means, animals should be paid respect because they have intrinsic value. Such a change in attitude might inspire a closer connection between man and other animals, and thus less violence against animals. The 3R formula regarding using animals in research is also a step in the right direction. Replacement, reduction and refinement of animals to be used for scientific purposes are important goals. For research on mice and Zebrafish, we might ask about the validity of the research for human.

Even if Zebra fish has 80% of the same gene material as human animals, what about the 20% gap? When we believe that medicines tested on animals might have the same effect on human animals, we take a very high risk. The reason to inflict

[6] An estimate is that 200 million Atltantic salmon was slaughered in Norway in 2012, (see Kristiansen 2013)

suffering on research animals as mice or Zebra fish should be more profound than "nice to know". Concerning knowledge, we need scientific knowledge, and much more of a different kind than Humean empiricism. The question should not be "what can we experience", but "What have we experienced? (see Griffin 2007 pp 32–35). Knowledge in the old sense of direct, unreflective experiences should be given appropriate status.

In this essay, I have partly been drawing upon Bauman's (1989) insights from his reasoning on the Holocaust and from Bandura et al. (2002) on moral disengagements strategies to explain the lack of empathy and mistreatments on animals. Their reasoning might be seen as alternative or perhaps complementary to the prevalent view of a "hunters insensibility" and inborn ability to switch on or off the sensitivity towards animals (Børresen 2000, 2007). Perhaps Bauman's and Bandura's explanations will be more important when the animal rights movement become stronger, granting animals inviolable rights? The conflict between human's material self-interest and the instrumental use of animals is almost non-existent in our Western culture, The hope is that we are open for learning from other cultures and economic reasoning like in Buddhism (Zsolnai 2011, 2014) to learn to live in a synergistic interaction with animals, which will enrich our life worlds in a substantive way, and will reduce the suffering of the animals immensely.

Vetlesen's (2015) description of modern economists as autistic should be taken seriously, since we have moved into a human "created" world called Anthropocene (Crutzen et al. 2011). Human agency has had an immense impact on the climate and the environment all over the world, which urge for a renewal of business ethics. Singer's (2009) work on animal liberation have given a strong push to the animal movement. Singer uses the term speciesism, which implies that human animals regard themselves over and above other animals. Singer's strong claims for treating animals with respect and care are in accordance with Leopold's (1966) vision to look at animals as members of the community, where humans have not a prominent place, only a prominent responsibility. A central goal in the education of economists would be to transform the worldview from mechanic to organic. A parallel change would be to define economics in more substantive ways. The old definition of economics as the study of how humans use scarce means to satisfy insatiable and unlimited wants to obtain material abundance (Gowdy 2006), should be replaced by concepts like "well- being", happiness, and enjoyment of life. Deep Ecology (Næss 1989), biology, and caring relationship with respect to nature, and anthropology, should be compulsory parts of the curriculum.

We have focused on husbandry and fish welfare. However, from a systemic perspective, other important problems related to the aquaculture should also gain public attention. Farmed salmon threaten the wild Atlantic salmon in a number of ways; via escape, via use of cobber to clean the cages, via tons of chemical and antibiotic used as medicines, via the feed which to a large extent consists of other fishes lower on the food chain, which leads to overfishing and injustice of poor people living close to areas where mega ships catch the fish in order to supply aquaculture systems with fish only affordable to "affluent consumers". Aquaculture is certainly one

of the many contributors to micro plastics[7] that slowly kill many animals and has a size of an island in the pacific sea as large as half of Europe. One screaming example was a dead Cuiver's-beaked whale (*Ziphius cavirostris)* found by the shores close to Bergen in January 2017. The whale's stomach was completely filled with large amounts of microplactics and 30 plastic bags. The whale was alive when they found it at the beach, but clearly very sick. According to one of the scientists who dismembered the remains, "there is no doubt that the whale has suffered immensely". Finally, the plastic must have destroyed the metabolism of the whale, and led to a slow and painful death.

The real-life case of the "plastic whale" has been a shock for many people around the world. The movie of the plastic whale gave the whale a "face". The concreteness of the whale transcended descriptions and concepts such as complexity and diversity and moved us downwards and closer to the immediate and experientially – sensually rich experience of nature, even if only a few people had direct unmediated access to the whale in situ, and was able to see, hear, touch, smell and feel the whale. The whale might remind us that nature might be seen as a gift for which we feel awe, a gift that can surprise us, but cannot be possessed or controlled. – not dictated by our desire, but something to respect as a subject in itself (Vetlesen 2015 p 179). We might realize that we are indebted to our older siblings – the animals for our own evolutionary existence.

Art is also one of the means to confront people with the real, concrete phenomena in the world. Art has the power to influence our consciousness and function as a wakeup call and make us more compassionate with the existential conditions of man and other animals. Such a wake up call may help to see some of the implications of limiting, often narrow assumptions.

Economics as a discipline is in fact an existential enterprise where the fates of all the animals (human and non-human) in the world – including future generations life is at stake. This view has for a long time been one of Laszlo's strongly held theses. Confronted with great artwork, the spectator/participant will be more sensitized and open to hearing the screams of pain and degradation inflicted on animals and nature.

Edward Munch's Scream was used as the introduction of this essay. Let us close the essay with another text of Munch, where Munch describes the human brutality vis a vis calves:

"Can you imagine a calf, a common red sided calf? Have you ever looked into the eyes? Have you seen the depth of its eyes and the innermost goodness in them? And this being with these eyes we stun one day brutally in the forehead, stick a knife in the trout on it and eat blood food and meat of it….We are beast, are we. (…)."

[7] Plastic waste is slowly breaking down in smaller fragments known as "micro plastics". There are many sources of these plastic waste islands from car tires to personal hygiene products. One calculation is that one billion (defined as plastic pieces that are smaller than five millimeters) of plastic pieces are generated every hour, and most of them end up in the sea. One of the problems is that micro plastics spread hazardous pollutants that pose a threat to the environment and human health since other environmental toxins latch onto micro plastics, and it is found down to 5000 meter under sea-level.

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Chapter 16
The Idea of Corporate Social Responsibility and the Responses of Economic Theory

Stefano Zamagni

Abstract The results achieved during the first 15 years since the launch of the UN Global Compact gives evidence that corporate practices are changing, albeit in slow motion, in the direction of recognizing that the single-minded goal of profit maximization is fracturing societies and jeopardize the very elements that underpin the existence itselfs of corporations. To accelerate and scale up the pace of the global movement, an important role can be played by economic theory. In what follows, I will critically discuss the major lines of thought, within economics, that have been developed in the past half a century on the topic at stake. In the next section, I will consider the still dominant view held today, albeit one that is rapidly losing its traditional appeal – a view that originates with Milton Friedman, a co-founder and principal exponent of the "Chicago School", and further elaborated by a multitude of important scholars. Section 16.3 discusses the so-called myth of the shareholder value; whereas Sect. 16.4 deals with the "stakeholder theory" due to Edward Freeman and others and the challenges that it poses to the shareholder primacy view. In Sect. 16.5 I consider an altogether different line of thought that drive democratic politics. In the final section, I will suggest that if one wants to advance along the path of extending the practices of CSR, the question of the ethical anchoring of CSR has to be taken into serious consideration.

16.1 Introduction

It should come as no surprise to discover that a certain number of economic (and law) scholars still refuse to entertain any issues relating to Corporate Social Responsibility (CSR), and that there is still quite a resistance to the idea of CSR as such, not to mention a certain scepticism regarding its practical consequences. The

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reason for this is easy to grasp. After more than a century of official declarations on the axiological neutrality of economic science – according to which economics, should have nothing to do with the question of values – it comes as no surprise that quite a number of economists find it difficult to understand why corporations should extend their fiduciary duties beyond their own shareholders to other categories of stakeholder. Is it not true to say that a firm's business is in itself already geared to the public good insofar as it is designed to produce wealth? So what is the point in further burdening firms by demanding that they adopt rules that go beyond compliance with legal requirements? Yet – and this is the relevant point – for more than a quarter of a century now, economic theory itself has finally decided to come to terms with the phenomenon of corporate social responsibility. The numerous declarations and actions of a multitude of national and supranational entities, in addition to the systemic pressure from many civil society organisations, have forced even the most recalcitrant economists to acknowledge that the corporate social responsibility movement is an authentic emergent phenomenon deserving not only an explanation but also a proper interpretation. (More on this point in Bruni and Zamagni 2016).

The Report of the United Nations[1] on the results achieved during the first 15 years since the launch of the UN Global Compact gives evidence that corporate practices are changing, albeit in slow motion, in the direction of recognizing that the single-minded goal of profit maximization is fracturing societies and jeopardizes the very elements that underpin the existence it of corporations themselves. The number of Global Compact signatories is growing fast, even though there is still a very long way to go before social responsibility is fully and globally embedded into the mind-set of business. To this end, to accelerate and scale up the pace of the global movement, an important role can be played by economic theory. It contributes, in a significant way, to a cognitive overhaul around the purpose of business and its obligations to society. If the idea that business can and should balance profit with purpose is gaining more and more ground today, the credit goes also to the recent developments of economic theory, that are inspiring a new narrative around business as a force for good.

In what follows, I will critically discuss the major lines of thought, within economics, that have been developed in the past half a century on the topic at stake. In the next section, I will consider the still dominant view held today, albeit one that is rapidly losing its traditional appeal – a view that originates with Milton Friedman, a co-founder and principal exponent of the "Chicago School", and further elaborated by a multitude of important scholars. Section 16.3 discusses the myth of the so-called shareholder value; whereas Sect. 16.4 deals with the "stakeholder theory" due to Edward Freeman and others and the challenges that it poses to the shareholder primacy view. In Sect. 16.5 I consider an altogether different line of thought that drives democratic politics. In the final section, I will suggest that if one wants to advance along the path of extending the practices of CSR, the question of the ethical anchoring of CSR has to be taken into serious consideration.

[1] UN Global Impact, Impact. Trasforming Business, Changing the World, New York, 2015.

16.2 The Chicago School's View of CSR

According to mainstream economic thought, there is no place in economics for CSR; yet it exists and its influence is gradually growing. How is this to be accounted for? Simply by classifying this anomaly as a specific case of a more general theory of the firm, thanks to the introduction of auxiliary hypotheses. In other words, rather than perceiving CSR as the emergence of a social norm whereby the firm's fiduciary duties are extended to all stakeholders, the Chicago School simply sees CSR as the exception to the rule, an exception that can be accounted for with the introduction of specific *ad hoc* hypotheses. Let us clarify.

In his influential book, *Capitalism and Freedom* published in 1962, Friedman judged CSR to be a serious threat to the very survival of the capitalistic system, when he wrote: "Few trends could so thoroughly undermine the very foundations of our free society as the acceptance by corporate officials of a social responsibility other than to make as much money for their stockholders as possible" (p. 133). This argument was taken up and reiterated by Friedman's article published in the New York Times of 13 September 1970, under the suggestive heading "The Social Responsibility of Business is to Increase its Profits", where he states that: "The shortsightedness is also exemplified in speeches by businessmen on social responsibility…….. Here, as with price and wage controls, businessmen seem to me to reveal *a suicidal impulse*…..There is one and only one social responsibility of business–to use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud" (italics added). "Corporations do not have responsibilities – Friedman said. Only executives do and their responsibility as agents of their owners is to maximize returns". Subsequently, in a work that caused no little outcry, Steinberg (2000), following in her mentor's footsteps, stated that: "The aim of the firm is not to promote the public good…. If the nature of the goods or services, or the mode in which they are produced, has priority for the long-term maximization of value for the shareholder, then the activity in question *is no longer a business activity*" (p. 36, italics added). And a few pages later: "Just as you have prostitution when you have sex for money, instead of for love, a company prostitutes itself when it pursues love or social responsibility instead of money (p. 42). (*Sic!*).

As one can see from these passages, the belief that firms ought to be bound by some form of social responsibility is not in question; what is being claimed, however, is that their only concern should be that of shareholder value. In fact, Friedman puts a side constraint to the manager's fiduciary duty to the shareholders: "Make as much money as possible, while conforming to the basic rules of the society, both those embodied in law and those embodied in ethical custom". (1970, p. 33). He further argued that a society with more wealth can better pursue its transcendent goals, and more wealth is produced by maximizing profits. The argumentative force of this position lies in the following line of reasoning. The market is the place where economic activity is coordinated by means of voluntary cooperation. This follows from the fact that "both parties to an economic transaction benefit from it, provided

the transaction is bi-laterally voluntary and informed". (Friedman 1962, p. 13). Thus, when two (or more) parties carry out an economic transaction in the absence of any fraud or coercion, and thus from a position of free choice, they agree, albeit implicitly, to the consequences that derive from said transaction. The notion of agreement based on free choice is clearly expressed by Richard Posner (1981) when he writes: "I personally believe that a person who buys a lottery ticket and loses has agreed to the loss if there is no trace of fraud or coercion" (p. 94). So, unless there is fraud or coercion, choosing is tantamount to agreeing to the consequences, and such agreement signifies legitimation. So the market has no need to ask for certificates of legitimation given that it is capable of legitimating itself. The democratic State, however, is not like this as it requires its citizens' approval (through a system of voting or some other such arrangement) in order to be empowered to act.

Therefore, given that the firm is the market's main institution, the market's self-legitimation automatically implies the self-legitimation of the firm. It follows that the only social responsibility that a firm has is its responsibility to create wealth and increase profits, obviously in observance of the legal rules of the game. Referring back to Adam Smith, who, *The Wealth of Nations* had written: "I have never known much good done by those who declare to trade for the public good" (Book IV, Chap. 2), the critics of CSR conclude that the only wise thing to do is to allow each firm – which knows better than anyone else where its real interests lie – to maximize its profits. It will then be up to the shareholders, who receive the dividends, to freely decide whether to use those profits, and to what extent, for socially useful purposes. The more a firm serves the common good, the more it establishes itself as a "money machine".

What is wrong with this apparently persuasive argument? Firstly, it is not necessarily true that free choice implies consent. This would be the case if the choice in question were not burdened by a series of restrictions or conditions, as it is the case in the economic realm. As Peter (2004) points out, a person who "voluntarily" offers some of his organs for sale in order to placate his hunger pains, can certainly not be said to be agreeing to the consequences of such a decision. Free choice possesses the force of legitimation if the agent is in a position to actively contribute towards establishing the menu of alternatives. If the choices available are provided exogenously and depend on factors beyond the person's control, then this condition is not met, and thus the choice most certainly does not imply consent.

The concept of consent is central to social contract theory, from Hobbes right up to Rawls. The idea is that if I have signed a contract with you – let us say a job contract – to do something that I no longer want to do, you can always say: "but you agreed at the time, and so now you're obliged to comply with the conditions". In other words, the agreement establishes the obligation. Rawls (1971), however, brilliantly argued that for an agreement to entail an obligation, the restrictions to which the contractual parties are subject when making their choices need to be shared by all parties following negotiations conducted according to clearly- defined rules. In other words, what is required is a justification – legitimation is not sufficient – of the restrictions, that is shared by all those stipulating the social contract. Only if we can

show that the persons in question have agreed (or would have had reason to agree) to a certain institutional framework, can we rightly claim that the agreement reached is just, and therefore binding.

This is not all, however. The syllogism inherent in Friedman's argument – namely that the market is self-legitimating: the firm constitutes the cornerstone of the market, and therefore the firm is also self-legitimating as a result of what it does – makes an assumption that cannot be made. This assumption is that the organizational principle of the market is the same as that of the firm: this is simply not true, since the market postulates horizontal, symmetrical relations among all those taking part – otherwise the contract could not be the main instrument of the market – whereas a firm's internal organization is based on the hierarchical principle – indeed, its principal organizational instrument is command. This is a point that Ronald Coase had already clearly made in his famous essay *The Nature of the Firm* (1937), in which he indicated that the firm and the market are two alternative institutions and that the firm emerged in order to reduce transaction costs, that is, the costs of using the market. This aspect was focused on by Luigi Zingales (1998) when he wrote that: "Governance is synonymous with the exercise of authority, leadership and control. These words sound strange, however, when used in the context of a free market economy. Why do we need some form of authority? Isn't it perhaps true that the market is responsible for the efficient distribution of all available resources without the intervention of any authority?" (p. 497). As one can see, the Friedmanian criticisms of CSR are in truth rather ineffective.

However, there is a second impasse underlying the reasoning in question. Even if we were to disregard the foregoing, the anti-CSR argument would make theoretical sense, and be of practical significance, *if* the markets – of both inputs and outputs – were all perfectly competitive (i.e. if there were neither externalities – neither, the transfer of costs to other agents as a result of the firm's optimizing actions, nor informational asymmetries); *if* income distribution were equitable, in the minimal sense whereby everyone is permitted to play the market game; and *if* the preferences of economic agents remained unchanged during the course of the economic process. As economic textbooks inform us, these are three weighty requirements, none of which have ever been met in any real-world economy, and will never be met in the future either. Arrow (1973) provided an effective, authoritative account of this point when he proposed the first economic justification of the desirability of corporate ethical codes. Arrow's argument may be summarized as follows: facing mono-oligopolistic markets characterized by the presence of strong productive externalities and significant informational asymmetries, the profit maximization rule leads to socially inefficient results (a point that had already been made by C.A. Pigou in 1920 when he distinguished private costs from social costs). In cases of this kind, a CSR practice, such as the adoption of an ethical code, contrary to what Friedman claims, leads to a definite Pareto improvement.

We can now understand the key aporia underneath the Friedmanian line of reasoning. One longstanding idea common to many different schools of economic thought is that economic space is separate from both political space and ethical

space.[2] But where does this idea originate from? From the conviction that economic variables (prices, traded quantities, incomes, asset values, etc.) may indeed fluctuate over time, and may be affected by events generated by political developments and social relations. However, in the long run these variables tend towards their respective benchmark values as determined by market fundamentals. Different theories may explain, in different ways, which factors determine these benchmark values (the labour embodied into the manufactured goods; utility; scarcity; and so on); however, all the various theories agree on the principle that prices and quantities cannot deviate, if not marginally, and not for ever, from their specific attractor, whatever that may be. (For a deepening of the argument see Zsolnai 2004).

Clearly, propositions of this kind only make sense if the economic system is perceived as a sphere of human relations separate from the other two main spheres (Whateley 1966). In fact, as soon as we talk of market fundamentals, we are asserting that the market possesses its own internal dynamics which, in the long term, will not be affected in any way by other social dynamics. If this were not the case, what sense would it have to talk about market "fundamentals"? We know today that things do not exactly work like this, as recent economic theory has clearly shown. The point I want to make is to draw attention to a disturbing paradox. The robustness of the anti-CSR thesis rests on the satisfaction of two conditions: firstly, that of perfectly competitive markets, and secondly, that of preferences that do not change endogenously. Now, if these conditions were met, we could certainly accept Friedman's argument. However, in an economy of this kind, in the long-term equilibrium position, no profits are made as Leon Walras had already shown in 1874 with his general equilibrium theory. So in order to give support to their thesis ("the only responsibility of business is to increase its profits"), Friedman and his followers have to assume conditions that if met businesses would make no profits at all. A fine paradox indeed![3]

[2] Actually, this idea was formally expressed for the first time by Richard Whately in 1829, in the occasion of the inaugural lecture of the new academic year at the University of Oxford. (See Emmett 2014).

[3] See the interesting exchange of views published in the Wall Street Journal on 23 August 2010, between Prof. Aneel Kamani from the University of Michigan's Business School, and Steve Young, general director of the Caux Round Table network. The curious thing is that while the academic strongly argues against CSR, the businessman, having disproven the academic's arguments one by one, comes out clearly in favour of CSR. Young's principal argument is that while there are a great number of cases in which businesses that have not applied the principles of CSR have in fact gone bankrupt or have withdrawn from the market, the opposite is not true. Hence Young's really unusual conclusion that: those who speak against CSR are simply being ideological! This exchange of views followed a similar one published in the October 2005 issue of the *Reason Magazine*, between Milton Friedman and John Mackey, founder and CEO of the large American company Whole Foods. Once again, the businessman completely disagrees with the famous economist, whom he criticizes for his incapacity to grasp "the humanitarian dimension of capitalism". A true irony indeed!

16.3 The Myth of "Shareholder Value"

When did the idea of shareholder primacy take root? The brilliant historical reconstruction by Lynn Stout (2012) provides the answer. The early 1930s witnessed the great debate over the nature and aims of the public company, a basically new form of enterprise in the America of that time. Its main distinctive feature is the separation of the ownership of the company from its control. In 1932, the *Harvard Law Review* published a lively debate between Adolphe Berle and Merrick Dodd, in which the former strongly argued for the primacy of the shareholder, while Dodd argued against this, concluding that: "The corporation was coming to be seen as an economic *institution* which has a social service as well as a profit-making function" (italics added). In the end, Dodd's position prevailed, to the point that Berle, in a piece written in the immediate post-war period, acknowledged his defeat.

The turn-around – that is, the return to Berle's position – came about in the early 1960s with the position adopted by Friedman and the Chicago School. However, at that time this position was still lacking the *pars construens*: from a theoretical-economic point of view, how can the idea of the primacy of the shareholder over all other stakeholders be justified in positive terms? The answer was eventually provided in 1976, when M. Jensen and W. Meckling published their important work giving rise to the theory of agency: shareholders, as the owners of the business, constitute the principal, whose aim is to make the largest profits possible. In order to achieve this aim, they avail themselves of the services of agents – directors and/or executives – whose objective, however, is to maximise their own utility function. The theory of agency is rooted in a contractual vision of the firm, according to which the firm is a mere nexus of contracts, a view first expressed by Ronald Coase in his pioneering essay of 1937, and subsequently popularized by the work of A. Alchian and H. Demsetz in 1972. In their classic essay written in 1932, Berle and Means had already explained that the notion of the firm as a nexus of contracts is theoretically groundless and legally contradictory. In brief, their reasoning is as follows.

The modern corporation is essentially a public entity, as shown by two facts: firstly, the corporation has the power to impose its rules on those who operate within it; secondly, the corporation exercises real power of influence over the whole of society. Consequently, the governance of a corporation is not something that regards only the shareholders, but also concerns all other stakeholders. Yet economic theory is based on the premise that the corporation is the product of a contract, that is, of an agreement between private individuals. If this were the case, it is obvious that the corporation would have a duty to endeavour to meet the various contracting parties' expectations, with the State acting merely to "control the traffic". However, this is not true, because the modern corporation has become what it is in virtue of the law, that is, of a purview designed to safeguard the public interest and not just the interests of the contracting parties only. In other words, the privileged position enjoyed by the corporation ultimately derives from its legal personality granted by the provisions of law. The law itself is not the result of the contract between the parties in

question, as those who perceive the corporation as a nexus of contracts would have us believe. In other words, legal personality is not acquired by contractual means, but as a result of a democratic process. Consequently, the rule according to which a corporation must maximize its profits to be distributed only to its shareholders, is both illogical and devoid of all legal basis (see O'Millin 2006).

Of course, there would be no problem of the misalignment between the objective function of the principal and that of the agent, were the contract that the former stipulates with the latter complete. However, information asymmetries on the one hand, and imperfect foresight on the other, are the two principal causal factors of contractual incompleteness. Hence the principal's search for incentive schemes capable of inducing the agent into pursuing the maximization of the firm's long-term value, as reflected in the stock market prices of its shares. The various stock option plans in favour of the managers are just one kind of instrument – perhaps the best known and the most commonly used – employed to align the objective functions of both principal and agent, so to curb any opportunistic actions on the agent's part. As Frey and Osterloh (2004) have shown, as of 1980 a large part of top managers' remuneration has consisted in stock options. The consequences of this have been devastating: in 1970 an American senior executive earned 25 times as much as the average factory worker. By 1996 this ratio had shot up to 210, and by the year 2000 it had reached 500 (and today stands at around 700). However, the performance of those firms headed by these senior executives has not increased by the same proportion. Recognition of this profound discrepancy led Jensen himself to admit that, faced with the devastating consequences of this excessive short-termism and with the increasing number of corporate scandals, "the use of stock options is like managerial heroin (*sic!*)".[4]

This line of reasoning has been extremely successful – perhaps unexpectedly so, and it is easy to see why. Firstly, because by using the simple metric of the price of a share, one can summarize all those variables expressing corporate performance (turnover; number of employees; capital structure; corporate acquisitions; etc.). And everyone can see how such an informational advantage represents a reason for exalting the rhetoric of shareholder primacy. Secondly, strong because the theory of shareholder value makes it possible to promptly identify those who are to blame for corporate failure and, above all, for corporate bankruptcy. When this happens, the fault is that of the agent – that is, of the manager – who has acted in an inopportune manner, thus betraying his/her principal's trust. As the famous anthropologist René Girard once pointed out, the search for a scapegoat always has a considerable liberating effect: it is not the system – in this case, a certain corporate vision and view of the market economy – that needs to be reformed or transformed, but the moral conscience of managers.

In the late 1990s, the shareholder value argument finally triumphed: it was no longer questionable in fact. Indeed, in 2001, R. Kraakman and H. Hansmann published an article with the revealing title "The end of history of corporate law", in which the authors stated that: "Academic, business and governmental elites shared

[4] M. Jensen, *On CSR*, "The Economist", 16 Nov. 2002, p. 66.

a consensus that ultimate control over the corporation should rest with the shareholder class; the managers of the corporation should be charged with the obligation to manage the corporation in the interests of its shareholders, given that other corporate constituencies (creditors, employees, suppliers, customers) should have their interests protected by contractual and regulatory means rather than through participation in corporate governance [....]the market value of the publicly traded corporation's share is the principal measure of the shareholders' interests". Following the events accompanying the great crisis of 2007–2008, these words sound rather ironic, to say the least. By mistaking the end of one act for the end of the entire play, these authors once again reveal the resilience of ideology within social science.[5]

16.4 A Critique of the Shareholder Theory

Why is it that the shareholder value myth fails to produce in practice what it promises in theory, to the point that now its own supporters have started to distance themselves from it? Why have the recommendations for managers based on the theory in question (reductions in the labour force; sale of those assets not strictly necessary for the purposes of the productive process; reductions in R&D investment; lobbying with regulators; and so on) proven unsuccessful in practice? Finally, why is it that the difference between shareholders' interests and the interests of other stakeholders is not as great as we have been made to believe, and why is there no empirical evidence that firms that are governed in accordance with the shareholder value principle, perform better in the long term than do those firms complying with the principles of CSR? Responding to these questions means trying to understand which aporias are concealed somewhere in the shareholder model (or finance model as it is also called).

To answer these questions, it is helpful to clarify that the nature of the contract stipulated between the principal and the agent is that of a service contract and not that of the familiar employment contract. Neither it is a sales contract, that is a contract for the execution of a specific task. In a service contract, one party undertakes to provide a good or service to the other party, without any form of subordination of either party, while in an employment contract one party (the employee) agrees to renounce his/her decisional autonomy during working hours, in favour of those who exercise power within the firm, in exchange for remuneration the entity of which is established beforehand regardless of the results obtained. In a service contract, on

[5] Few years earlier, Hansmann had written: "Corporations are by their very nature as *corporate* (which is to say, collective) institutions, also political institutions… And this means, in turn, that corporate decision -making involves complexities that go well beyond the types of strategic behaviour involved in simple two-party bargaining. Literature on the organization of the firm has so far tended to neglect these political dimensions of the firm… This may be because, if one focuses only on shareholder decision-making, it is often possible to ignore those political issues. Shareholders have highly homogeneous interests with respect to most corporate decisions: they all basically want to maximize the net present value of future distributions". (1993, p. 591).

the other hand, the manner in which the services under the contract are to be provided is established independently by the agent, who is vested with decisional power, in exchange for remuneration subdivided into two parts: a fixed part decided beforehand, and a variable part calculated ex-post on the basis of the results obtained. Since in an employment contract the employer has the power to decide within specified limits) which task the employee has to provide, the principal has the possibility to abuse his authority. Many of the misunderstandings plaguing current debate regarding CSR could be avoided if the economists who accept the theory of the firm as a "nexus of contracts" specified that the contracts a firm stipulates with the various stakeholders are not all of the same legal nature, and thus agency relations, relations of authority and exchange of equivalents relations cannot all be treated as if they were on the same level. While it is certainly true that all three types of relation are based on contracts, the service contract is qualitatively different from the employment contract, and both of them are different from the familiar sales contract, such as the ones that the firm stipulates with its own customers or suppliers. To talk of the firm as a nexus of (undifferentiated) contracts constitutes a serious theoretical shortcoming.

In the light of the foregoing, it is possible to provide an answer to the question: whose agent is the corporate manager? Is he the agent of the shareholders, or of the firm? Legal doctrine and jurisprudence itself have no doubts as to the answer: since the firm is a legal entity, it constitutes the principal in the agency relationship. The agency theorists, on the other hand, give a different answer. In their view, the firm is a mere legal fiction. Since the firm does not exist as such, the principal has to be the shareholders as a group. Jensen and Meckling (1976) wrote on the matter: "The private corporation or firm is simply one form of legal fiction which serves as a nexus for contracting relationships and which is also characterized by the existence of divisible residual claims on the assets and cash flows of the organization which can generally be sold without permission of the other contracting individuals" (p. 171), The same direction is followed by Fama and Jensen (1983) when they state that: "A firm is simply the nexus of contracts concerning the manner in which inputs are combined to produce outputs" (p. 288). What is striking about this line of reasoning is that in the USA itself, at the end of the nineteenth century, the Santa Clara Act had established that the firm was to be granted the same legal status as the nation's citizens: both firms and citizens enjoy the rights of citizenship and are bound by the duties thereof – as explained by Lutz (2003).

What consequences stem from this discrepancy between legal and economic doctrines? If one shares the agency theorists' point of view, it certainly makes sense to ask the manager, as the shareholders' agent, to maximize shareholder value. But then one cannot hope to solve the conflict of interest between the shareholders and the manager by invoking the principle of the shareholders' primacy. (To recall, this principle, is justified by the belief that since the shareholders own the firm, they run a further risk in addition to the one run by the other stakeholders, should the company experience setbacks).The reason for this is simply that in order to invoke the property right as a basis for shareholder primacy, one has to admit, as legal doctrine has always claimed, that the principal in the agency relationship is the firm and not

the shareholders. It follows that, if the manager has to be the agent of the firm as an independent legal entity that owns itself, he or she has the duty to maximize the firm's objective function: and the objective function of the firm includes both the interests of the shareholders and those of the other stakeholders.

Basically, the logical shortcoming in agency theory derives from the acceptance of an assumption that is factually false, since the firm is not owned by the shareholder: it owns itself. Shereholders own a share of stock of the corporation based on a contract that they enter into with the latter that entitles them to limited right, only marginally greater than those of any normal bond holder. In practice, the firm is controlled by the board of directors which is vested with all the discretionary powers necessary for such purpose. The shareholders' power consists in their entitlement to remove or denounce the directors, and if they wish, to sell their own shares in the event of any radical disagreement. Thus the board of directors, rather than the shareholder, is the principal, and the manager is its agent. And according to the law, it is a duty of the board to balance the interests of the firm's various stakeholders in some way and to some degree. Indeed, there is no law or set of rules of corporate governance stating that the firm is bound to maximize profits. "This is no solid legal support – writes Stout (2012) – for the claim that directors and executives in the US public corporations have an enforceable legal duty to maximize shareholder wealth. The idea is fable and it can be traced in large part to the oversized effects of a outdated and widely misinterpreted judicial opinion, the Michigan Supreme Court's 1919 decision in Dodge vs. Ford Motor Company". (2012, p. 25). (It should be noted that this judicial opinion was based on an incorrect premise, since at that time Ford was not a public company, but a private company, that is, a family company whose owner was also the entrepreneur).

Two further significant criticisms to the principle of shareholder primacy can be added. As mentioned above, Jensen sees this principle as a way out of the impasse constituted by the need to provide directors and managers with a clear, unequivocal criterion by which to direct their actions. "Any organization – he writes – must have a single-valued objective as a prerequisite for rational behaviour .... It is logically impossible to maximize in more than one dimension at the same time ..... Thus, telling a manager to maximize current profits, market share, future growth in profits, and anything else one pleases will leave that manager with no way to make a reasoned decision. In effect, it leaves the manager with no objective. The solution is to define a true (single dimensional) score for measuring performance for the organization or division" (2002, p. 238). It is not difficult to identify where the weakness of this argument lies: it lies in algorithmic thinking. In order for machines to work, they require a "true one- dimensional indicator". Managers, however, are human beings: balancing and gauging diverse objectives has always been a feature of those who hold positions of control or authority. Plato reminds us of this truth, when in his *Phaedrus* wrote: "The furrow will be straight [and the crop abundant] if the two horses dragging the plough proceed at the same speed". The wise charioteer-manager knows how to use reins and whip to ensure that one horse does not proceed faster than the other. This is a task that no machine could ever perform properly. In

an attempt to aid or benefit the figure of the manager, one should not end up in fact by playing down the manager's role to the point of demeaning his/her work.

The other criticism is that the shareholder value theory assumes, without verifying the plausibility of such an assumption, that all shareholders are motivated to pursue one single, shared goal, namely the maximization of returns on investments in the firm. In other words, the anthropological premise underlying this theory is that of *homo oeconomicus*. However, we now know, thanks to the extensive empirical evidence generated by behavioural and experimental economics, that *homines oeconomici* are numerically in the minority within our society. And we also know that their size varies depending on the institutional context and on the cultural matrix of the environment in which they live. (Think of the great deal of results stemming from the ultimatum game, the dictator game, the trust game, the traveller's dilemma game; and of the findings of the quasi-natural experiments on the principle of reciprocity; and so on and so forth). This vast literature has shown that, there are three different types of motivation underlying the behaviour of economic agents. These are: extrinsic motivation (a person performs a certain action in order to obtain a benefit, monetary or otherwise, from that action); intrinsic motivation (the action has for the person carrying it out not instrumental value, but final value, as it has intrinsic worth); transcendent motivation (a person acts for a given cause, in order to generate positive externalities for the benefit of others).

In 2010 the German scholar M. Engel analyzed the results of 328 different laboratory experiments giving rise to over 20,000 observations in a number of different countries. The "discovery" – so to say – is that no more than one-third of the persons tested behaved in the manner of *homo oeconomicus*. So, why should one presume shareholders, as investors, to be any less sensitive to certain values than other economic agents are? We know, for example, that the majority of the shareholders of Union Carbide would have gratefully accepted a lower dividend if their company had decided to improve the safety measures at Bhopal (India), thus avoiding the explosion in the plant that caused the death of over 2000 people. This and other examples are beautifully described in the study by Elhauge (2005), which revealed, among other things, that 97% of American shareholders expressly desire that managers try to balance the interests of all classes of stakeholder, rather than pursuing the interests of just one class only. So why is it that elegant models, based on an anthropological premise that is factually incorrect and widely disproven by empirical evidence, continue to be built and taught as if they were a faithful representation of reality?

16.5 The Stakeholder Approach

Edward Freeman was one of the first scholars since the 1980s to have understood the difficulties and the aporias of the shareholder model. The way out he recommended is the stakeholder model. Starting from the observation that in order to progress, a firm requires the contribution of all stakeholders, albeit in different

forms and to different degrees, the specific role of the manager is to administer the firm in such a way as to create value for all of them, since their specific interests should be deemed worthy of the same attention. "Management bears a relationship to stakeholders and to the corporation as an abstract entity. It must act in the interests of the stakeholders as their agent, and it must act in the interests of the corporation to ensure the survival of the firm." (1984, p. 104). In a subsequent essay, Freeman (2004), having reiterated the idea that "business can be understood as *a set of relationships* among groups that have a stake in the activities that make up the business", goes on to state that: "It is about how customers, suppliers, employees, financiers (stockholders, bondholders, banks, etc.), communities and managers interact to jointly create and trade value. To understand a business is to know how these *relationships* work and change over time" (p. 1. Italics added).

The stakeholder approach fully mirrors the tradition of the "social contract between shareholders, consumers, suppliers, employees and the community" (1991, p. 4), and upholds the logic of agency theory; with one difference however, namely that the agent has to try and maximize an objective function with as many arguments as there are classes of stakeholder associated with the firm. Thus the stakeholder model is not a radical alternative to the shareholder model, but a further development thereof that is undoubtedly important and useful, but one that still falls short of resolving those problems that one hoped it would have been able to solve. This is because the behavioural assumption is basically the same, and because the underlying philosophical structure remains that of "*good ethics is good business*". Virtue makes more money: doing good by doing well. In this way, business ethics become nothing more than *ethics management*: in order to obtain good results, the manager has also to learn how to manage the ethical dimension. It should be pointed out that the approach in question neither provides the manager with a criterion to "weigh up" the various arguments that enter the firm's objective function, nor is capable of indicating how to deal with the conflicts that always arise between one class of stakeholder and another. The limitation of this line of instrumental rationality is capture well by Lynn Paine (2000) when she writes: "Ethics has gained legitimacy among corporate executive principally by proving its economic value. However, embedded in the confident assertion that 'ethics pays' is a nagging question: 'what if it didn't?' "(p. 327). Paine adds: "Today's confidence that 'ethics pays' is a welcome advance from 'ethics is a luxury we can't afford'… Nevertheless, 'ethics pays' is in its own way troubling as a credo for business leaders in the 21st century" (p. 329). The point here is that if we limit moral responsibility to fit the economic logic of individual or corporate self-interest, we weaken our ability to understand the ultimate sense of CSR. In particular, we run the risk of making CSR just one more way to instrumentalize employees, who rarely miss this point.

Having recognized this, it is fair to say that the stakeholder approach has been able to provide useful and interesting insights to a number of present-day phenomena. For instance, why is it that a growing number of firms endeavour, at their own expenses, to produce merit goods and public goods for the benefit of different stakeholders? If it were true that shareholders perceive such practices as a misappropriation of profits that they themselves are entitled to, why such practices are rendered

public through appropriate social marketing campaigns? Why is it that shareholders not only do not exercise the exit option by selling their securities, but they actually agree to the fact that their company takes an active part in CSR initiatives? That the other classes of stakeholders agree to this is understandable: what is more difficult to comprehend is why the shareholders themselves should agree, given that the costs of such operations reduce company profits. The answer to this "conundrum" is fairly simple. When a company makes public what it does in the field of CSR, what it is doing is informing its stakeholders that it is prepared, and above all able, to act as their putative agent in order to achieve those aims that are in the public interest and that it knows the stakeholders greatly care about. In this way, the socially responsible firm manages to solicit, from its customers, suppliers, employees and shareholders, those donations that it would otherwise not manage to solicit. On the other hand, the stakeholders gain warm glow, i.e. the interior satisfaction for having contributed to the common good. Basically, it is as if the securities issued by a socially responsible company were composed of two parts: the first part guaranteeing a financial return; and the second part providing a "philanthropic" return.

A similar argument has been made by, among others, Benabou and Tirole (2010), when they refer to philanthropy delegated to the firm by those parties who, cultivating social interests, deem it more convenient and opportune to entrust the handling of their donations for social causes to the company, rather than entrusting them directly to non-profit organizations. To illustrate the point, let's consider a very simple example: let's assume that profits are taxed at 30%, and that I have decided to donate 20 euro to a given social cause. Let us also assume, for the sake of simplicity, that there are no tax allowance on donations. I can choose between two options. I can invest my savings in company *A* which provides me with a gross dividend of 100 euro, that is, 70 euro after tax. After the donation of 20 euro I am left with 50 euro. Or I can invest my savings in company *B* which, following the principles of social responsibility, pays me a dividend of 80 euro while earmarking 20 euro for a social cause. After paying 30% tax on my 80 euro dividend, I remain with 56 euro. In this way, CSR becomes an efficient means by which a company can satisfy the market's demand for benevolence.

Ultimately, the stakeholder approach points to CSR as a *sui generis* application of Coase theorem to the problem of social cost. Corporate activity invariably produces on top of positive externalities, certain negative externalities (environmental impact, disruption of family organization, effects on workers' character, and so on) and also distributional conflicts among the various categories of stakeholder. The firm knows that sooner or later, in one way or another, it is going to have to account for these negative effects, when the community discovers that the firm's activity goes against what are deemed to be non-negotiable principles. The firm thus acts to mitigate the impact of the penalties inflicted upon it as a result of this discovery, by embracing those social causes that are held to be most important by the community where it operates. This is the precise sense of the notion of private politics that emerges from Geoffrey Heal's famous definition, according to which: "Corporate Social Responsibility is a program of actions designed to reduce externalized costs or to avoid distributional conflicts" (2008).

A final remark. The stakeholder theory can take two forms, which Donaldson and Pearson (1995) have called the instrumental and the normative forms. While in the case of the former, the objectives of the various categories of stakeholder constitute a means by which the firm may pursue its own ends, in the latter version those objectives represent the end itself of the firm. Thus the firm is perceived as a particular form of association. On the other hand, the instrumental version renders the stakeholder theory a mere extension, albeit an interesting one, of the shareholder value theory. This extension consists in the fact that CSR is no longer seen as something conflicting with the idea of the firm as an entity that has to maximize profits. On the contrary, it favours it, as honestly admitted by Campbell (1997): "I support [the instrumental] stakeholder theory not from some left wing reason of equity, but because I believe it to be fundamental to understanding how to make money in business today" (p. 446).

16.6 The Implicit Corporate Social Contract Approach

A very recent line of economic research is that of those who, in keeping with the normative version of the stakeholder theory, perceive CSR to be a significant, albeit not unique, expression of a new mode of production, a mode encouraged by the patent obsolescence of the Taylorist- Fordist model of productive organization. It is a well-known fact that the coordination of decisions within a corporate organization does not occur on the basis of price mechanism. Except in the case of incentives, very rarely does one witness prices being used within a firm for the purpose of coordinating interrelated tasks. Rather, the firm avails itself of normative or control systems to guarantee such coordination. Now company's norms affect the behaviour of those who work in the company, and in the long-run they also affect their cognitive maps and their character. These effects certainly have a greater impact than those generated by market norms, i.e. by prices and contracts.

What is the key norm around which the corporate organization rotates? The answer is: justice as fairness. In fact, as a result of the pervasive, ever-increasing phenomena of informational asymmetries and contractual incompleteness, a company's internal organization presents the management with new challenges compared to those encountered during the Fordist epoch. How to avoid that opportunistic free-riding and shirking behaviours reaching levels that could compromise the firm's very vitality? The answer provided by agency theory is that such a danger can be avoided through the adoption of specific incentive schemes: the principal will try to extract from all of the company's employees the optimal effort in the pursuit of the established targets. Now, even if we were to disregard the fact that incentive schemes still represent a cost, sometimes of a substantial magnitude, nevertheless the fact remains that, as the enormous empirical evidence clearly shows, the incentives adopted by the principal tend to crowd-out the agent's intrinsic motivation. If the agent is paid for being honest and loyal at work, nobody will any longer consider that person's behaviour to be "morally inspired"; and given that this is the behaviour that receives public approval, the result

is that to pay to obtain morally irreproachable behaviour, over time has the effect of eroding the force of people's intrinsic motivations (Sacconi and Degli Antoni 2011).

The foregoing brings me to a more general consideration: an incentives scheme – whereby something of value (money or other benefits) is offered in order to guide the behaviour of a person in the direction chosen by the party offering the incentive – always conceals a relationship of power. It is undoubtedly true that such a power relationship is preferable to a relationship based on coercion; in fact, it is always better to offer an incentive rather than force someone into doing something he/she would not do. However, coercion is not the only possible alternative to the use of incentives, since there are also the persuasion and support deriving from public approval. In other words, incentives always produce direct and indirect effects: the former are those that impact the agent's own interests; the latter are those that influence the agent's motivational system, for example his/her attitude to work. It is disappointing to see that a large number of economic studies continue to neglect the motivational impact of incentives. The result of this is that not only the worker's endeavour, but also his/her loyalty, have to be contracted and remunerated each time.

Why is it that the incentive instrument now appears weaker than it has been in the past? The reason is that the Tayloristic epoch is definitively over: with the exception of routine work which can be performed perfectly well by the new robots, the majority of work is today of an idiosyncratic character. A company faced with serious working idiosyncrasies, that decides to utilize incentives only, or worse still to have recourse to commands, in order to exercise control functions, is doomed to decline. The main reason for this is that those working within the firm do not have any, detailed knowledge of the procedures. Their knowledge is incomplete, at best, and incentives do not serve this purpose, as a multitude of empirical studies have shown. It is interesting to remember that following the publication of F. Taylor's famous essay on the scientific organization of labour in 1911 Henry Ford intervened in the consequent heated debate, by trying to justify Tayor's methods using humanitarian arguments. In 1922, Ford wrote: "The average worker, I am sorry to say, wants a job in which he does not have to put forth much physical exertion – above all, he wants a job in which he does not have to think" (*sic!*). (Cited in Carrole 1973, p. 41). It should be pointed out, however, that even during the golden age of Taylorism, there were still those who criticized a way of organizing the productive process that did not encourage the development of the worker's capabilities, and did not permit workers to be democratically involved in the firm's organization. For example, Mary Parker Follett (1940) proposed that the concept of "power over" be replaced by the concept of "power with"; and Elton Mayo (1933) was among the first to see that a humane approach to management based on values such as respect, dignity and freedom, would have increased the system's average productivity.[6]

[6] High – performance work systems (HPWS) are a departure from Taylorist forms of labor relations. Under Taylorism, employers constrain the workers' action space and impose tight controls on them, while employers under HPWS partially delegate decision rights to workers enabling them to act on their private information and ingenuity.

There is a second reason why the incentives system does not produce the desired effects; this is that it triggers mechanisms of self-selection. Big companies are today faced with a paradox that is being increasingly reported in the media: they pay enormous salaries in order to get the best managers possible, but often find themselves with second-rate managers instead. The reason for this is not difficult to see: the selection system based on enormous financial incentives means that the managers attracted to such companies are those most interested in the pecuniary aspects of life, and less interested in other forms of remuneration. However, if corporate organizations are to work properly, they must have managers with intrinsic motivation, and with the ability to motivate others, to get them to work as a team, all of which are qualities that financial incentives are unlikely to attract. Behavioural economics for some time now has pointed to the fact that the motivations of economic subjects are much richer than the caricature of *homo oeconomicus* make us believe. In particular, preferences for fairness are just as real as that of self-interest. The same could also be said of the preference for conformity to social rules.

As a great many stories of success reveal, socially responsible firms are the ones that most effectively manage to utilise the mechanism of persuasion to their own advantage in relation to those persons with whom they have relations. Consider the case of the worker. What is it that makes a worker perceive his/her employment as a form of social, rather than market, exchange? The fairness perceived, which in turn encourages loyalty and innovativeness. If a worker sees that the principle of fairness plays an important role in the relationship between the firm and its stakeholders, then he/she will conclude that fairness is a dominant feature of the corporate culture, and therefore that his/her employment contract is also fair, that is, a contract based on the principle of social exchange. In the long run, those who practice reciprocity end up by considering such conduct to be a characteristic trait of their own identity. Vice-versa, if employees perceive any discrepancy between the principles proclaimed by the company and the company's actual orders, then organizational chaos will ensue, sooner or later.[7]

16.7 A Way Ahead

"The corporation – has written Colin Mayer – has evolved substantially over the past hundred years, but the very evolutionary processes that might have been expected to make it better suited to the world in which we live, have done exactly

[7] Lins et al. (2015) observe that CSR practices by a firm increase its stock of social capital and this is greatly affecting firm's performance during financial crisis. They find that high – CSR firms, during the recent financial crisis, have crisis-period stock returns that are four to five percentage points higher than low -CSR firms – all else equal. During the crisis, high-CSR firms also experience higher profitability, sales growth and sales per employee relative to low – CSR firms. This proves that trust between firm and its stakeholders built through investments in social capital – CSR practices – pays off in periods of negative shocks. (See for an extension of the argument Boda and Zsolnai 2016).

the opposite" (2013, p. 2). One factor determining this state of affairs is our own misconception about the nature and role of the firm. It is unwisely reductionist to characterize it as a mere "nexus of contracts" between different parties, attributing to the firm one only purpose: profit maximization as the only recognized metric of business success. As I endeavoured to show in the previous sections, this approach has serious defects, the most relevant of which is its reductionism: the firm can do much more and better than solely maximizing profits.

The business firm will only become socially responsible if it transforms its mindset and its culture and if it gives back economic activity its ethical and political dimensions. This goes well beyond a new coat for an old system. An organization that espouses the idea of CSR with conviction and whose practices reinforce it, can nevertheless fail to maintain the social commitment over time if it fails to respond to external pressures (such as competitive forces or government mandates) that force a choice between survival and CSR practices and if it promotes to leadership levels people who, not valuing CSR processes, manage to determine their eventual erosion. (One case when this occurs is when the organization does not reward socially responsible behaviour in the some way that it rewards staff that meet financial targets). (For a different perspective on the position here defended, I refer the reader to Rona 2017).[8]

In closing, I return to the topic I dealt with in an essay of few years ago (Zamagni 2006) where I underlined that a major challenge for CSR is today the ethical challenge. The obsolete argument according to which economic reasoning should be kept separated from ethical reasoning is self-contradictory. The reason is very simple to give: even if a firm declares that its purpose is to increase financial value as much as possible, that firm is actually taking an ethical stance. In fact, it is affirming – in practice – that the interest of the shareholders are more relevant than those of other stakeholders – which is a value judgement pertaining to the ethical realm. (For an inspiring discussion of the difference between transactional and transformative leadership, I refer to Chatterji and Zsolnai 2016).

In view of this, the novel challenge that the corporate sustainability movement has to face seriously is the choice of the ethical theory which is deemed most adequate, in present day conditions of a globalized economy, to allow business to form a new and more powerful contract with society and re-claim its place as an engine for social change and progress. While ethical principles are well developed, since a long time, with respect to individual behaviour, the same cannot be said in respect of businesses. Yet the corporation is a moral agent, in so far as it reclaims the status of an independent legal person that owns itself. Perhaps, the time has come to move from the "doing good by doing well" rethoric to the "doing well by doing good" view.

[8] In his illuminating and intriguing contribution, Rona (2017) writes: "Instead of attempting to anchor corporate responsibility to the uncertain foundation of corporate moral agency, the paper proposes that a better approach is the formulation of standards of corporate accountability, expressed as rules, that corporations must meet" (p. 132).

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Chapter 17
What Can Sense Making Economies Learn from the GNH of Bhutan?

Hendrik Opdebeeck

Abstract The Gross National Product (GNP) and the Gross National Happiness (GNH) are wellbeing indicators. The well-known GNP stresses on the importance of the national product or the rather *objective* wellbeing. While GNH, invented in 1972 in the small Buddhist Himalayan Kingdom of Bhutan, focuses on the broader concept of (national) happiness or the rather *subjective* wellbeing. Historically GNP developed as an indicator in a society in which *avoiding the fear of not having enough to survive*, was the priority. GNH in Bhutan was based on the target of developing *our longing for happiness*. And this notwithstanding the fact that in 1972 Bhutan still belonged to the world poorest countries. Philosophically one can connect these foundations of fear and happiness with analyses of Western philosophers like Hobbes (his *Leviathan* starts with the quote: "Fear and I are twins"). In Buddhist philosophy fear and happiness also are two crucial notions, expressed for instance by suffering and enlightenment. Methodologically this paper is based on the one hand on a literature study of philosophical thinkers who studied determinants of wellbeing and on the other hand on numerical data as published by the CBS, the Center for Bhutanese Studies and GNH Research on the occasion of the second measurement of the GNH in Bhutan in 2015. In the first two parts of the paper we concentrate on the wellbeing indicators GNP and GNH and their philosophical background. In the third part we discover what we can learn from the 2015 GNH Survey of Bhutan.

17.1 Gross National Happiness Versus Gross National Product

Both the Gross National Happiness (GNH) and the Gross National Product (GNP) are wellbeing indicators. The well-known GNP stresses the importance of the national product, that is to say, the *objective* (profit making) wellbeing, while GNH,

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invented in the 1970s in the small Buddhist Himalayan Kingdom of Bhutan, focuses on the broader concept of (national) happiness or *subjective* (sense making) wellbeing. Historically GNP, developed as an indicator in a society in which *avoiding the fear of not having enough to survive*, was the priority. GNH in Bhutan was based instead on the target of *developing our longing for happiness*. And this notwithstanding the fact that in 1972 Bhutan still belonged to the world poorest countries.

In Western philosophy one can connect the foundations of fear and happiness with analyses of philosophers such as Hobbes (his *Leviathan* starts with the quote: "Fear and I are twins" (Hobbes [1651] 2013). In Buddhist philosophy fear and happiness also are two crucial notions, expressed for instance by suffering and enlightenment. Methodologically this chapter is based, on the one hand, on a study of the writings of philosophical thinkers who studied determinants of wellbeing (Abicht and Opdebeeck 2016), and on the other hand, on numerical data as published by the Center for Bhutanese Studies and GNH Research on the occasion of the second measurement of the GNH in Bhutan in 2015.[1] The first measurement took place in 2010. In the first two parts of this chapter we concentrate on the wellbeing indicators GNP and GNH and their philosophical background. In the second part the 2015 survey of Bhutan is explored. In the third part we discover what sense making economies can learn from the 2015 GNH Survey of Bhutan.

17.1.1 Fear and Happiness[2]

" Fear and I were twins," writes Hobbes in 1651 in his Leviathan ([1651] 2013), whose mother's labor pains during his birth began when the Spanish Armada approached England. During Modernity, which developed during the life of this political philosopher, fear not only was the impetus for the development of the political system, but also for the then emerging modern economic system. Fear among other things of hunger, cold, chaos, violence and not least of death lurks behind what Hobbes called the natural condition of people and states. To survive and surmount fear, people compete with each other in a power struggle for profit and security (Rona and Zsolnai 2017). The flip side of fear is the longing for happiness, or for what makes it possible to surmount fear and make life valuable. Plato suggested already that fear and longing can be considered as two additional human senses. Speaking in economic terms, the longing for life and happiness that surpasses fear has been articulated in business. Without an explicit and dynamic longing or motivation for developing commercial projects, business collapses.

[1] Centre for Bhutan Studies & GNH Research (2015) *Provisional Findings of 2015 GNH Survey*. Thimpu.

[2] See also Opdebeeck (2015).

17.1.2 Desire

Fear and the longing for happiness are the emotions that are present behind our economy. Long before institutions like the economy arose, religion offered the solution that God will solve our problem of fear and happiness. However, the response of science and the economy came with modernity. In line with Hobbes, John Locke ([1690] 1982), another founder of economics, stated in 1690 that to develop one's economic longing for life in response to fear, any person may appropriate as much of material products from the earth as he needs for his livelihood, as long as he leaves enough for others (but this last aspect is often forgotten).

From this point of view we got the birth of the idea of the national product and the need of economic growth, a kind of utopia or paradise situation, one can say. Locke then pointed out, however, that immediately after the paradise story, dissatisfaction and fear arose with Cain and Abel. The moment Abel's and not Cain's sacrifice is pleasing to God, Cain begins to fear that full life has not been awarded to him. Because Cain starts to compare himself with another and becomes envious and jealous (what the French philosopher René Girard (1978) calls *the mimetic desire*), things go wrong. Scarcity sees the light of day: it eventually becomes the heart of the economic science and practice. Cains dissatisfaction results in violence when he kills Abel.

17.1.3 Violence

The described creation of scarcity led to an economic world increasingly creating new scarcity. This mechanism systematically countered possible economic alternatives to the mimetic desire, some kind of gift economy or an economy where cooperation is the basis. The dominant logic of the mimetic desire resulted in different forms of violence: from extinguished workers and extreme poverty to environmental degradation. Girard (1978) points out that this has to do with the process of unmasking the violence of traditional religions. In traditional religions sacrifices were made to placate the gods who imposed commands and prohibitions to ensure generosity and solidarity and to prevent mutual violence. The unmasking of traditional religions reveals that people themselves are responsible for the different forms of violence mentioned above. We all too often disregard this responsibility, with the mentioned violence against the other and the environment as a consequence.

17.1.4 Mercy

Instead of fear that leads to an economy focused on production, we can consider mercy or compassion as a source of an economy focussed on happiness (Daniels 2005). As in the West since Modernity, also in the East people have realised that they themselves, instead of God, are accountable for avoiding violence. Like Girard, who in Christianity called sacrifices into question, Buddhism denounces the sacrifices to the gods. The Buddha realizes that he himself is responsible for facing his fears and the accompanying suffering and dissatisfaction. Therefore Buddhism invites man to focus on values like compassion and mercy (Benioff and Southwick 2004; Opdebeeck 2010).

It is important to distinguish here the Mahayana tradition from the Theravada or Hinayana tradition one finds in the Pali canon. The Pali canon or "Tripitaka" contains the earliest written scriptures of Buddhism. This tradition was essentially aimed at elaborating personal enlightenment. It would be interesting (but of course beyond the scope of this chapter) to compare this Buddhist tradition with the schools of Protestantism that led to the stimulation of personal saving as an important stimulus for the rise of capitalism.

In the Mahayana tradition however, as practised for instance in Bhutan, personal enlightenment is not an end in itself but rather a tool or a condition in order to help every living creature to come to enlightenment: the Bodhisattva ideal. When someone tries to live according to this ideal, one calls him or her a *bodhisattva*: someone full of mercy.

Therefore it's a challenge to explore, whether the current trend in sense making economics to incorporate happiness and sustainability (Elkington 2004) in order to overcome the mentioned negative economic effects, may not be enriched by this Buddhist tradition of mercy (Zsolnai 2015). *Sustain*-ability becomes also '*mercy*-ability'. Management, business and the economy can be a grace, a blessing, a benefit, a gift or mercy for as many living beings as possible (Opdebeeck 2013). The Bodhisattva ideal in the Mahayana tradition makes this concrete via what one calls paramitas like insight, patience, diligence, virtue and generosity. It is this tradition that is still present in the heart of the society in Bhutan, where the concept of Gross National Happiness was invented.

17.2 The 2015 GNH Survey of Bhutan[3]

Using GNH as a basis for ameliorating wellbeing is often seen as a utopia. However, there is growing evidence, that from a wellbeing point of view, the GNP as a leading indicator leads to a dystopia. As we explained, the utopia of an economy in which

[3] This second part is mainly based on the 2015 GNH Survey published by the Centre for Bhutan Studies & GNH Research (2015).

GNP growth would guarantee wellbeing evolved to a dystopia with terminated workers, greater inequalities and a polluted environment. To avoid a tendency of polarization between the objective wellbeing indicator of GNP mainly based on fear and the subjective wellbeing indicator of GNH mainly based on compassion, society seems to need to overcome the contrast between utopia and dystopia in a dialectical way. After the 5th centenary of the publication of Thomas Morus' Utopia (1516), it can be inspiring to explore what we can learn from the GNH Survey of Bhutan, published in 2015. What are the relationships and correspondences between the subjective and objective wellbeing indicators here? Is there any advancement in the use of subjective wellbeing indicators in the Bhutanese GNH? What is the impact in the GNH of indicators in specific domains like health, job and leisure. And last but not least: what are the determinants of the subjective wellbeing indicators in the GNH of Bhutan?

17.2.1 The Origin of GNH in Bhutan

Bhutan belongs to a stream of civilizations where the purpose of the government is to create happiness among its citizens. The Founder of Bhutan, Zhabdrung Ngawang Namgyel (beginning of the seventeenth century) taught that government and politics could not be separated from spirituality, broadly understood (Bouckaert et al. 2008). Spirituality entails compassion, a genuine consideration for the wellbeing of all sentient beings. Including spirituality rules out policies, laws, or programs that are inconsistent with concern for others. Building on Zhabdrung's legacy, Bhutan's legal code of 1729 states that if the government cannot create happiness and peace for its people, then there is no purpose for government to exist. The idea of Gross National Happiness took modern shape in the 1970s under His Majesty the 4th King. His dictum, which became a catchphrase, was: 'GNH is more important than GNP'. During the beginning of the Fourth King's reign, GNH mostly depended on people who had intuitively internalized GNH and worked from their values to build it. In the Fifth King's reign and as a new democracy, GNH continues as a development philosophy that shapes government policies and programmes. A keystone of that philosophy is the GNH Index, which gives visibility and form to this aim of Bhutan.

17.2.2 The Gross National Happiness Index

How are you? We ask that question of one another often. But how are we doing – as a country, a society? To answer that question, Bhutan uses its Gross National Happiness (GNH) Index. The GNH Index in 2015 was 0.756, improving on the 2010 value of 0.743. In 2015, a total of 91.2% of Bhutanese were narrowly, extensively, or deeply happy. 43.4% were extensively or deeply happy. Across groups men are happier than women. People living in urban areas are happier than rural

residents. Single and married people are happier than widowed divorced, or separated. More educated people are happier and farmers are less happy than other occupational groups.

The aim is for all Bhutanese to be extensively or deeply happy. Bhutan is closer to achieving that aim in 2015 than it was in 2010. GNH is a much richer objective than GNP or economic growth. In GNH, material wellbeing is important but equally important are aspects like spirituality and psychological wellbeing, health, a balanced use of time, education, culture, community, governance and harmony with the environment.

17.2.3 The Nine Domains of GNH

Based on this broader objective of GNH than the one of GNP, in Bhutan nine domains of GNH are developed:

1. Psychological well-being: Explores how people experience the quality of their lives. It includes spirituality, evaluations of life satisfaction, and affective reactions to life events such as positive and negative emotions.
2. Health: Includes conditions of the human body and mind including physical and mental states. A healthy quality of life allows us to get through our daily activities without undue fatigue or physical stress.
3. Time use: Analyses the nature of time spent on activities like work, leisure, care and sleep, and highlights the importance of maintaining a harmonious work life balance.
4. Education: Includes formal and informal education, and assesses each person's wider knowledge, values, and skills.
5. Cultural diversity and resilience: Shows the diversity and strength of traditions including festivals, norms, and the creative arts.
6. Community vitality: Studies relationships and interaction within communities, and among family and friends. It also covers practices like volunteering.
7. Good Governance: Evaluates how people perceive governmental functions and evaluate public service delivery. It explores people's level of participation in elections and government decisions, and their assessment of various rights and freedoms.
8. Ecological diversity and resilience: Tracks people's perceptions and evaluations of environmental conditions in their neighbourhood, and their eco-friendly behaviours. It also covers hazards like fires or earthquakes.
9. Living standards: This domain refers to the level of material comfort as measured by income, conditions of financial security, housing and asset ownership. Each domain is equally weighted. To measure GNH one creates a profile showing in which of the key indicators each person has achieved sufficiency. Adding up the weights of the sufficient indicators gives each person a GNH score showing the share of indicators in which they have achieved sufficiency. If a person

has sufficiency in at least two-thirds, they are considered 'happy' in terms of the GNH index.

17.3 What Can We Learn from the GNH Survey of Bhutan?

At the last international GNH conference in Bhutan it appeared that the idea of Gross National Happiness has become a world phenomenon. It is no longer just the world that is fascinated by the idea of happiness of this dwarf state. Bhutan now invites hundreds of people from all over the world to learn from the global expertise of social happiness. Think of the *Human Development Index* based on the work of Nussbaum and Sen, which measures human development in a broad perspective (Ims and Pedersen 2015). This Western interest in GNH actually began in 2007 with the call of the EU at the *Beyond GDP* meeting to draw up additional indicators next to that of the Gross National Product. The initiative of the French President Sarkozy in 2008, together with authorities such as Stiglitz and Sen, to establish the Commission on the *Measurement of Economic Performance and Social Progress* was also important. The result was, among other things, the Better Life Index of the OECD in 2011, comparing international welfare results. Since September 2013, GNH is a new economic paradigm on the United Nations map (Center for Bhutan Studies 2015: 7). Bhutan then handed over to the UN General Assembly a report entitled *Happiness: Towards a New Development Paradigm.*[4] This in line with UN resolution 65/309, adopted unanimously by the UN in July 2011, entitled *Happiness: Towards a holistic approach to sustainable development.*[5]

The World Happiness Report,[6] which includes contributions of authors like Jeffrey Sachs and Richard Layard, is another significant echo of the GNG concept. In the introduction of the recent fourth edition of this report, Sachs states unequivocally: "This report gives evidence on how to achieve social wellbeing. It's not by money alone, but also by fairness, honesty, trust and good health. The evidence here will be useful to all countries as they pursue the new *Sustainable Development Goals*."[7] The latter are the 2000 Millennium Development Goals formulated since 2016, which previously focused on poverty. In the recent sustainable development goals other dimensions are now also present that we also see as important in Bhutan: health, education, sustainable cities and communities, responsible ecological use, peace and justice, etc. Already in September 2010, Jigme Y. Thinley, Prime Minister of Bhutan at that time, suggested the inclusion of happiness as an additional Millennium Development Goal.[8]

[4] http://www.newdevelopmentparadigm.bt/wp-content/uploads/2014/10/HappinessTowardsANewDevelopmentParadigm.pdf

[5] http://www.un.org/esa/socdev/ageing/documents/NOTEONHAPPINESSFINALCLEAN.pdf

[6] http://worldhappiness.report/

[7] http://www.un.org/sustainabledevelopment/sustainable-development-goals/

[8] http://www.asiaportal.info/blogsin-focus2010novemberthe-pursuit-happiness-the-ninth-millennium-development-goal-nicol-foulk/

However, the latest results of the Gross National Happiness in Bhutan compared to the 2010 measurements are striking. Based on the Alkire Foster methodology, about 7000 respondents (in a population of 700,000) were questioned based on some 150 questions that covered the 9 described domains. Since the 2010 measurements, global GNH increased by almost 2%.

There is an increase in the percentage of people who feel very happy (43.4% instead of 40.9% of all people). However, it is apparent that these increases are mainly due to elements that normally increase the Gross National Product, such as an improved living standard, an increase in services, more housing and healthcare and an increase of, for example, the number of tickets for cultural events. Given that these elements are especially prominent in the cities, moreover there is an increase in the number of people happy in the cities and a decline in the number of people that are happy in the countryside.

What is most noticeable in recent Bhutanese Gross National Happiness is that, in terms of psychological well-being, there was a significant decline in comparison with previous measurements in 2010: "spirituality significantly decreased" (Center for Bhutan Studies 2015: 65). This means, first of all, that the average Bhutan experiences him- or herself less spiritual than before. On the question of how spiritual one considers itself, 44% say that spirituality is important to him or her, while in 2010 it was still over half of the population. But we also see the emotions discussed at the beginning of this chapter in detail as the basis of an economy that risks dystopia, gain more importance in Bhutan: "emotions like selfishness, jealousy, anger, fear and worry significantly increased "(Center for Bhutan Studies 2015: 65).

Remarkably, this trend is also reflected in other dimensions, such as community life. The degree of involvement in the local community fell from over 70% to 64%. The confidence in neighbours also decreased over the last 5 years. If in 2010 another 45% claimed to trust most of his or her neighbours, this was only 25% in 2015. There is also less volunteer work and the number of gifts (not unimportant in a Buddhist culture) decreased. Also, the attention to the official behavioural label (the *Driglam Namzha*), the traditional habits such as clothing and architecture, decreased from 60% to 43%. And the sense of responsibility for the environment fell by 5%. In addition, satisfaction concerning government greatly decreased.

This can also be linked with the fact that democracy was implemented in 2008, which made the satisfaction or gratitude for the government in the 2010 measurement very high. Now, of course, one also sees the negative aspects of democracy. However it is positive that gender imbalances are diminishing because more and more women are feeling happy. Although the difference remains really big (51% of men feel happy unlike only 39% of women) (Center for Bhutan Studies 2015: 68).

17.4 Conclusion

Focussing on sense making economies and the impact a Buddhist inspired wellbeing indicator like the GNH may have on avoiding negative economic effects, we again consider our own Western situation. Reformulating essential Buddhist terms like compassion and mercy in economic management and practice, more than ever seems to be an urgent task for a sustainable economic development. Some of these characteristics already can be found in Western business mission statements. A specific example of the implementation of vital aspects of GNH in the economy is the network of the *Economy of Communion* in which for instance the notion of gift is central. Authors like L. Bruni and S. Zamagni therefore elaborate for this *Economy of Communion* network the concrete implications of the notion of gift for business.[9] The current paradigm of a sustainable economy can be interpreted as very similar to the paradigm of Budddhist compassion or to the translation of the well-known universal golden rule into economic terms, namely making profit but avoiding social and ecological discontent. This in order to make sense. Therefore, as in Buddhism, compassion and mercy are crucial for sense making economies transcending fear and suffering.

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[9] See also the chapters of L. Bruni, Chap. 14 and S. Zamagni, Chap. 16 in this book.

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Chapter 18
Innovation in the Intervention into Nature by Legal Means

Dániel Deák

Abstract Intervention into nature is inevitable due to the ecological crisis we are experiencing at the time of an Anthropocene age. However, one has to acknowledge that nature and the human approach to nature, does not seem to be an easily manageable subject of legal regulation in a market economy where natural resources are used as a raw material of human processing activity. This paper asks for improving the methodology of legal intervention into nature.

Objective law should incorporate in itself the principle of caution and care, natural law should provide an integrative and holistic approach to nature, and the principle of equality should be manifested in biotic communities through law. In order to implement projects that are infused with the above goals, law should be sensitive enough to adopt values and methods that are commonly remote from the legal way of thinking.

18.1 Introduction

The present paper seeks to serve as a theoretical framework for legal intervention into nature. Although intervention is eventually directed at the relationships of humans who live in interaction with nature, one has to acknowledge that nature and the human approach to nature, does not seem to be an easily manageable subject of legal regulation in a market economy where natural resources are used as a raw material of human processing activity. Since natural objects cannot be reproduced without limitation, they can be involved only imperfectly in the mechanism of a market economy.

Legal regulation may imply the precautionary principle, a complex approach to save the integrity of nature, and the equality principle to get hold of biotic communities. In order to implement projects that are infused with the above goals, much

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innovation is required. Law should be sensitive enough to adopt values and methods that are commonly remote from the legal way of thinking. Getting access to universal values such as the precautionary principle or the principle of equality, suggests a unique possibility of advancing the development of legal intervention into nature. This paper asks for improving the methodology of legal intervention into nature.

18.2 Novelties in the Intervention into Nature: Deontological, Biotic and Personifying Approaches

Following Thomas Hobbes and Jean-Jacques Rousseau (Hobbes 1651; Rousseau 1754), the image of nature, and the origins of social life can be placed between two extremes: one can see chaos, the other ethereal harmony. According to Hobbes, people live in their original conditions in constant fear of one another. Rousseau does not think of original disorder, although he insists that human persons are basically directed by self-love.

Sentient and suffering creatures living with us, and even breathable plants are our companions in existence. They have their own value, irrespective of human beings (Pope Francis 24 May 2015).[1] If the integrity of the biotic community surrounding us is kept in mind, one can wonder about the miracle of creation, and even the deeper meaning of universality. Leo Tolstoy writes about the importance of temperament. The choice of a vegetarian diet is only the first step towards a gentle life, as Tolstoy writes, for a complete life, i.e., a better life (добрая жизнь; Leo Tolstoy 1909, pp. 82–91). The ecological crisis, at least since the Brundtland Report (World Commission on Environment and Development 1987), has been inexcusable, but it has inspired actions, some of which consists of legal intervention, although substantive steps are still pending.

Intervention into nature is inevitable due to the ecological crisis we are experiencing at the time of an Anthropocene age. Objective law should incorporate in itself the principle of caution and care, natural law should provide an integrative and holistic approach to nature, and equality should be manifested in biotic communities through law. These values can be highlighted where universalism and the conceptual side of law are emphasised.

Nature is an organic entity of living beings with their inanimate environment. The subject of legal regulation is actually much broader than traditional legal thinking admits. It is still a special difficulty that creation can be seen in actions (St. Augustine speaks of "creatio continua"[2]), but the law is fixed to norms, being static, and thus missing the pulsation of life.

[1] This is also the precept of Pope Francis: "The ultimate purpose of other creatures is not be found in us. Rather, all creatures are moving forward with us …"(Laudato si', Para. 83).

[2] „Die schöpferische Energie ist bereit, uns zu verwandeln (transformer) über all das hinaus, was das Auge de s

Menschen jemals gesehen oder sein Ohr gehört hat. ... Werfen wir uns ... in der Liebe zu

Following Hans Jonas's ecological imperative (Hans Jonas 1984, p. 5), the precautionary principle has been planted in statutory law. Universalism can be achieved where nature does not serve as a resource of human purposive actions, but nature can be seen as a meaningful whole. Therefore, consequentialist ethics should be replaced by deontological ethics. In addition to deontology, a biocentric approach is to be preferred to go beyond the mere anthropocentric view. One needs legal instruments to touch upon biotic communities as envisioned by Aldo Leopold (Aldo Leopold 1949, pp. 224–225).[3] Besides, legal reflection is not possible unless the objects of nature can be somewhat personified with regard to the idea of James Lovelock of nature as an integral unit (James Lovelock 2000). Deontological, biotic and personifying approaches to law are helpful with advancing universal values, through which equality in law can get a deeper meaning.

Personification cannot be a problem because, for example, a fund of assets can be provided with legal personality. Even future generations can be included in legal regulation. For example, according to the UN Charter, future generations must be protected from the scourge of war.[4]

18.3 Articulation of Environmental Law

When adopting environmental policy considerations, account must be taken of the fundamental difficulty of being hampered by economic and social policy considerations. A Venn diagram (i.e., a set diagram) has become known for sustainable development (William M. Adams January 2006, p. 2). From this, it can be clearly seen that

- economics and ecology are confronted with each other at the point of sustainability (viability);
- social policy and ecology are confronted with each other in the instance of social acceptability (bearability); and
- upon the comparison of economic and social policies, the enforcement of economic efficiency can be hampered by social justice (equitability).
- Environmental law commonly suffers from the problem that it typically refers to the ecosystem as an organisational question that can be managed and controlled. The traditional environmental law is sustained by the illusion of short-term goals and of control over nature. In contrast, an understanding of open ecology is needed, which includes both scientific, legal, political and economic aspects of

unserem Schöpfer und zum Universum, ohne Zittern in den Schmelztiegel der kommenden Welt! "Pierre Teilhard de Chardin, 1968, p. 297.

[3] "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise".

[4] *Sustainable Development: Intergenerational solidarity and the needs of future generations*; Report of the Secretary-General, A/68/100, p. 29, Para. 44.

natural, human and artificial transformation, counting on a variety of contingencies in real life (Andreas Philippopoulos-Mihalopoulos 2011, pp. 1–2).

Following Gilles Deleuze and Felix Guattari, one must focus on nature as a process, discovering in nature that, which is humanly visible and revealing in human persons what is natural in them (Andreas Philippopoulos-Mihalopoulos 2011, p. 2; Gilles Deleuze, Félix Guattari 1986, p. 4). One can learn from Guattari's three related concepts of mental, natural and cultural ecology, reflecting on the sphere of subjectivity, on the biosphere and on social components, respectively (Andreas Philippopoulos-Mihalopoulos 2011, p. 2; Félix Guattari 1995, p. 20). The traditional rationality of the ecosystem has been emptied. The dogmatics of environmental law has collapsed to the extent that it has lost both its subject (oikos) and language (logos; Andreas Philippopoulos-Mihalopoulos 2011, p. 3). An alternative to this is provided by biopolitics. According to it, one can propose, for example, a possible policy on the basis of aggregates and explanations, using demographic and statistical methods instead of moral and metaphysical theories.

Reconstituted environmental law is not simply law. Instead, it should be law and non-law intertwined with each other. This interconnectedness can only be interpreted in a biopolitical context, going beyond conventional forms of state sovereignty. Establishing an open ecology, Critical Environmental Law can be developed to overcome a crisis of identification and communication in connection with environmental law (Andreas Philippopoulos- Mihalopoulos 2011, pp. 4–7).

In the process of juridifying the environmental problem, a two-step, that is, a" generalist- specialist "approach can be chosen. The right to democracy, to development and to the environment must be taken into account as umbrella rights. They can be supplemented by special rights, and disputed in accordance with the interests of the disputed case. For example, the inhabitants living in the environment of a multinational company may want to enforce the right to a healthy life, environmental activists want to mitigate the greenhouse gas effect by limiting production, and workers are to keep their jobs, etc. In complex situations, steering problemsinevitably arise and, depending on the situation, it is possible to strive to solve problems in a simple anthropomorphic approach, but also in an ecocentric approach (Linda Hajjar Leib 2011, pp. 155–158).

It may be challenging to distinguish related concepts from each other. They are human rights, constitutional rights, and fundamental rights. In the latter case, there are individually enforceable rights, which often can be interpreted in terms of group rights. It is easy to connect the right to a healthy environment to constitutional law, which is a broad concept.

The notion of human rights is even wider because the law that precedes the state-made law can be placed in the realm of natural law, into which it is easiest to integrate group rights or the rights of non-human beings (Tim Hayward 2005, p. 15). Since the exercise of the right to a healthy environment presupposes solidarity, it is

a collective right which, in addition to negative and positive individual rights, is considered to be a third-generation right.[5]

Democracy deficit can be an additional problem arising from environmental policy. It is not only because of the uneven distribution of knowledge that the enforcement of environmental values is not necessarily democratic. A particular reason for this can also be the so-called environmental fascism. That is, the interests of environmental integration can override the principle of the absolute respect for human dignity. At the same time, the use of direct democracy and self-regulatory methods often occur in the management of environmental issues (Tim Hayward 2005, pp. 15–17).

Environmental human rights can be captured because of their specific nature as synthetic rights and tripartite obligations. It is possible to mention in connection with the former the right to democratic participation, minority rights, and even the right to self-determination. The latter must be placed with the obligation to respect human rights, to safeguard interests related to human rights, and to be committed to working on completing these rights (respect, protect, fulfil). Notably, the separation of individual rights from each other is sometimes unclear because of their functional contexts, and these rights can only become meaningful when they are interconnected (Linda Hajjar Leib 2011, p. 6; Philip Alston 1993, p. 28; Asbjorn Eide 2001, p. 23).

18.4 Recent Documents of International Law on the Recognition of the Right to a Healthy Environment

The recognition of the value of non-human sentient beings taken by itself, independently of human persons, seems to be utopian today. However, if this conception does not develop, a serious threat to biological survival is posed. Moreover, its wider recognition would not preclude the appreciation of human persons as higher than non-human beings. The preamble of the 1982 UN World Charter emphasises that the fate of human persons and nature is intertwined and that all forms of life deserve a distinct respect, irrespective of how valuable it is for human persons.[6] Notably, the first principle of the 1992 Rio Declaration of the United Nations reflects

[5] "Third-generation rights, known as solidarity or collective rights, constitute a new set of rights such as the right to development and the right to environment. Because of the collective nature of this nascent set of rights and the breadth of issues they address, much more involvement from the international community is required to bring them into effect."; Karel Vasak 1977a, b, p. 29. See also: Linda Hajjar Leib, 2011, p. 5.

[6] Linda Hajjar Leib, Human rights and the environment; Philosoph ical, theoretical, and legal perspectives, loc.cit. p. 39; UN World Charter for Nature, GA Res 37/7, UN GAOR, 37th sess, 48th plen mtg, UN Doc A/Res/37/7 (1982).

a downturn in anthropocentrism when it places the human being at the centre of concerns about sustainable development.[7]

Based on the first principle of Earth Charter, accepted by social organisations in 2000, the self-worth of nature is recognised again, especially that inhabitants of the earth are mutually dependent and that every form of life deserves distinct respect, irrespective of the value to men and women.[8] Under the preamble to the Biodiversity Convention adopted at the Rio Summit on Earth in 1992, the self-worth of biodiversity is also recognised.[9] By requiring environmental democracy, participation rights can be raised to discuss legal or non-legal environmental issues (such as development projects, etc.), with particular regard to the Aarhus Convention of 1998.[10]

Under Article 23 of the 1982 UN World Charter, the environmental right of participation can be guaranteed. Article 10 of the Rio Declaration of 1992 also recognises the right to participate in environmental protection. The Stockholm Declaration of 1970 does not explicitly recognise the right to healthy life and to wellbeing but, under Article 1, the right to live under the conditions appropriate for life, and the responsibility for environmental protection for the present and future generations are recorded.[11]

18.5 Concluding Remarks

Although the environmental law that has developed in its present form carries positive features, it is not yet capable of effectively anticipating forms of intervention in nature that could be capable of addressing the global ecological crisis. Renewal is hoped from lifting the rigours that are currently being experienced, and from the relaxation of ordinary legal institutions. One of the reasons for stiffness is that the fundamental function of law is considered to enforce the coercion required for maintaining social order in civilised forms. This means that the law cannot be unbiased and, therefore, it remains within the domain of political forces. Another reason for rigidity is the methodology that derives from over- emphasis of statutory law. The lawyer tends to identify the action required by law with real social actions and to think that the values and consequences associated with the law are the same as the ones that are identical to the forced and sanctioned actions in reality.

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[7] Hajjar Leib, op.cit. pp. 39–40; UN Conference on Environment and Development: Rio Declarati on on Environment and Development, UN Doc A/CONF.151/26 (Vol. I) (1992), Principle 1.

[8] Hajjar Leib, op.cit. p. 40; The Earth Charter, The Hague, 29 June 2000, Principle 1.

[9] Hajjar Leib, op.cit. p. 40; Convention on Biological Diversity, Preamble; the C onvention was opened for signature at the Earth Summit in Rio de Janeiro on 5 June 1992 and entered into force on 29 December 1993.

[10] Hajjar Leib, op.cit. p. 81; Convention on Access to Information, Public Participation in Decision -Making and Access to Justice in Environmental Matters (Aarhus Convention), Opened for signature 25 June 1998, UNECE, 2161 UNTS 447 (Entered into force 30 Oct. 2001).

[11] Hajjar Leib, op.cit. p. 102; Stockholm Declaration, UN Doc A/CONF.48/14/Rev.1 (1972).

In order to avoid the rigours of law, the present paper proposes that one should seek universal values so that legal practices could dissolve from the ideologically defined pragmatic considerations and, as a result, avoid fragmentation. Looking for universal values, one can obviously refer to equality, the pursuit of which, in the broadest sense, promises to avoid arbitrary decisions. Separation from positive law and approximation to natural law can also help being liberated from ideological constraints.

It is worth highlighting the embryonic forms of legal regulation, such as the primary obligation to recognise valid changes in the law, the" prima facie" obligation of obedience to the law, etc. They can carry not yet foreseeable opportunities for further development.

Further, in connection with the difficulties inherent in the process of transformation from objective into subjective law, it is reasonable to point out the act of legal interpretation. In this respect, the significance of authentic interpretation as secured by the state can be highlighted. Although the central component of the law is the state monopoly of interpretation, this does not mean that in the periphery, parallel to the exercise of state power, there could not be other possibilities of legal interpretation.

In the process of intervening in nature, the precautionary principle can be incorporated into objective law. Furthermore, natural law that stands in opposition to positive law may create a chance of serving the protection of the integrity of nature by mobilising both hard and soft law instruments. Simultaneously, endeavours to enforce equality in law might be extended to the legal recognition of biotic communities. Legislative reforms that are effective in environmental policy should, in the future, allow for the extension of rights to non-human beings. These beings should not be treated unilaterally subordinated to human goals, but they must be handled as fellow creatures. It is also important to allocate rights to future generations. It is possible to do so not only if the strict order of legal presuppositions and propositions provided by the state are manifest, but also when a living process of decisions are presented where present decisions feed on past patterns of behaviour and, in addition to the solution found in individual cases, these decisions provide guidance for the future.

Law is the result of intergenerational cooperation. The schemes of how rights are awarded must depend not only on one-sided state decisions, but they must also rely on considerations embedded in the legal culture. The law is then not created by the power that is exercised externally and top down, but may have self-evolution.

The right to a healthy environment is a constitutional value, and even a human right. The latter means that its validation cannot be made dependent on whether representatives of the nation state involved in a case of human rights like it or not. Another key issue is the enforceability of law. Thus, the right to a healthy environment should be considered as a subjective right, namely, a right that is enforceable by right-holders.

It is also a peculiarity of exercising the right to a healthy environment that the rights to a healthy environment, to development and to democratic participation are interconnected. This also means that the global environmental crisis is inseparable from the problem of global poverty. Law should promote transnational cooperation in the sense that the subject of law can be not just a state or an intergovernmental organisation, but also citizens whose cross- border activity cannot be unilaterally restricted by nation-state-related instruments.

In order to arrive at law, intuitions and feelings need to be complemented by reflection. In real life, subjective beliefs must be established on rationally managed hypotheses. The problem still arises, that to the extent that legal norms negotiate commands, legal intervention is not free from biases. They can be alleviated, however, provided that law is able to host universal values.

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