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Caring Management in the New Economy

Socially Responsible
Behaviour through
Spirituality

Edited by
Ora Setter · László Zsolnai

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Palgrave Studies in Sustainable Business
In Association with Future Earth

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Ora Setter · László Zsolnai
Editors

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Through Spirituality

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Preface

The book presents selected papers from the international conference entitled *New Economy, Old Traditions: Caring Entrepreneurship* held in Tel Aviv on September 4–6, 2017. The conference was jointly organized by The Collier School of Management of Tel Aviv University, the European SPES Institute, Leuven, and the Business Ethics Center of Corvinus University of Budapest.

Practical wisdom from the Jewish and other faith traditions suggests that enterprises with a spiritual value orientation can flourish and serve the interests of business and the wider community better than conventional enterprises that adhere to a narrow financial-bottom-line approach. The papers in this book argue that a *new ethos of entrepreneurship* needs to be developed, in which caring for fellow human beings, future generations and nature play an elemental role.

The last public words of Hans Jonas were as follows:

It was once religion which told us that we all are sinners because of original sin. It is now the ecology of the planet which pronounces us all to be sinners because of the excessive exploits of human inventiveness. It was once religion which threatened us with a last judgment at the end of

days. It is now our tortured planet which predicts the arrival of such a day without heavenly intervention. The latest revelation (...) is the outcry of mute things themselves that we must heed by curbing our power over creation, let we perish together on a wasteland of what was creation.

These are rather dramatic words. But in contrast to the rapidly deteriorating Earth–Human system, our book represents the hope that “what was creation” can be repaired and healed through the *genuine care* of creative people and progressive entrepreneurship.

Tel Aviv, Israel
Budapest, Hungary

Ora Setter
László Zsolnai

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Consciousness Approach to Management and Economics

Garry Jacobs

When Franklin D. Roosevelt took over as President of the United States in 1933, he inherited from his predecessor the most severe financial crisis in the history of the country. Since the onset of the Great Crash, the US banking system had been decimated with bank failures. In increasing numbers, Americans rushed to their local bank and lined up for blocks outside the doors waiting impatiently to withdraw their hard-earned savings before their bank too collapsed. By the time of his inauguration, over 6000 banks had failed and the numbers grew at an alarming rate. FDR knew that continuation of the monetary policies of the Hoover administration could not stem the panic. He also knew that nothing he had studied in economics classes at Harvard had prepared him or would help him in this moment of crisis.

Compelled by the desperation of the circumstances, he turned from economic theory to another type of wisdom. As the first act of his

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presidency, he declared a national banking holiday to stop the run on the banks. Then he addressed the American people on radio in the first of what became famous as his fireside chats. He reminded the people of all the capacities that had supported the rise of America to prosperity and global preeminence—its vast extent of land, rich abundance of natural resources, vast industrial infrastructure, continent-size market, and hard-working, talented workforce. All these things still existed. All that had really changed since 1929, leading the country into an economic tailspin was a loss of self-confidence and belief in the fundamental values that had made America great. All that was needed was a change of attitude. In immortal words, he told them, “We have nothing to fear but fear itself.”

At the end of this speech, FDR announced that on the following Monday morning he would reopen the banks. He called on the American people to line up again before the doors of their banks, but this time to reverse the process. He asked them to redeposit their hard-earned savings as a vote of confidence in America and an act of faith in its future. He supported this call with legislative measures to guarantee bank deposits and other steps to stabilize the system. The following Monday the lines did form, the doors opened, the flow of funds reversed, and the crisis subsided.

1 The Importance of Subjective Reality

The remarkable story of FDR has been often cited to stress the importance of an effective national banking system with proper legal safeguards and administrative controls. But its most important message is far deeper. It signifies the fundamental spiritual truth that the objective material economy and indeed all political and social institutions are founded on an underlying subjective reality which is its true basis. That reality consists of the intangible ideas, beliefs, energy, commitment and determination, and trust of people in themselves and their social institutions. That subjective reality is the driver and determinant of all human accomplishment. The highest peaks and deepest core of that reality are represented by a shared knowledge, aspirations, values, and faith that can rightly be called ‘spiritual’.

Spirituality is a vague, nebulous term that means so many different things to different people that it has lost much of its practical utility in this age of scientific materialism, even though the underlying reality it represents grows increasingly powerful in its practical utility, more than ever before. It is founded on a knowledge that is comprehensive, all-inclusive, and integral. For the fundamental truth underlying all our understanding of human beings and society is the essential oneness that binds everything together. No man is an island. None can survive, grow, develop, and evolve without the support of the whole human collective. Our every word, thought, idea, value, belief, skill, capacity, and most cherished tools and technologies are gifts of our ancestors to their descendants. We are incapable of uttering a single idea that is not founded on the legacy of past thinkers extended or applied in a new context. That oneness is the foundation on which all civilizations have developed and on which they continue to evolve. It is based on the profound spiritual insight, common to all spiritual traditions, that the more you give, the more you receive. The more the individual strives to contribute meaningfully to the welfare and well-being of the society of which he is an inseparable part, the more he acquires and assimilates the knowledge, capacity, and power of the collective for individual accomplishment and social achievement. The individual is the catalyst and pioneer for all social accomplishment. The social collective is the nursery and source of all the capacities that emerge as unique capabilities in the outstanding individual. Together they constitute an inseparable oneness (Jacobs 2012).

This is the formula revealed by ancient wisdom and rediscovered in the language of science by the greatest humanistic psychologists of the twentieth century, such as Carl Jung, Abraham Maslow, Rollo May, and Carl Rogers. Recast in modern terms, they describe the process of self-actualization or self-realization by which the most enlightened individuals discover their underlying oneness with the people and world in which they live and translate that into practice in their daily acts. This is also the formula discovered by modern business leaders in their search for commercial accomplishment. In the ruthless competitive business environment of the late nineteenth century where 'buyer beware' was the ruling principle, it motivated Julius Rosenwald to proclaim a new principle and basis for modern business, 'satisfaction guaranteed or your

money back'. That simple slogan, translated into corporate policy and honored in the extreme, propelled the growth of Sears Roebuck from a mid-western mail order house into the largest retailer in the world within 20 years, a position which it retained till the late 1980s. The motto that drove that growth has since become the global standard by which customer service is judged.

Steve Jobs' mission for Apple in the 1980s was to harness technology to empower people rather than dominate or replace them. "Man is the creator of change in this world. As such, he should be above systems and structures, and not subordinate to them" (Javed 2013). In an age when people felt in danger of becoming mechanized by impersonal computers, Apple humanized the machine and made it not only personal but personable as well. Apple converted the machine from a de-humanizing threat into a source of enjoyment. The company's biggest strength was its identification with a fundamental need of modern society. Such needs and possibilities exist in every field and can be served by any company (Harmon and Jacobs 1985).

Spirituality encompasses all values of truthfulness, transparency, honesty, and fairness, but it goes far deeper and higher than a set of ethical principles. Ethics is a creation of the human mind striving to render in finite terms the truths of an underlying reality which is infinite and inexpressible. It is an effort to divide and define in separate concepts a universal reality that is indivisible and all-inclusive. It is an effort to comprehend by the mind's limited powers of logic and reason intuitive truths which defy linguistic expression through linear thinking that compels us to divide reality into finite pieces and communicate it as a succession of separate thoughts in the uninterrupted flow of eternal time. The foundation of spirituality is not a specific set of doctrinal beliefs, but the direct experience of the consciousness of the unifying reality underlying, constituting, inhabiting, and progressively manifesting in and through everything.

2 Economics and Management

The capacity of mind to divide and analyze the whole has been a powerful tool for the advancement of science and technology. But it has also been the source of its greatest limitations and deficiencies. For the

tendency to view things as separate truths independent of one another blinds as well as enlightens and generates side-effects and unwanted consequences that often exceed the benefits generated by our analytic power. Economic thought has developed by a progressive division of human economic activity into smaller specialized subdisciplines, illuminating like a microscope the remarkable secrets of the infinitesimal, while progressively losing sight of the whole of which every part is an inseparable component. Thus, the original discipline of Political Economy founded on the inseparability of economics from law and governance eventually gave way late in the nineteenth century to the perception of Economics as a separate discipline, as if it were possible for any economic system to exist independent of the political and legal institutions on which it is founded. A century later a similar divorce gave rise to the view of financial markets as an independent reality, separate from the real economy which they were established to support and the welfare of humanity which they were intended to serve. Theoretical interdependence between economics and ecology was not recognized until FA Soddy laid out in his book “Wealth, Money (Virtual Wealth) and Debt” in 1926 and did not gain a serious following until after the founding of Ecological Economics in the 1960s. For two centuries economics developed without a theoretical framework that encompasses the integrality of all life on earth and the dangers explicit in viewing economics in isolation from its social and environmental interdependencies and consequences.

The same is true of business management. The division of management studies into innumerable subcategories and specialized fields has enhanced the power of the parts while losing hold on the underlying unity of the whole. This was a natural consequence of the effort of early management scientists to apply the principles of mechanical engineering and systems thinking to the study of human activities (Shenhav 1995). Market, technology, finance, people, and organization are not parts or subassemblies of a machine that can be taken out and replaced at will. They are organic components of an integrated living whole as inseparable from one another as the respiratory, circulatory, nervous, muscular, lymphatic, and skeletal systems of the body which medicine divides conceptually for the purposes of study but which defy piecemeal medical remedies. The physical body itself is an organic whole

inseparable from the emotional and mental being—as dramatically demonstrated by the Placebo Effect and faith healing—and also inseparable from the social and physical environment in which it is situated, as documented by psychological research. For a company to focus on providing value to its shareholders at the expense of its employees or maximizing profit at the expense of providing real value to people and society is as blindly shortsighted and doomed to eventual collapse as the short-lived experiment in Soviet communist autocracy or Apartheid in South Africa. *Mental knowledge is always fragmented.* Much more so when it is narrowly focused on pursuing egoistic self-aggrandizement. True spiritual knowledge is organic, inclusive, and integrated. And there is much more.

3 Challenges Are Opportunities

The wholeness and integrality of a business and the subjective foundations on which it is based are clearly illustrated by the experience of Chrysler Corporation in the late 1970s. Lee Iacocca took over as president of Chrysler at a time when the onslaught of fuel-efficient, low-priced, high-quality Japanese cars was making serious inroads on the American automotive market. As the third largest US carmaker, Chrysler was least prepared to survive the challenge. The outlook was so bleak that the consensus of Wall Street and Detroit analysts was that the company would be bankrupt within six months. At that time, I was part of a small research group that undertook an independent assessment of Chrysler's situation and came up with a different prognosis. In a report of recommendations submitted to Iacocca, we granted the possibility of bankruptcy if the company persisted on its current course. We also emphatically insisted on the prospects of a rapid and radical reversal of the company's position provided it fully addressed its weaknesses and fully harnessed the immense latent capacities that the analysts overlooked. Iacocca appreciated this lone voice of encouragement. During the period 1978–1980, Chrysler lost \$3.3 billion, more money than any company in the history of the world up to that time. During the following three years, the company earned a net profit of \$3.3 billion,

more than it had earned during the previous 59 years of existence. Iacocca did it by discovering and unleashing the latent potential that lies untapped in every corporation (Harmon and Jacobs 1985).

Nor is this a unique case. After being thrown out of Apple by the Board of Directors in 1984, Steve Jobs went on to establish NeXT Computer with an investment of \$50 million, but never succeeded in making its products or the company financially viable. He then bought Pixar and converted a \$7 million investment into a \$7 billion return by the time it was sold to Disney in 2006. But his biggest challenge and accomplishment was yet to come. In 1996 Apple acquired NeXT for \$400 million in order to obtain its operating system, and invited Jobs back, first as adviser and then as CEO for a second time.

Apple's situation was indeed bleak and desperate. Its market share in the United States had dropped from 25% at the time Jobs left the company to under 5% when he was brought back. Apple's share value plummeted by 25% in the year after Jobs left and by a total of 60% before his turn. By then Microsoft had launched Windows 95, its best and first competitive alternative to the Mac GUI operating system. Michael Dell, by then the founder CEO of the most successful PC company in the world, summed up the general prognosis for Apple. He told the press that his advice to Jobs as CEO would be to liquidate all the assets of the company and return the value to the shareholders. Contrary to universal expectations, over the next decade Apple launched the iMac, the iPod, the iPhone, and the iPad to become the most valuable company in the history of the world.

It is right to recognize the indispensable contribution of a single individual to this miraculous turnaround. Steve Jobs is an embodiment of the spiritual principle that one person can change the world. But it would be a gross oversight not to also perceive the other spiritual insights illustrated by the case of Apple. For it also illustrates the spiritual power behind the aspiration of the human spirit for freedom, empowerment, and mastery, rather than passive submission to the machinery of technology and mechanisms of social organization. Jobs perceived the powerful stirrings of a deep evolutionary social movement and Apple delivered creative, new products to meet it. Apple's collective accomplishments, like those of Leonardo da Vinci and the Italian Renaissance, exemplify the virtually infinite potential for innovation

and creativity, which are perhaps humanity's closest approach to divinity, for they reveal the infinity of unmanifest potential which is the spiritual fount of all creation in the universe (Jacobs 2013).

Many other individuals have made dramatic contributions to corporate turnarounds, such as Dan Hesse, who became CEO of Sprint Nextel in 2007. Over the next seven years, he reversed the company's falling customer base and raised Sprint from last to first in customer satisfaction in the US wireless industry. In 2014, Sprint was rated the American company whose customer service had improved most over the previous six years in all 43 industries studied (Sprint 2012).

Founded in 1966, Best Buy, the brick and mortar American multinational electronics retailer, has not only defied doomsday theories but is ahead of Amazon in terms of digital electronics sales. Back in 2012, the retail conglomerate had become outdated, and stores were losing money. Hubert Joly turned the situation around when he stepped in as CEO in September 2012. His strategy focused on better customer support, price matching, training programs for staff, and speeding up delivery time. Best Buy's share price has increased 271% in five years at a time when most of its rivals have shut down completely.

With more than a century-long history, Fiat entered its most serious crisis period in 2002 when its share price collapsed. Its market cap was only \$6 billion in 2004 when Sergio Marchionne, a lawyer and accountant by training, was appointed CEO of the ailing company. He challenged assumptions, defied conventions, followed a strict work ethic, made his staff accountable and responsible for their work, and created a committed workforce. He shrank the time to market for Fiat's new city car, the Cinquecento, from four years to just 18 months. Fourteen years later, Fiat's market cap is \$36 billion.

Management science has so far tended to focus on the objective external elements of the discipline by attention to the importance of structure, strategy, systems, and their accompanying offshoots and corollaries. But as every successful business leader knows intuitively and experientially, the intangible subjective dimensions of management, aspiration, determination, energy, vision, leadership, organization, attitudes, skills, and values constitute the foundation and driving force for accomplishment in business as in all other fields of life.

4 Energy Conversion

The discipline of Management has yet to emerge as a real science. It consists primarily of a collection of isolated but profound insights into different factors that contribute to productive and effective human relationships through social organization and a powerful toolbox of instruments for improving the performance of each individual dimension of the people, organizations, and activities through which these relationships are effectuated. But it has yet to make explicit the underlying process of creation by which human beings convert apparently limited resources into endless opportunities and unlimited accomplishments. And that process is spiritual in the sense that it is the very same process which expresses at the level of the individual, the organization, the society, and the wider existence of universal Nature in which we exist, grow, develop, and evolve.

That process can be summarized concisely as a process of human energy conversion. During a study of Intel in 1984, my first interview was with the CFO. And the first word out of his mouth in response to my first question about the basis of Intel's remarkable success over the past 15 years was a word never found in management textbooks up to that time—energy. "Energy is certainly one of the striking characteristics of this company" (Harmon and Jacobs 1985; Quinn et al. 2012).

In our research on twenty of the top performing American companies of all-time, we found that energy was universally present as the essential driving force and fuel (Harmon and Jacobs 1985). The capacity of an organization to generate, release, focus, direct, and transform human energy into perfect execution is the universal process behind all individual, corporate, and national accomplishment. And the source of that energy is always something deeper and less tangible which can be variously termed as awareness and aspiration, consciousness and force of consciousness. Aspiration releases Energy. Awareness of opportunity and commitment to values focus that Energy into a directed Force for application. Organization harnesses, channels and translates the Force into Power through simultaneous systematic, synchronized, skilled actions to achieve results. This is a process of creation that governs the artistic creations of a Leonardo or Beethoven, the theoretical discoveries of a

Newton or Einstein, the political leadership of a Churchill or FDR, the athletic achievements of a world champion team, the achievements of an Apple or Google, the unceasing innovation and prosperity of the US economy over the past century, and the actions of all human endeavor, individual, and collective, from the smallest and simplest to the most universal and complex (Jacobs and Macfarlane 1990).

Viewed historically, it is the process that explains the evolution of *Homo sapiens* from their hunter-gatherer origins in the primeval forest to their present-day explorations of outer space and cyberspace (Cleveland and Jacobs 1999).

Superficially, this process appears as an action of creation or materialization of achievements out of void of nothingness. At its foundations, it is a process of consciousness, *not* a mechanical process governed by chance and necessity. Consciousness is the origin and driver and consciousness is the inescapable characteristic of all that human beings regard as spiritual—regardless of whether we view that creative process as the act of an external anthropomorphic divinity, as a fundamental property inherent in material substance, as the origin and highest source of mentality, or as some indefinable inexpressible transcendent Infinite and Eternal (Jacobs et al. 2014).

5 Value of Values

Energy conversion is the process applicable to all management of all human activities, individual and collective. But the process admits of innumerable variations in type, quality, and quantity, for each stage of the process is influenced by so many factors and each factor is subject to so many grades of quality and magnitudes of intensity that the potential results of the process are virtually infinite. How else could we explain the emergence of Apple from a \$5000 local startup in Jobs' garage into a global corporation with a just under \$900 billion market cap in four decades or the development of 13 original colonies into global superpower in two centuries? Something more and other than mere energy, force, and intensity must be at work.

The essence of that something is values. Energy provides fuels. Values determine the ultimate level of accomplishment. Here too, we need to understand the word in a wider and more fundamental manner than is commonly intended in discussions about ethics and spirituality in business. Values are an expression of what we regard as valuable. The height and power of those values depend on the intensity and sincerity with which we value them. These values may be physical values, such as cleanliness, orderliness, quality, accuracy, punctuality, efficiency, and beauty. They may be organizational values such as standardization, systematic functioning, communication, coordination, integration, cooperation, and teamwork. They may be ethical values, such as honesty, integrity, truthfulness, and fairness. And they may also be psychological and spiritual values, such as harmony, goodwill, service, love, sincerity, and the pure delight of self-giving. But in essence, all these values have something in common. They are all expressions of the quest for perfection—perfection in physical form, in social relationships, in human intention and action toward others, in pursuit of a greater than human perfection of character, aspiration, and consciousness. But regardless of the level in which they express, they represent the pursuit of perfection in life. Perfection is the common denominator behind all conceptions of spirituality. The capacity to complete any act perfectly, no matter how small or apparently unimportant, is an expression of spirit. The skill required to translate energy into perfect execution of any value is a spiritual skill (Harmon and Jacobs 1985: 48–77).

Values embrace all aspects of life and encompass the subjective as well as the objective dimension. But apart from their specific individual relevance, they always reflect on and refer back to a whole that is greater than the sum of its parts. For the implementation of any value necessarily requires the implementation of many others. The perfect manifestation of any value requires a perfect manifestation of the whole which is one. Values represent totality, wholeness, openness, and perfect perfection which is an expression of the highest conception of spirituality.

6 Contradictions Are Complements

Life presents itself to us in the form of a host of apparently irreconcilable contradictions. Management is the act of trying to reconcile contradictions. In business it seeks to produce the highest quality product at the lowest price, to meet the expectations and preferences of customers in a manner that is rewarding to shareholders, to act intelligently based on limited information, to minimize expenditure while generously incentivizing and rewarding high performance, to supply present needs while striving for continuous improvement and innovation, to plan for unexpected future events while acting in the present moment, to compete with other companies while at the same time cooperating for the benefit of the whole industry or society, and to serve society while profiting by that service.

In this sense management in business is a specific expression of the universal challenge posed to humanity to transform contradictions into complements. For all life confronts us with the apparent contradiction and inherent necessity to reconcile the rights and welfare of the individual with those of the collective, knowledge and development of the part with the fullest development of the whole, freedom of action with form and structure, freedom of choice with social responsibility, structure of systematic organization with plasticity for innovation, quality with quantity, personal fulfillment with professional accomplishment. It is in this sense that the Indian sage Sri Aurobindo wrote 100 years ago, “All problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct toward an undiscovered agreement or unity.” There he explains how the direct opposition of apparently contradictory elements is part of Nature’s profoundest method and the seal of its completest sanction (Aurobindo 2013: 2).

7 Consciousness Responsibility

Spirituality in its widest and fullest application cannot be restricted to any limited set of ideas, doctrines, philosophies, beliefs, and practices. That which pertains to the Infinite must necessarily be infinite in its

dimensions, aspects, and manifestations. But in order to be practicable by the individual or the organization, spirituality has to lend itself to fundamental principles that can be applied universally regardless of space, time, and circumstances. Among those, a few stand out as a great practical value to those seeking to achieve socially responsible management in business.

First is the principle of responsibility. In normal terms we regard the word as applicable to things that result from the choices we make, are under our control, are subject to our decisions and our actions. For how can we be held responsible for that which lies outside our sphere of life? Second is the relationship between the subjective psychological and spiritual dimension of our own being—our aspirations, intentions, motives, attitudes, and values—and the circumstances and events that take place around us. For what possible control and responsibility can we have for the chance events, accidental circumstances, and compelling necessities that come to us from life?

A spiritual view of life and management regards these two as inseparably interdependent. For it is based on the premise that the outer objective conditions in which we live and act and the inner subjective conditions that constitute our personal consciousness are intimately related with one another. The outer world influences and in most circumstances shapes, defines, directs, and limits our consciousness. Spiritual wisdom through the ages maintains that this is not always true. The essence of spirituality is to discover that reality within ourselves that is not determined by the external social and physical conditions around us, but is free and untouched by its pressures and compulsions. It also tells us that once free, we discover that we have the capacity to alter the conditions around us not only by actions which we initiate but also and much more powerfully by acting on and altering our own consciousness. When we do that, we discover the deeper truth that the inner always determines the outer, our inner consciousness always determines the response of the conditions in the external work to us.

This liberating spiritual knowledge brings with it a great freedom and power. It also brings with it a great responsibility. Then we realize the power of our consciousness—our thoughts, beliefs, attitudes, emotions, feelings, impulses, and urges—on other people and the world in which

we live. That realization leads to the conclusion that there is always something we can do to alter and improve the circumstances and events going on around us, no matter how far they appear to have been caused by others or lie beyond our control. Consciousness is Power. Each of us possesses a power of consciousness that can act in every circumstance. Then no longer can we exonerate ourselves and feel content with declaring our helplessness or place the sole blame on others for the outcome. We realize there is something we can do. This is the knowledge that every great leader possesses, whether in business or national life. It is the principle behind the courageous actions of humanity's greatest leaders, be they leading a movement toward freedom, an army in war, a nation into prosperity or humanity toward a greater future.

That was the implicit intuitive knowledge which inspired Churchill during the darkest hours of WWII, when he became the British Prime Minister at the moment when nearly all of Europe had surrendered before the advancing German military. Churchill did not ask the Parliament for guidance as to what should be done. He did not conduct a poll or referendum to seek the advice or will of the people. It was a moment in which the German leadership and most of the world expected the defense of Britain to collapse within a few short months. Instead, he got on the radio and addressed the nation and the world with his most famous speech and most heart-stirring words: 'We will never surrender'. At that moment, he felt deep within him that the depth and sincerity of his faith in the destiny of his nation and the determination to preserve the freedom of his people had the power to stop the Nazi advance. Instead of a British surrender, within three months the Nazis withdrew and the Battle for Britain was won. That is the power of the spirit in humanity. Churchill assumed the attitude of a true spiritual leader assuming consciousness responsibility for the outcome.

8 Conclusion

Like all the other social sciences, management remains a nascent science. This statement is not intended as a criticism or indictment. It is based on the recognition that the challenge faced by the social sciences is infinitely

more complex than that which confronts the development of the purely physical sciences for two reasons. First, it arises from the fact that both the principal subjects and objects of study in the social sciences are conscious human beings—individuals and groups. The quarks and mesons that constitute atoms of matter are limited to a few distinct varieties, but each human individual and groups has its own unique characteristics and distinctness. Second and as a result, the range and complexity of human experience is infinitely greater than the narrowly limited range of interactions between the subatomic particles, atoms, and molecules that constitute the material world and their resultant characteristics are infinitely more difficult to determine and predict. Therefore, efforts to construct typologies and mathematical theorems have been far less successful in the social sciences than in their physical counterparts.

But beyond this consciousness and complexity, the social sciences have for long been encumbered by a misconception and an inferiority complex. The misconception is the assumption that the laws and methods of social science must be predicated on the same laws as physical science. The inferiority complex arises from the fact that the physical sciences have been able to achieve a precision and mathematical exactness impossible to achieve in the social sciences.

The ultimate solution lies not in the migration of more physicists to the discipline of economics or the application of more mathematics to the study of human behavior, no matter how useful the contribution of both may have been up to this point. It can be achieved by striving to identify and understand the fundamental principles and processes of *consciousness* appropriate to a true science of society.

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