

Leadership by Individualism, Collectivism and Harmony-ism

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Abstract

This paper proposes a leadership evolution, by reviewing the recent criticism on MBA and business schools, and also analyzing the underlying culture of the current societies of the two categories of individualism and collectivism. Recognizing that the current global economic turmoil has been caused by both of these two culture societies, a new definition of leadership in the 21st century is proposed. It is called Social Leadership provided with ‘dedicating learning competency’, harmony-ism, besides ‘acquiring learning competency’ of MBA. Also suggested is an evolution of the current business schools to the institutions for Social Leadership development.

Keywords: Leadership, Evolution, Dedicating, Learning, Harmony-ism

1 . A Tale of an Actual Society:

The society had not experienced war or a wide social conflict for a period of 250 years among the population of 33 million at its end in 1868.

Fortunately or unfortunately, it had been completely isolated from other external societies by its geographical and political conditions: The society with its total area of 370 thousand square kilometers was a group of islands surrounded by the ocean. The central government of the society also prohibited any trading and any type of communication with external societies. Travel to other societies was also not allowed. People in the society, therefore, could not expect at all to move out of the society.

While 80% of the land consists of mountainous areas, remaining 20% of the land area could be used to produce rice, the society’s main food, very effectively and efficiently due to the temperate climate. The mountains as the reservoir for fields and cities also provided abundant water for people’s living and agriculture. 80% of the population was engaged in agriculture mainly producing rice and fishery food. 10% was involved in craftsmanship and commerce, and the remaining 10% was engaged in the social management and public services. There realized was an economy of full employment.

As this society could not rely on trading with external societies, reserving and recycling all re-

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sources became a necessity and then a self-sustained economy cycle was achieved. Reserving of forests was strictly regulated. River flooding prevention works were strongly imposed on local clan governments. It had also a hidden intent to prevent them from saving funds for military purposes. Rivers in metropolitan areas were protected from sewage by housing regulations. Various businesses were enhanced for minimizing waste of resources by gathering and reusing iron, wood, food, clothes, paper, burnt candles, cut-hair, and even excrement and urine. Naturally then, the society overall, especially its metropolitan areas, was sanitarily clean at a level that no other external societies at that time of the world realized. Furthermore, frugality with saving-mind was perceived as most respected virtues in the society. Apparently, habits of excess consumption were perceived as vice.

In the society, there were 40,000 elementary schools teaching fundamentals of reading, writing and calculus. A literacy rate of two-thirds of the entire population was achieved at the mid 19th century. Also there were 2,000 small private institutes where history, ethics, strategy, religion, personal mastery psychology, and social management were learned interactively usually by a few members of socially respected leaders and participants. Also well spread overall in the society were 200 schools for leadership, where, if summarized, just one disciplinary mind, dedication to society, was shared and developed mainly for Samurai's who were responsible for social management and public services.

From the viewpoint of the current world of 2011, not many would have any strong objection to call that society as that of peace with harmony. It was the Edo era of Japan. It started, from the early 17th century (1600), after the termination of the 150 year lasting severe power struggles and battles among various powers within the society. The peaceful time lasted for about 260 years until the mid 19th century when the US Navy Commodore M. C. Perry requested opening the country (1854).

2 . A Cultural Outlook of the Global Societies in 2011:

Nowadays, in the time of cultural diversity with the understanding on its synergy, it would be no longer justifiable to rely only on the stereo-type of cultural classification, as was proposed by Geert Hofstede in his book, *Cultures and Organizations* (1981). But in our general and common sense, at least a couple of those classifications, thanks to his devotion, still seem to be valid for observing global diversity. One of them is a distinction between Individualism and Collectivism.

In general discussions of management, we may often take, as an example for each culture, the society of the US and that of Japan respectively. But now as of 2011, coincidentally, both societies face serious social difficulties to the extent that their future prosperity or sustainability might be largely questioned.

One thing fortunate for us is that we no longer have to debate which of the two cultures would be excellent or substantial for societies. However, if we take a closer look at them, we see both societies, both of Individualism and Collectivism, have gotten ill, because of their unconscious adoption of the other culture, and not necessarily because of the substantial characteristics of their original culture. Surprisingly, they have been confused by their unconscious or unprepared adoption of the others contradictory culture.

3. Unconscious Adoption of Collectivism in Individualism Society

(1) Industrialization of the US society in the 19th century

Probably the first adoption of collectivism in the US society happened during its early industrialization period of the late 19th century when a large 'labor' force for factories was required for mass-production and economic growth and prosperity. As the word 'labor' would indicate, the individual right of the labor was objectively, and apparently from our current observation, less respected than that of the owner at that time.

Then, F. W. Taylor's scientific administration methods in the early 20th century tried to solve the dilemma of the collective use of individuals as labor. Consequently, not only employees, labeled as labor, were freed from their owners' intuitive and endless greed, but also owners themselves got benefit of cost efficiency calculation by Taylor's scientific administration methods and the scientific rationalization concept. However, still the dilemma had not been solved completely and kept smoldering. It would be indirectly or ironically proved by the fact that even after Taylor's dedication, various or abundant epoch-making theories on organizational behavior and leadership had been studied and developed throughout the 20th century in the US.

(2) The US society's participation on serious productivity competition

Then in the late 1960's and after, when Japan's productivity efficiency was perceived to have defeated that of the US, the individualism society again introduced collectivism in order to compete with Japan. As the individualistic culture was perceived as one of the largest roadblocks for teamwork, various ideas and trials for teamwork productivity were imported from Japan. One of the famous trials was TQM, Total Quality Management, developed by W. E Deming, who was perceived as the founder of the high quality and productivity management of Japanese companies in the mid 20th century.

However, the method that originated from the collectivism culture of Japan did not work in the same way in the US of the 1980's as in Japan. Moreover, in Japan of the 1960-70's, the entire Japanese nation was enthusiastically and diligently engaged in its nation-wide recovery from the damage of WWII. The level of their nation-wide motivation for work was unrivalled.

The less than expected or rather unsatisfactory result of utilization of TQM, then, only induced and left an inferior complex feeling for the individualistic society in their pursuing productivity and efficiency. In addition, by expecting and obligating productivity and efficiency, the society of individualism has embraced, since then, even unconsciously, a kind of eagerness for organizational productivity, an eagerness only the collectivism of the Japan society could be allowed to realize. The eagerness or the inferior complex on organizational productivity has become one source of confusion, turmoil and trauma, for the US, the individualism culture society.

(3) Rising of the myth of stockholders' value

The third event in which US society faced a severe pressure or a boom to increase stockholders' value happened from the late 80's to the early 90's. The boom itself should be attributed to two events: One is Reagan administration's drastic deregulation based on the perception that the society's less pro-

ductivity was caused by governmental regulation and less freedom or less flexibility for business. The collar on the US financial industry's neck was released at this time. Another was the Clinton administration's Strong Dollar policy with FRB's strong initiatives to supply dollars in cooperation of Japan's Yen supply increasing executions. The excess, from our current observation, of deregulation and currency supply shifted the society's general and majority desire more toward the monetary economy rather than to the actual economy.

It would be symbolically shown by a rumor that a famous CEO of one of the leading manufacturing corporations in the US was reported to have been enchanted by the financing business and confessed that he felt no business was more efficient and attractive than finance.

Again, since this period, having been forced by the Wall Street's never-compromising and never-ending pressure to realize sufficient but often unrealistic ROE, or by the pressure to realize the return on the flooding money including the uncountable virtual one, the collectivism has been enlarged further within US society.

Consequently, a collective perception of a company as a cash leveraging machine for investors, has been diffused throughout the society since that time, the early 1990's. Since then, the individualism of employees is less respected again as called 'human resources', while it had got a bit of promotion from 'labor', but not yet as, 'human beings'.

This trend of the excess stockholders' or investors' value pursuit, however, has not only resulted in an unfortunate recognition of employees as a collective resource, but also triggered CEOs and executives to focus more on their own monetary rewards until the word of 'Greed' is affluently exchanged socially, shown at the Lehman Shock in 2008.

The trend might have been generally perceived as one of the excess individualism's result, namely egoism. But if we observe the cause and consequence relationship in the larger picture, we cannot deny that there was also the influence of the collectivism culture that was unconsciously inherited from the initial industrialization time in the US, and adopted and grew up until now: throughout the time of severe productivity competition in 1970's and 80's and the following time of the monetary economy's dominance over the actual economy during the period of 90's.

4. Unconscious Adoption of Individualism in Collectivism Society

(1) The Big-Bang in Japan 1995

Soon after the economy bubble burst in 1990, Japanese society faced another wave of the US dollar flooding as a result of the government decision to deregulate foreign investment into Japan. The deregulation is also called, the Big-Bang 1995. With this deregulation, not only US dollars but also the value of the US management, the myth of the corporate management for investors' value was introduced deeply into Japan, with the hard-to-resist flag of the 'global standard'.

In reality, the outlook was an obligation to the global accounting standards but the underlying substance was an obligation and commitment for management to prioritize the investors' equity. In a drastic expression, an organization having been believed to be producing the employees' welfare, or a machine producing nation's compensation and economy growth, was, all of a sudden, switched to an organization

producing investors' welfare. Consequently, the so-called global standard has brown off the employees' loyalty to their company, one of the important sources of employees' motivation as well as that of corporations' competitiveness in Japan.

(2) Best efforts to adopt global standards

A typical concept from the individualism culture society, the evaluation and payment system based on individual accountability and performance, was also introduced simultaneously under the flag of the global standard into Japan. This started also destroying Japanese companies' substantial strength, the source of their organizational competitiveness, the network and teamwork based on the belief in and trust of interdependency. In other words, the system developed on the belief in and the trust of the independent relationship of individualism has again blown off the most substantial source of corporations' competitiveness in Japan, interdependency.

However, most of Japanese society and corporations have not yet consciously recognized the fact of that cause and consequence. They just believe that they have only done their best and accepted all necessary systems and management strategies in order to meet so-called global standard requirements. There happened an unconscious adoption of the contradictory culture in the collectivism society. This keeps lowering Japanese corporations' overall organizational competitiveness, especially the teamwork competency based on the belief in and trust of interdependency and consequently then, its self-confidence and motivation for organizational competitiveness.

(3) Unconscious acceptance of the core competency of MBA

Japanese corporations had a long history of rejecting the MBA degree and competency for their own headquarter management and of utilizing it only for global business communication and negotiation.

This policy has been officially and unofficially maintained even now as of 2011, which is shown by a fact that the number of MBA business schools in Japan is only 50, while there are globally 11,974 schools, and even Asia alone, nowadays, 5,552. (Note: Statistics 2009 by AACSB=The Association to Advanced Collegiate Schools for Business) Also the fact that in Japan there is no corporation that includes an MBA degree in its management promotion conditions, would endorse that a management policy of keeping the MBA competency and degree at a distance, had been deeply embedded in the society.

The reason is that the traditional Japanese management, consciously or unconsciously, had been aware that the culture underlying MBA competency, scientific rationalization, and further, individualism, would risk harming their organizational management style or at least would be contradicting their management value of harmonization.

However, most Japanese corporations have not recognized the tact that since they opened the door to the global standard of stockholders' value management in 1995, they had progressively accepted the core competency of MBA, the intelligence of cost & benefit maximization and problem solving. In spite of their clear understanding that the excess sensitivity toward cost & benefit analysis and problem solving would harm their mind of interdependency, their most substantial organizational strength, within an organization and society, most of them have embraced them unconsciously, just because of their dili-

gence of adapting them to the icon of global standards. If not is this the unconscious adoption of individualism culture in collectivism society, whatever else would be?

5. An Economic Outlook of the Global Society in 2011:

(1) Too much monetary economy but too little actual economy:

The word 'globalization' tends to be misleading and covers up its substantial meaning. The most serious problem the global society currently faces by 'globalization' is that the total amount of money supply including virtual money far exceeds the size of the actual economy. The monetary economy of hard currency is haunting desperately looking for the comparatively very small opportunities available in the actual economy. While BRICs' and the other developing countries' amazing actual economic growth might also cover the surface of this problem and hide it for a while, sooner or later, even the high economic growth of those societies would be caught up by the sky-rocket speed of currency production and leveraging. It is a reality all of us have to face. There is already on this globe a tremendous unbalance between the monetary economy and the actual economy.

(2) The monetary economy continues killing the actual economy:

Moreover, the limitlessly growing monetary economy even keeps killing the actual economy. For an example, the growing source of the monetary economy, the US dollar supply and financial engineering, is not only putting the actual economy into panic of endless ROE efficiency requirements, but is also diminishing it by consciously and unconsciously inducing it to maximize short term profitability. This discouraging shrinking cycle of the actual economy caused by the monetary economy apparently continues as of 2011 as shown by the fact that most of all Obama administration's challenges to control US financial industry have been benignly neglected or intentionally weakened by the financial industry and its supporters.

(3) Can the money market operation stimulate the economy?

Having suffered severely since the current global economic turndown starting by the famous Lehman shock in 2008, global societies, especially so called advanced societies are expecting their governments to do two things: One is to severely regulate the financial industry to stop their amplifying virtual money and credits. Another is to strongly boost the actual economy by their central banks' money market operation.

Very recently, a Nobel Prize economist, Paul Krugman, however, has voiced his opinion in "1938 in 2010" in New York Times, September 5th, 2010. In his column, he pointed out that after 60 years since the end of WWII, we come back again to 1938, needless to say, the time of the global economic disaster, the great depression time, in spite of the two major enablers believed to have boosted the economy for the past 60 years: One is war and another is central banks' money market operation. He is now encouraging, governments and central banks again to select right choices as the situation is very critical; their failing should not be allowed this time.

Meantime, John Kenneth Galbraith, another respected American economist, warns in his books,

‘The Economics of Innocent Fraud’ and ‘A Short History of Financial Euphoria’, that historically, governments and central banks, particularly the US government and FRB, have never been, not even once, successful in boosting the economy just by their money market operation.

What should we think? What if both economists are right and if governments and central banks can’t boost the economy just by their money market operations? Is war the only choice? Human beings would not be so primitive and unenlightened, while we see a couple of risks in the Middle East and the far east of Asia. But at any rate, now seems to be the time to face a big fallacy we have believed or been induced to believe in throughout the 20th century.

(4) A fallacy rigidly retained throughout the 20th century:

The fallacy is about the governments’ and central banks’ money market operation. It says that the economy can be controlled by money supply and interest rate. As the economy consists of corporations, then it means that corporate leaders and their motivation can be controlled by money market operation. It is the expectation, in other words, that people who are influenced, or more, controlled, by money market could wake up one day and take initiatives of active investment and make a breakthrough to the currently down-turn economy by happily responding to the expectation of governments and central banks. It says then that corporate leadership can be motivated by money supply and interest rate control. It is, in other words, an expectation that the mind enslaved by the money can free itself from the money, one day, all of a sudden, and make a bold long term investment, just because he or she has got to know that money supply becomes more or less and/or interest rate increases or decreases. If it is true, all efforts of management development would be useless and in vain. We should just wait for governments’ financial policies and central banks’ money market operations.

We are also coming to understand the reality by facing the facts such as that in spite of 60 years of FRB’s money market operations and continuous money supply, US society is one way reducing the actual economy and that after 60 years of the sequence of historical controls we face a risk of returning to 1938 when no economic control worked out but WWII.

It has turned out to be an apparent fallacy that money market operation could stimulate investment and innovation and the actual economy. Now it would be the time to be liberated from such a fallacy.

(5) The last hope and challenge: From corporate to social leadership

Governments and central banks of the G8 and G20, however, seem to be making slow but steady progress in controlling the flooding and raging financial industries. Turning faucets of flowing money off would be the first thing to do, while it would take time, for it would need finally the agreement of all of the societies including the US. On this last hope, however, we would have no doubt that the intellect and integrity of human beings would conquer any barriers and realize it.

However, resuming control of the financial industries and redesigning the global monetary system alone would not be sufficient to realize the actual economy boosted again all around the globe, especially in, so-called advanced societies, where with the beautiful word of ‘sustainability’, their intent for innovation seems to be getting somehow vague and compromised.

To stimulate the actual economy, efforts and dedications to innovation are the first priority and an

absolute necessity anywhere globally. The innovation, however, should not be the same as that of our past centuries. The innovation should be for the evolution of human beings. Or the innovation should be as such that it will enhance the coexistence of the entire nature of the globe, including all human beings and all societies as part of it.

We are facing a test of whether we, human beings, can evolve further or not, by taking off our old paradigm that just a free competition alone could bring the societies happiness. If we keep misunderstanding Adam Smith's invisible hand and the worship of the individual freedom that would even less prioritize the dignity of the human beings, we are going back to the world shown in the Hollywood movie 'Planet of the Apes' (1968–2001), a world the armed Apes conquer human beings.

Our last challenge now is to resume the innovation leadership destined to dedicate to the evolution of human beings and their societies. We could name such a new leadership for innovation and evolution as Social Leadership, compared to the old paradigm of leadership namely corporate leadership, and political and military leadership. Now we are in need of developing social leadership for those who are engaged in corporate leadership or in political and military leadership. In other words, all current leaders are to grow and evolve to be social leaders who keep dedicating themselves to the future society.

6 . How could corporate leaders evolve to social leaders?

(1) Envisioning Corporate Civilization

Let us first start from eliminating the highest and most difficult barrier for the development of social leadership, the traditional notion of the corporation. The notion that corporations are the mechanism to produce profits and fortunes for investors should be evolved to that that corporations are the organization to produce value for social evolution.

On this evolution or change, strong criticism would come from some people in the US society, especially from Wall Street who prioritize the supreme respect on shareholder's value as the embodiment of the individual freedom of those investors as guaranteed by the US constitution.

However, what would they say about the current reality of the individual freedom of employees, apparently less prioritized than that of investors? And what would they say about the reality of an apparent economic disparity even within the US society itself?

There have appeared an answer to these questions in The Academy of Management journal, Perspective, Volume 24, Number 2, May 2010, 'The India Way: Lessons for the US' by Peter Cappelli and others. The paper reminds us that the supreme pursuit of the shareholders' value is just one of the recent economic booms started in the late 90's and for just a score of years. It then suggests resuming the corporate definition and notion as the mechanism to produce profits not only to shareholders alone but to all stakeholders including employees and societies. At this moment, this proposal would be a realistic limit within the current US society. The discussion, however, would or should be naturally, sooner or later, upgraded even further to whether we should keep recognizing corporations as just a mechanism for stakeholders to earn for their life, or not.

Should the organic mechanism in which people get together with shared philosophy and vision, and create value, be kept just as such a fundamental means of earning for life only? Or, in the history of hu-

man beings, has there ever been any such mechanism or organization in which people get together with a shared vision and their own will to produce value for the others? As the number of people participating in this thought increase, we could expect the dawn of the new civilization. We may call it, a Corporate Civilization where people create and work together to produce value for others and realize innovation for the future society, not for the prosperity of the present society alone.

There, corporations will be no longer the asset of some limited members of the society, but become that of all of the society including that of the future. Corporations will be no longer the means of earning for current life, especially not the means of maximizing the welfare of investors, or monetary economy, alone. Profit and profitability would be a necessity and important requirement for corporate management but no longer the objective at all. In the long run, also then, employment, and further, full employment would be no longer the condition for economic prosperity but become the supreme objective for it.

(2) 1943 in 2011: Abraham Maslow's message for the future

We might find a supporting concept for the evolutionary notion of corporations as social existence, in Abraham Maslow's Hierarchy of Human Needs Model published in 1943. His famous 5 steps of need-satisfaction were then integrated up to two larger classifications of Deficiency Needs and Being Needs. Deficiency needs represents three desires of Physiological, Safety, and Belonging. Being needs represents the remaining two upper desires, Self-esteem and Self-realization.

From a viewpoint of us living in the 21st century, we may re-name these two further: Acquiring needs and Dedicating needs, as our needs, or if we use more direct expression, desires, would no longer exist just only in what we can get but also in what we can do for the others, as emphasized in the mid 20th century in an inaugural address of a young American president.

While many agree that there is not sufficient proof on Maslow's conclusion that human beings' desires evolve to dedicating desire if the lower desires of acquiring are fulfilled, and also, while we keep facing the actuality that the acquiring desires seem to be growing endlessly in the current global society, the fact of more than 60 year of inheritance of Maslow's message would keep providing us with a hope of the possibility of our evolution to the society of dedicating desire dominance.

In addition, the Buddhism thought of 'Kakugo' in the Japanese language might also be encouraging us to believe in such evolution. It is the word for the never give-up commitment of learning to conquer all barriers until original objective is realized. It says, may be a common sense to many of us, that if we keep learning in order to overcome all barriers until the vision is realized, there will be nothing realized but the future we envision.

(3) Harmony-ism promoted by the synergy of individualism and collectivism

In order to change from the old paradigm of corporations as private property to that as social institution, we would need to change the traditional cultures underlying the old paradigm of corporation. We need to change their roots under the ground.

Let us first think who would be responsible for having caused the current haunting globalization or the excess monetary economy. Which of the society of Individualism or that of Collectivism is responsible? The answer is 'both', if we recognize that it is the result of the two cultures' unconscious hybridiza-

tion conflict, as have been analyzed above. Or strictly speaking, it would be the conservatism of both keeping a distance from the other and resulting into own turmoil that comes to a level threatening sustainability of both societies.

Each society might have believed that its fundamental culture is the extreme achievement of the human history. Meantime, however, we are facing now a reality that both cultures are interfering with each other to the critical extent that threatens their future. If we find in the current culture, an insufficiency to comprehend other societies, what should we do?

In the long run, by any means, we would have to do nothing but evolve current cultures up to a new and more comprehensive culture. Now would be the time to start. Then, what would be the next culture to comprehend those two cultures?

An answer to this question is harmony or harmony-ism. Harmony-ism is the intended culture that by nature and definition not only accepts both of individualism and collectivism comprehensively but also accepts the synergy between the two for the purpose of human beings' evolution.

Now let us explore what harmony-ism is, how it can be realized and then how it will change our old paradigm of corporation from private property to social institution.

(4) Harmony-ism by learning

Both harmony and harmony-ism might look very conceptual and often too optimistic. Moreover, in the individualism society, it might look to be a concept to be concerned as such that damages its social value and belief, which might be a reason why Peter Senge has avoided using that word, but used the word of learning instead, in order to express the concept to complement individualism.

Harmony-ism can be defined as the thought and commitment to quest for harmony by avoiding conflicts among stakeholders, by achieving win-win in the long run of all concerned, and by all general ways we call evolution.

Also we generally understand, evolution is realized by learning, by the activities to share and gather information in order to grow and evolve all concerned. In other words, the mind and activities of harmony-ism are nothing but those of learning for evolution. Harmony-ism is not a fairy tale but a realistic mind and activities of learning based on the intent of evolution with dignity and pride as human beings.

On how to realize learning of harmony, we have been enlightened and encouraged by the efforts of Peter Senge's. In his book, 'The Fifth Discipline' for the learning organization, he has enhanced the value and methods of learning, since early 90's for more than 20 years, in the individualism society as well as in the collectivism society.

The five disciplines proposed by Senge for realizing learning organization are, from the viewpoint of the society such as Japan where the harmony is encouraged to pursue and realize as the supreme value of the society, nothing but the mind and activities of harmony-ism.

(5) Two contradictory kinds of learning

If the history of human beings is observed carefully, it would be found that learning competencies can be classified largely into two based on the underlying two contradictory desires. One is the learning

based on acquiring desire, another is the learning based on dedicating desire. Let us call for simplicity, the former ‘acquiring learning’ and the latter ‘dedicating learning’.

Acquiring learning is exactly the so-called administrating competency or the competitive competency, both in common in dealing with the ignorance of the others and in maximizing what you want to acquire.

Meantime, the learning competency proposed by Peter Senge, the learning competency utilizing the intelligence of the others in order to realize shared vision in co-operation, is dedicating learning, as it is defined as to complement administrative competency and the individualism underlying it. Hence, the learning competency we need for realizing harmony-ism is to be better understood or clarified if called as dedicating learning, in comparison to acquiring learning.

Having started from the thought of eliminating the highest barrier, the traditional notion of a corporation, for the development of social leadership, coincidentally, we come up to the most important requirement for social leadership. It is the dedicating learning competency. It is a competency of observing and envisioning for dedicating and not for acquiring.

In other words, while acquiring learning or administrating is to control the external environment based on one’s own internal information in order to maximize one’s acquiring, dedicating learning is to evolve one’s own internal information and vision based on the external information in order to dedicate to the external environment. You may recall that the latter is exactly what Senge has called learning.

(6) What can dedicating learning realize?

1) Creative change envisioning:

Learning a new market potential from changes that threaten current success will open our eyes and let us develop creative visions, while administrating competency of problem solving, a typical acquiring learning, will eliminate those threats and avoid changes. Administrating creates none as it keeps filling the gap between the new reality and the past success.

2) Commitment to long term investment and innovation:

Learning the needs of future societies will make long-term investments possible. Examples are GE’s Ecomagination, the Obama Administration’s Green New Deal, and various technology innovations at medium to small size manufacturing companies in Japan.

3) Empathy communication and empowering:

Learning the emotional needs of people and organizations will make possible empathy communication and empowering, while administrating will risk weakening them. Learning interdependency among members of organizations and societies, which is exactly what Dr. Senge calls ‘systems thinking’, will go beyond the limit of administrative thinking of ‘problems are out there and not mine’, enlarge people’s sight both in space and time, as well as on cause and result, and enhance the intelligence of harmony.

4) Eliminating disparity in individualism society:

The disparity of welfare would be the most serious pitfall of the society of individualism. Can it be

solved by donations and philanthropic benevolence from the rich to the poor? Partially may be yes but never substantially! While overlooking social disparity, not mentioning even utilizing the disparity for cost competition, can we say we live with dignity? As far as we do it, how can human beings differentiate ourselves from the other wild animals? Or leaving the current welfare disparity for the future society to solve, how can we recognize the meaning of our current existence?

Again, learning the needs and listening to voices from the future society, we will be able to find out the way to resume our dignity as human beings and start thinking about terminating economic disparity.

5) Eliminating bureaucracy in collectivism society:

Both the bureaucracy within the organization and the mob-crazy within the society would be the most serious pitfall of the collectivism society. Enhancing learning and fulfilling ignorance among people with information from the network of learning, the so called 'transparency for social welfare', will enlighten people on how to get out of bureaucracy and mob-crazy.

6) New global leadership mission and new capitalism:

Learning global diversity will enlarge the possibilities of synthesizing mutual dedication and harmonious interdependent relationships with diversified wisdom and value, while administrating tends to aim at utilizing global diversity for maximizing the consolidated bottom line of financial reports. Also, learning the current reality that the monetary economy diminishes the actual economy would open many peoples' eyes and stimulate calls for a new capitalism.

7 . Can the MBA and business schools survive?

If we could evolve further or not depends upon harmony-ism and 'dedicating learning' competency, would we still need the MBA system and business schools, the learning place for administrating competency, the most powerful place to develop 'acquiring learning' competency?

Especially, if we face the fact that administrating competency together with its base sense of scientific rationalization has caused or at least enhanced the notorious short term management cycle, the fact that it has induced MBA holders to devote themselves more to enlarging monetary economy than actual economy with the power of financial engineering intelligence, and, not the least, the fact that it has amplified 'Greed' to the extent shown in 2008, we might start questioning the meaning and value of the MBA and business schools in the 21st century.

Can the MBA and business schools survive? The answer is, however, Yes! And, more than surviving, it could play a more critical role for the society.

First, the system would realize the individualism culture in the collectivism society, if it is recognized that the MBA and business school system is developed by and representing the individual culture and that with it the collectivism culture society gets the counterbalance to it, in order to eliminate the most serious potential illness of the society, bureaucracy and mob-crazy.

Second, the system is not only the place to learn administrating competency, it has been also the place to learn learning competency. Unfortunately, the learning competency learned there has been so

far utilized mainly for acquiring and competing. If we recognize the learning competency could be utilized also for dedicating, we would be persuaded that the MBA and business schools are also the best system for the harmony-ism development and therefore, social leadership development.

8 . Master of Social Leadership: A new frontier of business school

If we would learn one thing from the Edo era of Japan, the time when harmony-ism was pursued and realized for 260 years, it would be the fact that 40,000 elementary schools were all around the society, by an average of one school per less than 1000 population, which would have been a good test case to see the effect and influence of providing with fundamental education system for all of the population in the society fairly and equally.

First, by the education system, letting the infant and young generations learn fundamentals of literacy, we could enhance individualism all around globally, as it will eliminate ignorance and result in their recognizing self-identification. This has been proved by the recent 150 year history of Japan. Immediately after the social hierarchy system of the Edo era ceased at the beginning of the Meiji era in 1868, the energy and motivation of the people and society were suddenly grown drastically and even burst, thanks to people's self-recognition that had been preserved for 260 years.

Second, by getting learning activities as customs and habits from the early stage of life, the infant and young generations would get ready to implement and evolve their learning competencies. Then, the possibility of evolution from acquiring learning to dedicating learning would be increased.

The possibility would increase further if they can observe the walking social leadership models around them ordinarily. Therefore, besides the system for fundamental literacy development, the system for social leadership development would play an important role to incubate leadership vision among those infant and young generations.

In the Edo era, there were 200 leadership schools for the social management population of roughly 3 million, 10% of the total population, in Japan. The 3 million were the 'Bushi' people, usually called 'Samurai' who dedicated themselves to the society with their disciplinary mind and behavior of self-control. People with social leadership were actually walking around the society.

If we think of a fact that the ratio of leadership schools in the Edo era population of Japan would be comparable to the total number ratio of current MBA business schools in the world, 12,000, as of 2009 for the population of 6 billion, it may be recognized that the size of the current business schools and their networks are sufficient and ready to develop social leadership globally. Moreover, not a few business schools are very aggressively rushing into introducing social science courses, such as Ethics, Philosophy and History. They would find, sooner or later, that they have already got started toward this evolution. Master of Social Leadership is the new frontier for the MBA and business schools.

If we envision the society filled with the Master of Social Leadership, it would be constructed with two layers. The fundamental layer would consist of people with individualism for freedom and dignity. And the leadership layer would consist of people with dedicating learning competency, who will serve the society by aiming at the evolution of the society all, being freed from the constraints of individualism and collectivism and enhancing the leadership by harmony-ism.

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