TIME:

A KALEIDOSCOPIC IMAGE OF

BERMUDA'S SACRED FINANCIAL PHENOMENON

AND THE WEALTH OF

SOCIAL - ENVIRONMENTAL DIVERSITY

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ABSTRACT

The Twenty-First Century human has:
"*Palaeolithic emotions;*
Medieval institutions; and
God-like technology."
Dr Edward O. Wilson (Costa & Wilson, 2010, p. 18)

Bermuda's corporate centred economy has been less affected than other countries by the global financial crises in the opening years of the twenty-first century. Bermuda however, is experiencing intensification legacies of deprivation associated with systemic social fragmentation and environmental depravation. Such legacies of deprivation are increasingly associated with the form of capitalist dynamics intensifying the world over regardless of whether economic achievements in a nation are on the rise or in decline. I chose not to stand silently in witness to this exacerbating deprivation. I aspired to contribute to its transformation. I was aware of the significant private sector resources channelled into social and environmental philanthropy. None seemed to make a significant or sustainable overall difference.

While my pragmatic aspirations were to make a contribution to the transformation of Bermuda's social and environmental legacies, my deeper philosophical questions were about the efficacy of the potential of research activities to facilitate change. On this dimension, I sought to explore the extent to which a researcher could contribute to change by engaging leaders in conversations that might intensify commitment to or the direction of their actions around socio-environmental decline. Bermudian leaders, known for publicly expressed concerns similar to mine, were invited to join me in this research. To ensure the anonymity of those who preferred this, in this Report they are collectively referred to as the Corporate A Team – the CATS. Our conversations revolved around a seemingly all-encompassing social logic driven by economic priorities. I heard stories of significant effort to bring about social and environmental improvement, at times thwarted by others. Consistently within and across conversations, the priorities of the corporation

were explicitly or implicitly assumed. Despite their expressed concerns about the social and environmental decline they were aware of, it was as if leadership was mesmorised by their perception of an important need to serve the financial economy as a priority. At two significant points in the research process I found myself in a state of paralysis – unable to see my way forward to meet my aspirations to contribute to a transformation of this decline in the wellbeing of Bermuda through this activist inspired project.

My project had been framed on the now well-established analyses of critical organisational theories with my aspirations pinned to their transformative intent. In the face of seemingly intractable conversations that prioritised corporate over social and environmental welfare I experienced a form of paralysis. I felt stuck. I allowed myself a time of rest and reflection. This rest and reflection generated a passion not to round off this project with a conclusion that the transformative aspirations of critical theorists just could not bear fruit in this case. Decision time!

There are times when it is important to walk away from normalised ways of thinking. I began an intensive search for some radically different theories to help me understand the paralysis I had reached and a way forward. My attention was drawn to the emerging applications in organisational studies of the social implications of work in the field of quantum theories. Phase Two of my work had begun! Now the fast evolving ideas about quantum storytelling provided the infusion into my thinking of quantum materiality with storytelling (Boje & Jørgensen, 2014). Quantum Storytelling is the pattern of assemblages of material actants, non-human beings, and humans doing a Quantum version of Storytelling in the inseparability of *spacetimemattering* (Boje & Henderson, 2014).

Older ideas about autopoiesis (Maturana & Varela, 1992; Maturana, Varela, & Maturana, 1980) came to my attention. These describe the self-motivated living organisation in living systems. Further insight was provided by theories of organisational *miasma* explained by Gabriel (2012, p.1139) as a "contagious state of pollution, material, psychological, moral and spiritual that afflicts all who work in a particular organization." The research in Phase Two invited the observation of the interaction of space and diverse notions of time: *'Aion'* expressed as a 'time of eternal and/or enduring cycles', *'Chronos'* as 'time on the clock', and *'Kairos'* as 'time in creativity.' The framing of a space to reflect on the significance of time led me to design a heuristic device I call a moon gate.

Time was made the keystone of the moon gate. Different aspects of time, when reflected onto my re-consideration of my fieldwork, created a prism lighting up the twists and turns of kaleidoscopic images of the chaos of the markets and the creative diversity of people and nature. The recognition of *Chronos* and *Kairos* allowed for the noticing of synergies sparked by their appearances in terms of the time-space-mattering relevant in these modern 'liquid times' (Bauman, 2013; Bauman & Donskis, 2014). I offer suggestions for future research for productive currency in the contested space of *Aion, Chronos* and *Kairos* time. Ideas for meaning making are proffered as a contribution towards changing the mind-set of corporate leadership in a country historically organised in the tradition of an entrepreneurial for-profit enterprise.

Bermuda has elements of what sociologist and social critic, Charles Derber (2000), calls a 'corporation nation' – a society controlled by powerful corporations and characteristics of what American feminist economist Nancy Folbre imagines as a 'CorporNation.' She describes a CorporNation as an island corporation in a fictional scenario.[1] She imagines CorporNation as a

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1 For an expanded definition, for the terms Corporation Nation and CorporNation, see Appendix F.

make-believe country owned by a multinational organisation that "takes no responsibility for human needs … it considers the maintenance of human life as conflicting with worker productivity" (2006, p. 211). Folbre opinion is that in her mind the CorporNation is likely to enjoy unprecedented success in global competition, at least until other corporations adopt the same strategy. She goes on to predict that in the future "… some will operate from space stations or previously uninhabited planets, rather than islands" (Folbre, 2006, p. 212).

Despite its formal transformation into a modern day democracy, Bermuda, with its origins as a jurisdiction framed as a corporation is still run on a for-profit basis, a chimera being materialised as Corporation Nation. There is a strong presence of both the elements of a Corporation Nation and characteristics similar to Folbre's CorporNation in Bermuda. To extend the thinking of Derber and Folbre, I combine both terms together to name Bermuda as a 'corpor-nation.' The term 'corpor-nation will be used in this thesis to identify the Island as both a Corporation Nation and CorporNation type organisation.

Trade and markets are necessary to any form of collective wellbeing. The shaping of markets to benefit corporate welfare over the wellbeing of people and planet however is unacceptable to me – be that in the context of a corpor-nation or a corpor-world. I believe in and work for a world that is sensitive to maintaining a fulcrum point based on the wellbeing of people and planet. This work is an expression of this commitment and my explorations of research.

DEDICATION

This dissertation is in memory and dedicated to the enduring legacies of **Olwen Tyler** (my grandmother), **Valmar Ridler** and **Olwen Burbery** (my paternal aunts). Each fuelled my imagination and desire to do the next right thing as an example to the bright minds that may follow. Life struggles and the strength combined with the alchemy of my Welsh heritage gave me the temerity to *try* for transformation of injustices and deprivations I was witnessing during my time in Bermuda in my evolving roles as broker, barrister, researcher, third sector volunteer, police complaints chair and intermittent periods as an acting magistrate.

Family is all-important. I dedicate this dissertation to my grandchildren **Connor, Contessa** and **Zane** in the hope that they will explore, discover and realize their hopes and dreams – enjoying the possibilities and potentialities of this wondrous world.

This dissertation also belongs to the many human and non-human contributors who all added to the alchemy of timespacemattering!

ACKNOWLEDGEMENTS

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PROLOGUE

There are times when we feel like we cannot move freely in our thoughts and actions. When we feel as if we are stuck, this too is a place to explore and leave.

The Allegory of Plato's Cave arises in the seventh book of the *Republic* (Plato & Press, 2015). I have adapted it to help explain the pages to come. My reading of Plato's (427-347 B.C.E.) allegory aligns very much with contributions, images, and twisty turns reported throughout this thesis. My adaption goes somewhat like this: I am chained facing the back wall of a cave. I came to call this wall *Chronos*. Seemingly unable to look left, right or behind, the world I could contemplate from my position is constructed only from the moving shadows on the cave wall in front of my eyes and the muffled sounds echoing around me. The purposes of the images and the source of the sounds are unknown to me. It may be that there are many of us thus chained in this cave – but I cannot know this. Plato says most of humanity is in a cave such as this.

The early intent, the original shaping of my project and its guiding questions, and a significant amount of fieldwork are presented in this report as Phase One of what incrementally morphed into a two-phase project. I invited Bermudian leaders, with an expressed concern about the social and environmental deprivations exacerbating in this wealth-generating jurisdiction, as potential co-creators to join me in making a contribution to a productive future based on a vision of justice, flourishing, and wellbeing in Bermuda. At a given point I became resigned to the observations that despite many attempts to find a means to de-prioritise economic growth as the baseline of our conversations, social and environmental concerns were persistently framed in system preserving stories. I felt stuck. Phase One came to an end in a way akin to the recognition of a body seemingly chained in Plato's cave. I could not make sense of the shadows I was seeing. I

experienced an overwhelming sense of paralysis.

An inspiration in the muffled sounds around me alerted me to my ability to get up and walk to the light. I got up – took a few steps – but realized I was not yet free. Houdini like, I escape chains. I feel movement. I knew however, that I was now looking more widely than what had come to seem like shadow play on a wall. I gathered my wits and kept going towards the light, eyes suffering as they adjust to the blinding pain of trying to see in the brightly lit way now before me. I decided to believe that what was before me was something better than what was behind me in the cave. The path stretched out ahead. I saw no clear signposts. I set out, as Freire once did, to make my path by walking (Horton, Freire, Bell, & Gaventa, 1990). A new phase of work was forming in my imagination.

Building Phase Two of this work took courage and caution. I am now standing in the bright sun. Slowly the way ahead becomes clear. The pain recedes. A path appeared before me illuminating images, attracting my attention, igniting my curiosity, and invigorating my imagination.   It was my time to know there is more to see and feel.

Plato does not say what may free a particular individual from their apparent bonds. However, claimed by the excitement and elation of the freed, I wanted to learn all about what there is to know beyond the cave.   At this point I chose to pause. I did not discard what I had learned in my earlier attempts. Rather, I tried to make sense of what seemed an intractable situation of intensifying legacies of social and environmental deprivation in Bermuda. I took what I had, two pillars of enquiry but they seemed not to meet. I knew I needed to bring them together. Inspired by the iconic moon gates of Bermuda, I thought to frame space by drawing the pillars together and anchoring them as an arch with a key-stone I call TIME. From the threshold of this metaphoric moon gate I came to view a wondrous world now before me.

As an outcome of my fieldwork, I have come to believe that my participants are still in the cave as I once was. Their stories suggest they are chained to a story of money and markets – goals to meet according to time on the clock. They do not [or may not want to] know what might reside outside the cave walled by *Chronos.* They may not have been ready to leave yet at the time we met. It may be that I did not provide an attractive or safe exit plan. For me however, this seeming failure of my research process to generate activities for transformational change to the deprivations we mutually cared about opened new ontological and epistemological opportunities. Inspired by Barad (2003), Boje et. al., (2014; 2014) and Strang (2012), I created a new communicative space where there was no place for neutrality, deflection, or silent witness. I was now dancing with the promise of meaning making based on a recognition that human and nonhuman stories were entwined on a threshold of emergent material-discursive phenomena being explored by these socially and environmentally orientated quantum theorists.

The phenomena under investigation by the emerging quantum theorists became more noticeable to me when I began to follow these researchers more carefully. Once noticed, these phenomena became examinable by the rational mind – enabled and invigorated by my resting under the moon gate looking into a still enigmatic (to me) space of enquiry. In the latter part of my project, I became very absorbed in the extraordinary environment I had come to engage with. I know that in Bermuda and the world, social deprivation and environmental degradation continues. The background noise is still filled with the sacred money and market story so vividly told by Korten (2015). The systemically generated deprivations and degradations cannot be transformed by more of the same. New ways of thinking and being must emerge.

I *still* want so much to share the findings of my view of this wondrous world with those who may still be living in the cave surrounded by muffled sounds, unable (yet) to hear the new possibilities for a better future. Their eyes remain focused on the shadows on the walls. They seem still chained. They

may believe that they are engaged in transformative philanthropic work. They may not even notice the lack of change. Their aspirations for a better Bermuda however, will be unable to be actioned while they sit seemingly chained to a money-story they appear to hold as sacrosanct. It may be that they find me an uncomfortable messenger. Yet, I cannot return to where they are.

Plato's caution to the enlightened philosopher with regards to a potential decision to return to the cave – a caution, with respect to the likely response of those who wish to hold onto the shadowy images on the wall rather that experience the pain of illumination. They may wish to slay the messenger. Plato sees the job of the philosopher to take this dangerous path. I feel my opportunity to submit my exploration to be considered as a worthy work for a Doctor of Philosophy. I am walking the path of many who have bravely set foot outside the cave – even as I carve out a new direction of my own as I go.

I want to believe this report is not the end of my work in Bermuda but that it will be read as a call to my peers to join me in this magical path. There are many possibilities and opportunities to generate a better future for who live on this rock. I choose to move forward on what may seem like a mystical or even irrational commitment. I know it is my time to act differently, even if I leave others behind. I am where I am meant to be. These pages beyond this Prologue attempt to describe my experience in the cave and my way out of it.

1. THE BERMUDA FINANCIAL MIRACLES AND PARALLEL LEGACIES OF SOCIO-ENVIRONMENTAL DEPRIVATIONS

1.1 Overview

In the first decade of the twenty-first century, Bermuda provided the ideal environment to study both the dynamics of robust wealth creation and protection and the parallel exacerbation of social, political and economic deprivation. The Island has a long record of substantial economic wealth creation that co-exists with intensifying socio-environmental decline experienced by a growing number of residents. The fieldwork in this thesis is built on conversations I held in a 2008 pilot study I undertook in Bermuda with those in leadership positions in the public and private sectors.

The economic indicators that characterise contemporary Bermuda as an international financial centre, are robust and remain competitive in the post economic crisis environment (Transnational Analytics LLC, 2015) contributing to a gross domestic product per capita of US$91,479 in 2014 (Department of Statistics). This common indicator of economic success stands in contrast to the growing concern about emerging evidence of the vulnerability of life for many who must exist on this relatively isolated rock in the Sargasso Sea. Examples of intensifying alienation, deprivation, poverty and violence suggest a dismal future for many on this Island if the current trajectory is not transformed to ensure social and environmental wellbeing for all.

Bermuda is not alone in this co-emergence of economic success with social and environmental deprivation. Growing disparity and intensifying inequality undermine the wellbeing of society within and among nations, as argued by scholars from numerous disciplines (Fitoussi & Stiglitz, 2013; Korten, 2015; Korten, 2007; Piketty, 2015; Wilkinson & Pickett, 2009). New directions are shaped by forces expressed as globalisation impact on local arrangements (Pakes, 2010) just as activities at a local level may bring significant impact on the shape and trajectory of globalisation.

Bermuda illustrates a pertinent example of a global pattern now attracting increasing critique from diversely orientated activists, scholars and thought-leaders across the commercial and political spectrum.

Taking my position from long-term involvement on the Island, actively engaged in social justice work as a barrister, researcher, and third sector volunteer, I saw an opportunity to work closely with resident executive leaders who have publically expressed concerns about the growing disparities, disaffection and social unrest in Bermuda.

Accordingly, I crafted a research process that invited these influential executives - people I depict as members of the Corporate 'A' Team (the 'CATS' who each had a feline identity as an added cover for confidentiality) - to deep conversations with intent that together we might contribute to the transformation of Bermuda to a place of social, economic, and environmental wellbeing based on principles of justice espoused in both democratic and neoliberal terms.

The intended transformation would show this Island could be an exemplary microcosm of just acquisition and distribution of wealth and opportunity for all – in keeping with the aspiration of democratic countries and the promise of liberal economists the world over.

What a journey! The outcomes generated in what has become Phase One of a two-phase project gave rise to a wave-light of creativity and insight as set out in Chapter Six.

Phase One had brought me to a dark state of paralyses and even depression. The conversations appeared to generate little hope for the active commitment to the transformations I anticipated might have been generated by and with the CATS.

I decided I could not accept this position to be the final words of my Report. I felt a resurgence of energy and chose to look to a different set of literature for inspiration.

As an outcome of this re-search of the literature, I was energised into a late 'Phase Two'. Here I found the enlarging realm of quantum field research, as applied to social and organisational analysis. The authors in this field call for imagining of a new potentiality for the co-creation of a deeply different direction for human development and our affiliation with Earth.

With the dawning of the next phase I was able to create a heuristic device to frame the further research undertaken. At this stage I undertook the second phase of the fieldwork with a different set of theories and deepening consciousness of what had been unseen and/or unheard.

Time became of the essence. Both the pressure of clock time for a PhD submission and its destructive manner as is the norm under the pressure of *Chronos*. The final section of this thesis introduces time as a lens to view the landscape that is explained in Chapter Seven. The research process of change and growth for myself as the researcher, took me along an ever-changing path of curiosity that at times continued to bring paralysing moments in the cragginess of the climb, the steepness of theory and method making in motion throughout the fieldwork. The paralysis was shaken off with increasing efficiently as new surges of insight were revealed. But how would I shape this messy process into a typical book form required of a PhD with its lineal structures and codes of presentation that now seemed impossible for an accurate presentation of my work? In the next section, I lay out how I have attended to the pressure of meeting a book-format – with acknowledgement that the process I report was messier than a tidy book format suggests. The situation could not have been otherwise for the insights I now have and value.

1.2 Organisation of Research and Reporting

I began this research from the critical organisational research I had reviewed in preparation for my research question and project design. I had been attracted to this theoretical orientation for its analysis of power and oppression and the stated intent of related researchers to transform abuse and exploitation wherever it exists. I had built a strong pillar of support for my work consisting of literature reviews, methodological discussions, and project design. My research design entailed in depth conversations with people I hoped would join me in intentional actions for change. My work appeared to have come to a halt however, when the conversations with the participants identified as 'CATS' became repetitive. It appeared to me that most of the participants, for all their expressed care and concern, were 'singing from the same song-sheet' with no real transformational effects. The woeful recognition of the issues facing Bermuda while no effective plan beyond what I may call 'system preserving philanthropy'. I became stuck. I experienced a strong emotional and spiritual call not to finish this project with a mere recording of what seemed like a point of non-action for the majority of my participants – and a failure of the transformative aspirations I began with. In my paralysis I wondered much about not being able to change the qualities of the participant's perception. I moved my focus to the song sheet the leadership seemed to be singing from to "Who authors the songs? Who conducted the choir?" I wondered.

My journaling showed two gloomy periods of paralysis with each happening at a time when I thought I had reached the end of this research. In the first of these experiences I was left feeling trapped in what was substantially an unhelpful and depressing report. My body seemed chained in the Cave Plato had described as the state of most of humanity – seemingly fixed to the floor facing a wall of shadows described in my Prologue. I decided that this was a time of taking response-ability and respecting the power of my thoughts both

in the darkness of the cave and in the light of my consciousness. I would use the energy stirred by my thoughts to reflect more closely on these deflections of transformative action on the exacerbating socio-environment legacies enduring. More energy was needed to allow my insights to develop as the fieldwork wrapped up. I moved into a space of inner stillness, watching rather than acting or calling for transformation. At this time, the voice of nature was being expressed through two super hurricanes that hit the island a week apart. I began to revive my energies when, with Earth breathing new ideas into my mind – I envisaged a re-engagement with 'new theory.' Along with this came an energetic wave of creativity and insight. A new pillar of blocks was needed.

The new theories I became acquainted with energised me to explore an open channel of ideas that seemed to form a new pillar of thoughts. I needed a way to connect these ideas to my earlier work – the work that had provided me with such a compelling but energy draining insights. I needed to find a way to arch the valuable ideas of both sets of literature together. I needed a heuristic device to explore and explain the insights that I now believe to be the significant creative contribution of my work.

The shape of an iconic Bermudian structure – a moon gate – provided the image I was looking for. This device allowed me to stay present in the research now seen not as completed but as being in constant motion in a net of fragmented multiple contexts. I needed a keystone to hold the moon gate structure together and display the inter-connectivity of these theories. This keystone is identified as 'time'.

This thesis is arranged in a way to introduce Bermuda and to depict the social and environmental trajectories that are of concern to me. I position Bermuda as a location of historical and economic significance to the world economy. Close attention to its origins and current status provides the opportunity to explore some of the trajectories of intensifying globalisation.

1.2.1 Chapter Layout

Chapter One is an overview of how I came to my research and its eventual division into two phases. In this chapter I also provide a guide to the layout, organisation and structure used in this research report. In keeping with the tenet of critical theory to contextualise the philosophical discussion, Chapter Two introduces the Island of Bermuda as the project and its socio-histo-political-economic situation as a corpor-nation. I position Bermuda as a microcosm of the form of economic and social arrangements often referred to as globalisation. With reflection on Bermuda's tensions across the ages (as explained in Section 2.2) the significance of this Island's geographical positioning, the pertinence of local and global demographics, and the dynamics and characteristics of the current environmental, economic, social and political situation is depicted. I sketch out the path from its historic beginnings as a joint-stock company in 1615 (Hallett & Bermuda Maritime Museum, 2005) to its current "*corpor-nation*" (Derber, 2000; Folbre, 2006) at the centre of the sacred financial phenomenon. Appendix A shows the thesis flowchart. Working definitions of the major terms and conceptual constructs used in this thesis are set out in Appendix F. Where a major term or conceptual construct is first used the definition is provided in support.

In Chapter Three I present the theories and the methodology that informed the research, from concept to design that I initially thought promising in preparation for my project. I used a number of stimulating theories. Institutional theory seemed useful to explore the paradox and contradiction I witnessed in my observation of justice claims made by Bermudian leaders. Communicative theory offered an opportunity to create space for the engagement of leadership. Critical theory served to focus on the status quo, power and responsibility for change. Insights that were gained from this preparation are set out in Chapter Three.

The setting of this groundwork shaped the initial methodology that informed the research concept to design in its early stages. This was an enacted as an action research project, that as posited by Hilary Bradbury Huang (2010) included the researcher as a partner in the work of knowledge creation. In this genre of research work, participants are invited to deep conversation. Chapter Three also describes participant selection, the process of participant involvement, the ethical concerns that arise from this style of research, and the intended reporting styles and method of analysis as anticipated in the original research design. As the research unfolded a redesign became necessary as set out in Chapter Four. This redesign morphed my work into two phases.

Chapter Four describes the collection of stories as texts and images during the fieldwork and a description of the intended reporting process. At the beginning of my project I had found the insights of institutional theory regarding the harnessing of the "dynamic interactions of … institutional contradictions and human praxis" (Seo & Creed, 2002, p. 222) very helpful. Communicative theory and critical theory examined the premises that underpin much that is taken for granted in a community. The outcome was unsettling. There seemed little evidence of deeply transformative potential. I began an intensive search for some radically different theories to help me understand the paralysis I had reached. Newly published ideas about quantum storytelling provided the infusion of quantum materiality with storytelling (Boje & Jørgensen, 2014). My attention was drawn to older ideas about autopoiesis. This term is defined as a self-serving system, continuously reproducing itself within the boundaries of its own making (Capra & Luisi, 2014; Maturana & Varela, 1992; Maturana *et al*., 1980). This re-start again however ended with results that prompted me to take further action. Thus the research design, set out in Chapter Four, morphed into two-phases that show how the fieldwork progressed through the shifts and changes of theory and method making in action as explained in Chapters Five and Six.

In Chapter Five I write about participant engagement and disengagement. Multimedia was used to depict the shifts, the progression, the unexpected, paralysis and, at the peak of my purposeful re-engaged. Chapter Six presents the revisiting of theory and method making and transition to a new purposeful engagement. In this chapter quantum storytelling, autopoiesis, and organisational *miasma* are explored. The notion of organisational *miasma* came to my attention as a toxic element in self-preservation. The noticing of the presence of quantum storytelling understanding the intersection of rooted practices of story and the interconnections within organisations was key.

Awareness of the appearances of the creativity of *Kairos* time and the enduring aionic socio-environmental legacies in play are explained in Chapter Seven. This provided a lens to clear the fog perpetuated by being under time constraints, otherwise known as *Chronos* or 'being on the clock'. Chapter Seven describes the inspiration that came with closer attention to the use of multimedia in the conversations and observation of the multiplicity of 'time.' The interplay of *Aion,* that being enduring time*, Chronos,* 'being on the clock,' and *Kairos,* 'being in flow'.

The two phases of research depicted as two pillars were drawn together into an arch. The moon gate was used as a heuristic device to frame the space for the depiction of the fertile movement across and among the theories entwined with the observations made visible when through the lens of time taken during my fieldwork.

The conclusions and contributions to local and global understandings of the level of involvement of human and nonhuman participants in the fieldwork are offered, together with the appearances of the trio, *Chronos, Aion* and *Kairos* time in Chapter Eight. This was achieved through noticing the synergies sparked by these appearances in terms of the time-space-mattering relevant in these modern 'liquid times' (Bauman, 2013; Bauman & Donskis, 2014).

Finally, recommendations for future research of productive currency are suggested. In the contested space of *Chronos* and *Kairos* time the creation of space for recognition makes visible the multiplicity of time. Pausing for 'meaning making' and 'consciousness raising' are proffered as a contribution towards a start on transforming the company mind-set paradigm of a country historically organised in the tradition of an entrepreneurial for-profit enterprise and role as a corporation nation.

As a guide to the structure, Chapters One through Five lay out the path that resulted in the building of a conceptual device as a heuristic opportunity, the moon gate. Chapters Five and Six show the construction of the moon gate through the criss-crossing between the blocks on each side to make sense of the theory making and method making that transpired. Writing the research up as it unfolded demonstrates the process needed to find the keystone, that being time in this case in its multiple forms of *Aion, Chronos* and *Kairos*. Documenting the presence of time provided a unique source of inspiration and insight. Following my intuition in developing this research method meant I was able to bridge new understandings creatively. While undertaking a transformation of self on this journey of the heart I could not escape the dark side or the bright side of the experience.

1.3   Summary

In this chapter I have provided an introduction to my research and a glimpse of the paradoxical wealth that is contradicted by the depth of deprivation for the environment and local population (Inter Agency Committee for Children and Families, 2014). This corpor-nation diligently solves the catastrophic business risks of the world economy, while failing to attend to the enduring social and environmental legacies in its local economy. This assessment of the situation in Bermuda will be deepened in the body of this report. I have provided some signposts to what is to be found in each chapter. In the next

chapter I provide a contextualisation of Bermuda, it emerges as an example of corpor-nation.

2.   BERMUDA IN CONTEXT

Grey feathers above, below they're brown
A jewel in Bermuda's crown
Eerie cries haunting the twilight
Atlantic evening knows her plight
A species hovering on the brink
Are we making her extinct?
Do we feel any shame?
Atlantic stars know her pain
Do we feel any shame?
Atlantic stars know her pain

(*Cahow: Bermuda's Own*, 2013, Chorus)

The Cahow, Bermuda's endangered national bird, is used in this thesis as a metaphor. The music video *Cahow: Bermuda's Own* (2013) features clips from a documentary on human poverty in Bermuda (Spurling, 2011) and includes live footage from a camera in the Cahow nest of a chick named *Braxton* on Nonsuch Island ("Live CahowCam," n.d.). I wrote the lyrics to this protest song in 2010. The composition was a response to my witnessing of socio-environmental deterioration and homelessness in Bermuda that had overwhelmed me by the end of the first decade of the twenty-first century.

For over a decade I had invested time in generating access to justice for many marginalised people. My efforts covered a broad spectrum: pro-bono legal work, as a consultant with the Human Rights Commission, as chairperson of the Police Complaints Authority, teaching law, and a short consultation project with the Bermuda Government Cabinet. I used my postgraduate research prior to the PhD to deepen the understanding of the paradoxes and contradictions I witnessed, worked with others to ameliorate growing disparities and injustice with a view for transformational change. Our efforts seemed to be to no avail. What was surprising was that public and that private leadership did not think there was any poverty on the Island except for that which was the fault or poor decision making of the marginalised

individuals. This pervasive form of discourse and rationalisation was contrary to the majority of my professional experience, insight, and intuition.

The song was a vehicle to hold and express all of my angst. As I was writing my feelings into the verses, my mentor (Ronald Lightbourne) urged me to collaborate and get the lyrics put to music. I agreed, as my overall goal was to raise awareness of the multiple facets of this Island. A deep source of wisdom propelled me to unapologetically take a personal risk (Smyth, G, 2012) and make visible the two-faces of reality in Bermuda that some were aware of but were not discernible to many before 2013 and the fieldwork began.

Very quickly, people united in support of the music project. We produced the *Cahow: Bermuda's Own* song in 2010. That same year it was on the airways, and then evolved through collaboration into the music video in 2013, and was used in the 2014 fieldwork (see link to music video in Appendix I). Awakening of people's ideas through the viewing of this video with the research participants led into deepening this critical reflection and conversation with them.

My graduate research activities (2007-2011) were centred on Bermuda socio-environmental legacies being in the right place at a critical time. That being in Bermuda between 2000 through 2015 and the culmination of my personal, professional and scholarly efforts were progressed through the conversations I had with the participants in the fieldwork. These public and private leaders had also lived through the changes, as conscious or not so conscious witnesses, of the social and environmental deprivations that need attention.

2.1 Introduction

This chapter sets out my understanding of the historical context and current situation in Bermuda. I conclude that Bermuda's financial success does not filter down to all who form part of this jurisdiction.

I found myself in a front row seat to a distinctly unsettling view of enduring decay in the social and environmental situation in Bermuda ("2014-Environmental-Statistics-Compendium.pdf," n.d.; Association for Bermudian Affairs, 1950s; Bermuda Islands, Wooding Commission, Wooding, & Bermuda Islands, 1969; Bermuda Low Income Threshold Report 2008, n.d.; Bermuda Police Service, 2014; BERMUDA RIOTS: ROYAL COMMISSION REPORT (Hansard, 8 November 1978), n.d.; Critchley, 1989; Department of Statistics & Bermuda Government, 2013; Dunstan, C.J., 2006; Godet, 1860; Hayward, Gomez, Sterrer, & Bermuda National Trust, 1981; Hodgson, 2008; Horton et al., 2011; Inter Agency Committee for Children and Families, 2014; Orren, 1991; Packwood, 1975; Spurling, Lucinda, 2011).

It was a concern for which I had yet to find a lexicon. I felt anxiety from my unsettling experience of a world that at first glance seemed orderly to many. Even the unquestionably disadvantaged were accounted for in the prevailing logic of the day. They were deemed to be in their situation due to their own fault. The most deserving of them could be eligible for assistance if they were not homeless. However, their issues were not deemed systematically generated.

Mine was an intuitive disquiet of the kind observed in a different context by Betty Friedan (1963). Friedan noted the depressed conditions of women in seemingly privileged households – a problem now understood as generated suburban neurosis. Initially it was a problem with no name – barely understood even to those who were afflicted or were close to the sufferers.

Like Friedan, I experienced strange, stirring, not so silent questions of a 'problem with no name,' rising from my witness of the deep undercurrent of deprivation in Bermuda. I set out to investigate my intuitive disquiet – first in some exploratory projects and later in what was to become this PhD work.

This chapter sets out my understanding of the historical context and current situation in Bermuda. I conclude that Bermuda's financial success does not filter down to all who form part of this jurisdiction I have come to view as an example of a corpor-nation, that being a corporation nation that is organised to run on a for-profit basis.

2.1.1 Reporting on Bermuda

The current status of Bermuda's fiscal and economic trajectory has been for centuries, and continues to be, central to public and private agendas and to policy making. There are extensive and detailed reports of its economic success to be found on Government Department and corporate websites circulated through the media by non-governmental organisations and professional associations.[3] Reports are an effective strategy for enticing new business and companies to the Island. Together they depict a business centre of wealth and prosperity, global leadership, services and products in support of the world's economy.

While documentation of the financial and economic strength of Bermuda is readily available, the conditions of survival, development, protection and participation rights of Bermudian children and families have only recently been comprehensively reported on – initially by the Inter Agency Committee for Children and Families ("IAC") (Inter Agency Committee for Children and Families, 2014).

The in-depth knowledge of the financial economy stands in stark contrast to what is known about the levels of deprivation, risk and intergenerational poverty faced by some of the human community as set out in Section 3.4.3. There is a dearth of institutional history and lack of critical acumen to provide

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3 See for example: www.abir.bm, www.bma.bm.

understanding and address the situation and causes for social decline.[4] In the meantime, marginalised and/or impoverished members of the community "battle a complex cocktail of circumstances that are far removed from those who make decisions concerning their welfare" (Inter Agency Committee for Children and Families, 2014, p. 17).

To summarise, the IAC noted the concentration of deprivation of necessities in the human community reflects "not just financial and zeros on individual's living conditions and not just money" and points to "the absence of financial means to cover basic needs" due to their "low income and limited access to resources" (Inter Agency Committee for Children and Families, 2014, p. 17). While the documentation of the social situation in Bermuda is valuable, my concerns arise from my experience as a lawyer, acting Magistrate and resident of this Island, that current private action and the public policy agenda do not nurture an ability in Bermuda's community to be resilient.

My observations became even more acute as I witnessed the attempts of the vulnerable to overcome the hardships of what was once physical slavery as I depict the conditions driving financial slavery Post Great Recession (2008) further acerbated by high levels of unemployment and under-employment set out in Section 2.2.2. This state of affairs escalates the heightened exposure to criminalisation for debt under the Bermuda law. These attempts mirror the efforts to overcome the physical slavery Post Emancipation (1834) as highlighted by the group known as Citizens Uprooting Racism in Bermuda.[5]

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4 For further reading on these legacies see leading writers in this area such as: C. Walton Brown, Eva Hodgson, David Critcheley.
5 http://www.uprootingracism.org/

Figure 2.1 **"*Against da Tide", HSBC Bank, Front Street, Hamilton, Bermuda.*

Photo by M. St Jane

2.2 Tensions Across the Ages

This statue "Against da Tide" was created by a Bermudian, Bill Ming.[6] This piece of art shows the contradiction of the call to freedom of liberal democracies to be facilitated through the operations of 'free markets' fuelled by various forms of slavery – then and now. This sculpture was erected by and in front of HSBC Bank in the City of Hamilton in 2011. Strangely these figures call to my mind the disparities between local and global issues of social equity (Elkington, 1998; D. C. Korten, 2001; Wilkinson & Pickett, 2009) that had come to preoccupy my thoughts.

The image evokes for me the call for emancipation also (perhaps paradoxically) embedded in such calls for freedom. I felt strongly motivated to make a contribution to a transformation that would materialise ideals of justice.

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6 http://www.billming.com/about-bill.php

Attracted to the rationalist idealism of Horkheimer (1973) in a world organised to support human wellbeing, discussed in Section 3.4.3, I too saw the positivist form falsely represented in the social reality of Bermuda maintained from the seventeenth century through the next four centuries. Paradoxes and contradictions obscured behind the mantra of 'profit at any price' more clearly articulated in the sacred money and market story that reinforced the enduring inequalities of socio-environmental legacies.

Thus in keeping with the historical-philosophical-social ideas of critical theory, I start with placing Bermuda into context. In the next section, I review the importance of the historic legacy and geographic location of Island and some of the significant historical influences on the shaping of the present.

2.2.1 Geographic Location and Early Historical Survey of a Corpor-nation

En route to Jamestown, as part of a convoy bringing urgent supplies to the newly established, but near starved Virginia Colony in North America, on the 28th July 1609, the British vessel the *Sea Venture* was hit by a hurricane that drove the ship onto the uninhabited Island shipwrecked (Hallett & Bermuda Maritime Museum, 2005). Bermuda was a geographically isolated twenty square mile land oasis of nature's bounty in the North Atlantic Ocean. Aptly described, in the twentieth century by a Commission of Inquiry as "… too far from the mainland to be part of North Americas. It is alone – and, as is often said, different" (Bermuda Islands et al., 1969, p. 6).

Bermuda was thus discovered and claimed by the British. John Rolfe (1585-1622), one of the passengers on this voyage, became the first Colonial Planter of tobacco in Virginia and married on the 6th April 1614 Pocahontas (1595-1617), a native American woman who was the daughter of the paramount chief of tribal nations in the Virginia region. Rolf became the Secretary Treasurer of Virginia in 1617 ("Bermuda National Library, Pocahontas: Her Bermuda connection, 2008," n.d.).

2.2.2 Early Globalisation: Incorporated Sister Colonies Virginia and Bermuda
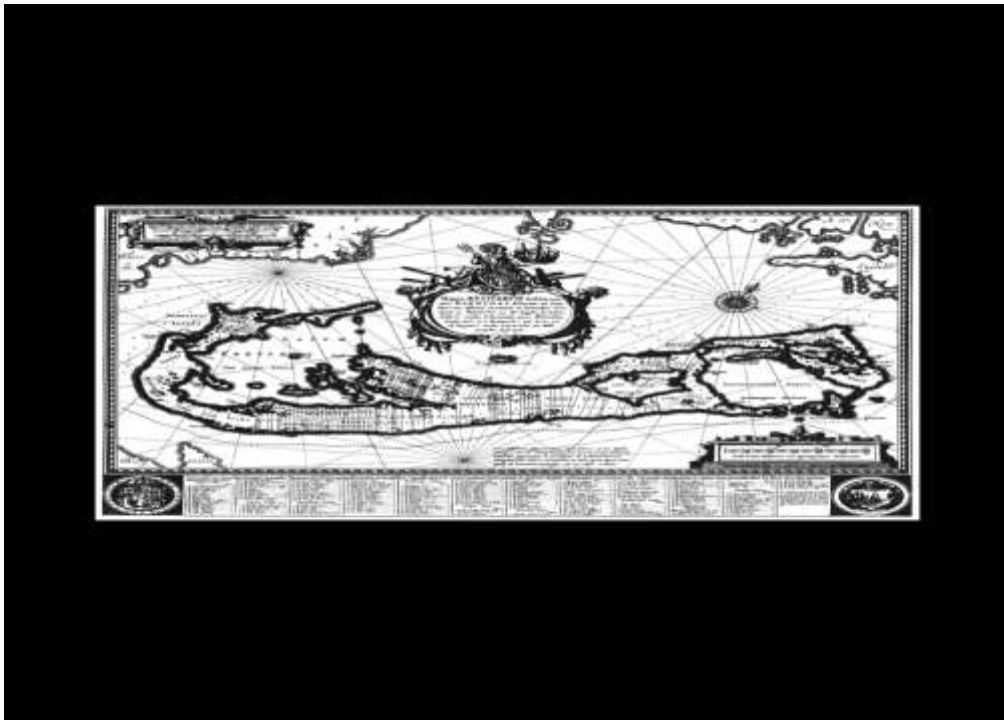
Figure 2.2 National Museum of Bermuda: Norwood Map 17th Century Virginia & Bermuda (permission to use granted from the National Museum of Bermuda).

William M. Cox, Bermuda historian and barrister-at-law, writes that the English developed colonies and trade through licensed companies "that arose out of the instigation of private individuals and each was a new entity with its own system for attracting capital and providing for its own self-government" (Cox, 2009, p. 9). He points out that "the state was important in that it gave recognition to the existence of the company..." with the added benefit of "its blessing to its endeavours on certain conditions which were not onerous and ... welcomed by the company" (Cox, 2009, p. 9).

Within a decade of the *Sea Venture* wrecked by an Atlantic hurricane, Bermuda played a role as an important mid Atlantic maritime oasis and had attracted a multi-cultural, multi-lingual and a multi-racial population (Jarvis & Omohundro Institute of Early American History & Culture, 2010). The settling

of Bermuda came at a time when 'companies' as 'legal [fictitious] persons' were in their very early iterations.

The Island was officially formed into a joint-stock company in 1615 (Hallett & Bermuda Maritime Museum, 2005), most commonly referred to as "*The Bermuda Company*".[7] The shareholders comprised of London nobility and merchants who invested in the Bermuda Company to equip the Island for producing agricultural goods such as tobacco. The shareholders each held 25 acres of the Island. The adventurers-shareholders, with little distinction between the Virginia and Bermuda Companies (Grizzard & Smith, 2007), were memorialised through eight parishes, listed from West to East Ireland Island, Sandys, Southampton, Warwick, Paget, Smith's, Hamilton, St David's, with the ninth parish, St. George, named after the patron Saint of England (Dotan, 2010). The parishes of Bermuda still sport their names today. From 1620,[8] the Island became a self-governing colony[9] with a bicameral Parliament. This situation continues today.

Bermuda is now commonly known as one of the fourteen British Overseas Territories, with its own written Constitution since 1968 (updated in 2009). David Cameron, Prime Minister of the United Kingdom (2010-2016), described Bermuda as "one of the world's richest communities" in the Commonwealth.[10]

The Bermuda Government, as led by the Premier, has charge of the conduct of internal affairs such as the day to day running of the Island. The Governor,

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7 For further reading see: Griffiths, Percival Sir, The History of English Chartered Companies; Hollis Hallett, A.C.; Quinn, David B. Advice for Investors in Virginia, Bermuda, and Newland, 1611; Dunn Richard S. The Downfall of the Bermuda Company: A Restoration Farce.
8 http://www.parliament.bm/History_of_the_Legislature.aspx
9 For further reading see: C.P. Lucas, A Historical Geography of British Colonies
10 Bermuda is one of the United Kingdom's (UK) fourteen Overseas Territories that are a "valued part of the [UK] realm", Bermuda was described by David Cameron, former Prime Minister, as "one of the world's richest communities" in the Foreign Commonwealth Office. (June 2012, p. 5 & 12). *The Overseas Territories Security, Success and Sustainability.* The Government of the United Kingdom. Downloaded 20 March 2013 from http://webarchive.nationalarchives.gov.uk/20130117052915/http://www.fco.gov.uk/resources/en/pdf/publications/overseas-territories-white-paper-0612/ot-wp-0612

appointed by the United Kingdom, holds responsibility for external affairs such as diplomacy and national security.

From this early form of globalisation to its manifestation in the twenty-first century this tiny Island has played a big part in each of the four centuries since settlement. As a financial services centre Bermuda today has an outsized presence in the world economy that is complex possibly even beyond the understanding of many in leadership.

Creating a thumb sketch from demographics and economic data helps set the scene as set out in the next paragraphs explaining who is here and why. I should note at this point there is a distinct rarely acknowledged 'absent presence'[11] of the social in the statistics that focus firmly on the financial aspects.

Demographically Bermuda has a population of approximately 65,000 people with a GDP per capita of over US$91,000.00 (Department of Statistics, n.d.). Bermuda makes a contribution to the world economy of US$46.7 trillion (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.). This dollar figure documents the presence of the flowing financial funds (untaxed profits, income or dividends, capital gains tax),[12] that is the lifeblood of business today. It does not equate to profit that is monetised to contribute to Island society as a whole. For example, currently unemployment on Island is *guesstimated* to be in the region of 7 per cent in the preliminary Labour Force Survey 2015 although there is a lot of debate on the accuracy of this number because the sample is based on 1,500 households who were willing and able to find employment (Bermuda Labour-Force Survey Preliminary Report 2015, n.d., p. 8). This suggests that the disabled, homeless, the under-employed are already excluded in this depiction of Bermuda's population. For single parent households, seniors and disabled in need of social protection or

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11 'Absent presence' is a term coined by Wanda Orlikowski (2010) discussing technology in management research.
12 http://www.bma.bm/company-matters/SitePages/Exempted%20Companies.aspx

any social safety net, review or assessments continue to be lacking.

The annual Low Income Threshold study has not been undertaken annually since the first one in 2008 (during the period of the Great Recession). I have no doubt the unemployment/under employment rate is higher because only the primary job is included in the statistics gathered. However, many Bermudians have had to hold down several jobs in order to meet the extraordinarily high cost of living on the Island. Some indication has been forthcoming through the Inter-Agency Committee for children and family 2014 report that recognised critical changes in the profile of the vulnerable seeking help through public financial assistance.

The 2014 report identified that the beneficiaries' profiles changed between 2011 and 2013. Previously, 76 per cent of the beneficiaries of public financial assistance were seniors and disabled persons in 2011/2012 and 24 per cent were able-bodied persons who were unemployed or underemployed. This figure changed drastically as the demographic became 50 per cent of their clients being seniors and disabled and the other half were unemployed or underemployed (Inter Agency Committee for Children and Families, 2014) and failing to meet their needs for life's basic necessaries.

While in an extraordinary contrast it has also been reported that Bermuda has created and supported 427,000 jobs in Asia, Canada, Germany, United Kingdom and USA through its direct economic activity (Transnational Analytics LLC, 2015).

Appendix E lays out Bermuda's economic indicators, and Appendix G sets out Bermuda Demographics. Both add necessary information needed to understand the complex nature of the society and the market place.

The dynamics and characteristics of the current economic, social and political situation are contradictory and paradoxical and beg the question of why there is such acceleration of multiple deprivation faced by local people, families and community.

The Inter-Agency Committee point out in their 2014 report "[c]oncentration of deprivation of necessity … signals the absence of the financial means to cover basic needs … [and] access to resources" (Inter Agency Committee for Children and Families, 2014, pp. 7–8). This situation is dire due to the isolated geography of the Island, lack of informed evidence based social policy and accessible safety net, although surely not hopeless on an Island that within four city blocks equates to over "$13 billion per street in Hamilton City" (Sandy's Legacy: The Changing Nature of Risk, 2013, p. 21). Further complications arise with the advances in the international business sector, advocacy of the private sector regarding public debt, driving the reduction in hiring and an increase in downsizing policies (2003-to date), technological changes, and the introduction of business vehicles formed under specialized contract[13] resulting in less work opportunities in business and reduced investment in innovation and the development of sectors on the island that would need human resources.

Organisations, such as in the corporate, purpose trust, partnership and/or financial instrument form, do not "translate into a greater demand for local business services resulting in the continuation in the downward trend [of the local economy] to date" (Government of Bermuda & Ministry of Finance, 2015, p. 2).

The charitable sector was supported by robust individual and corporate philanthropy. But this has changed in the last six years with public and private driven changes around third sector funding, reduction of Bermuda based corporate philanthropy and wider distribution of philanthropic funds globally to name a few of the emerging trends. In terms of corporate philanthropy I

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13 Insurance Linked Securities or side cars

have had a heavy heart about the accelerating social decline and the crucial need for solutions and to see the cost for what theoretical physicist David Bohm (1917-1992) calls "legitimate human beings" (Jaworski & Flowers, 1996, p. 92).

2.3   Lifting the Local and Global Corporate Veils

Standardised statistical indicators of economic success (such as Gross Domestic Product, "GDP") are normalised the world over. Bermuda is mainly recognised as a successful financial services centre based on vitality of its GDP although the country is not scrutinised as closely as a society.

Today, this remote island facilitates intense global integration of adaptive forms of organisation and electronic opportunities while also being home to extraordinarily diverse human and environmental life and global companies with a significant pool of financial assets. According to the Bermuda Registrar of Companies,[14] as at the end of September 2015 there are almost seventeen thousand active corporations that utilise Bermuda local companies and a domestic labour force of locals predominantly employed in administrative, managerial, service workers or sales roles (Department of Statistics, 2015). Bermudians mostly play a supportive role in the economic success of the Island in the twenty-first century. Nevertheless they do not drive in the direction of development and are not equally the beneficiaries of its financial success.

In contrast to the late twentieth century when all companies incorporated to trade as exempt companies had to comply with regulations that required the company to have a physical office and employ local staff. With corporate lobbying this has changed. This illustrates the global use of Bermuda for business purposes without due thought about the impact on the people and

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14 As there were no public released figures available I reached out to the Bermuda Registrar of Companies 28th October 2015 for the figures. Via personal communication with attached spreadsheet listing the active companies on the register.

their Island given that GDP per capita reached its peak at US$96,228.00 in 2008 (Department of Statistics, n.d.), displacement of the Bermudian work force began, little contribution stewarded sustainable growth in Bermuda and this remains in evidence.

Bermuda's key financial data and economic indicators (2015-2016) have been collated in Appendix E showing its substantial contributions to the world's economy and data regarding Bermuda's International Business outputs.

The Island is a hub for global business resourced through various epochs of political and economic interests. Bermuda's domestic (local as opposed to international business) economy performance has been notably declining over the last six years, faced with rising unemployment leaving further social decline and the Bermuda Government's strained financial ability and growing debt to attend to the rising demand for access to public goods and basic necessities. Bermuda does not have a strong formal social safety net and has relied on the charitable endeavours of corporate philanthropy, individual giving, and third sector charity. Although this appears contradictory, it is due to an undiversified local economy relying on (re)insurance and tourism.

Lifting the veil on Hamilton City, a key global financial centre, like London, New York or Tokyo, (Jones, Bermuda Millennium Committee, & Bank of Bermuda Foundation, 2004) demonstrates that the transnational corporations who hold power and control in the global economy have an impact locally (Deloitte, 2015). The political and governmental components evidenced that the relationship between global capitalism and national governance have eroded national sovereignty over time (Cutler, Haufler, & Porter, 1999; Djelic & Sahlin-Andersson, 2006; Gill, 2012; Graz & Nölke, 2008; Hall & Biersteker, 2002; Korten, 2001, 2015; McMurtry, 2013). Many have focused attention on the rise of private transnational governance that is not just limited to countries but extends to companies (Baylis, Smith, Owens, & Willetts, 2013).

Grande and Pauly (2005) reviewed documents showing that private transnational governance "takes many forms, involves many different types of actors, sectors, issues and interests" that intersect in layers of "traditional political, economic, cultural, legal, disciplinary and spatial boundaries" in both "complementary and contradictory ways." This leads to an "increasingly complex form of governance" (Grande & Pauly, 2005, p. 5).

Private transnational governance is led by "private actors … in the areas of international and transnational economic relations" (Beck, 2007, p. 44). These private corporatised actors are not limited to traditional products and services.

Today products and services can include "secured financial transactions (Cohen, 2007) … insurance and risk management (Cutler et al., 1999), … and international trade …" (Gill, 2012; Sell, 2003) that is supplied predominantly by Bermuda. Special Purpose Insurers, (regulated by the Bermuda Monetary Authority), insurance-linked securities regime that introduced the concept of Designated Investment Contracts (Artemis, 2015; Bermuda Monetary Authority, 2015; Transnational Analytics LLC, 2015) and their products allow for the transaction of indexed-based (or non-indemnity) event-linked cover (Artemis, 2015; Bermuda Monetary Authority, 2015; Transnational Analytics LLC, 2015).

 As with the case of many nations, Bermuda's success is stated in economic terms. The Island saw an acceleration of the growth of GDP between 2004 and 2010. At its peak in 2010, Bermuda was placed as having the world's third highest GDP per capita in the world. As of 2015 Bermuda has fallen to the fourth place (CIA World *Factbook* 2015)[15] but the corresponding larger drop in social decline remains largely, to date, still unmeasured and reported on.

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15 https://www.cia.gov/library/publications/the-world-factbook/geos/bd.html

2.4   Summary

It is remarkable that Bermuda strives to be the choice for services needed by world investors, addressing the catastrophic risks faced by world business but that same depth of attention is not applied to its own socio and environmental deprivation. Even at the pinnacle of the global financial crisis, Bermuda's financial economy in 2010 (as measured by GDP per capita). Bermuda was placed by the *CIA - The World Factbook* in 2015 in the top four ranked as the highest per capita income in the world.

I have intentionally avoided the enduring and important debates around the offshore world but pause here to acknowledge this choice and to suggest further reading of the work done by Nicholas Shaxson (2012; 2016). He is a strong critic of the offshore world and author of *Treasure Islands: Tax Havens and the Men Who Stole the World* (2012). This author accurately identifies the deep ties and relationships between key financial city centres and the offshore jurisdictions.   Furthermore, Shaxson includes general references offering a deeper understanding of this commercial landscape that will not be covered here.

Issues surrounding the collection of social statistics in Bermuda remained unaddressed. The Island's local community and social cohesion struggle despite the fact that the wealth created in Bermuda does not filter down to all those who must live on the Island became blatantly apparent from 2013 onwards as growing number of persons in the local population faced economic hardship and inequality.

Neither an eco-Darwinian nor charity-based response to the now exposed inequity will bring about a more just system of distribution of the wherewithal to life in this land. This assessment, however, does not rule out a place for markets and for philanthropy in the formation of a more just socio and environmentally secure future. I remain concerned to consider the extent to which any combination of market, government, philanthropic and individual

activities can provide for the necessities of a dignified life for all humanity and

the wellbeing of Earth who sustains all life (St Jane & Humphries, 2010).

3.   THEORETICAL BUILDING BLOCKS AND METHODOLOGY

3.1 Introduction

Chapters One and Two set out my intentions for this work. These chapters provide some context, characteristics, and demographic information encompassing the Bermuda presence in the world economy and the intensification of deprivation in this socio-environmental space. In keeping with my activist commitments, a project as significant as a PhD about the observable social inequity in Bermuda required an action orientation.

In Section 3.2 I lay out the action orientation underpinning my intention to contribute to the transformation of the growing inequality and intensifying inequity in Bermuda. I aspired to create a 'participatory action project,' drawing on selected ideas from the fields of institutional theory, communicative theory and critical theory integrated with a transformational action method as explained in Sections 3.3 and 3.4. Action included the amplifying voice of the Island's vulnerable as captured in the words of the Cahow song through the prosocial-environment verses (Greitemeyer, 2008; Niven, 2015) that were used as a point of reflection in the fieldwork and throughout this document.

I began my research in the typical manner of a PhD level investigation. I conducted the type of literature reviews of theories and methodologies to inform all such project design. I engaged in some exploratory conversations with potential participants with my mind on possible fieldwork processes. I maintained a watchful eye on emerging documentation of Bermuda's social and environmental issues. This phase provided insight to what had already been published in my areas of interests and some guidance into what was to become a process of fieldwork I hoped would have the attributes of activist research. Included in this earlier work was the review of theories I thought likely to inform my thinking and to guide my practice. I came to depict this

part of the process in the form of blocks placed one on top of the other rather like a pillar as described in Section 3.4. The blocks were comprised of institutional theory, communicative theory, and critical theory. I imagined them stacked in a way where theory and fieldwork would be integrated in the penultimate blocks of discussions and implications to come. Yet, when I came to the point of crafting the discussion and implication blocks, I found myself at a place of paralysis. My attraction to critical organisational studies lost its appeal when its transformational intent seemed so out of my reach so close to the time I was to submit my thesis. There seemed insufficient traction to lift me from a paralysis that drove me to my hammock. There in my hammock, the intuition that has stood me in good stead in the past was re-awakened - calling me to an often-preferred way of being – that of being on *Kairos* time. Anderson describes this being of *Kairos* time for her as being in that flow "in the depths between me and others …" (2004, p. 308). Rekindling this way of being for me led to my noticing the changes becoming more prevalent in the twenty-first century Bermuda in a different way.

My orientation to *Kairos* has been long connected to my concerns about the distressful situations for many Bermudians. The disquiet I was experiencing led to my exit from the corporate world in 2003 and to the founding of KAIROS Philanthropy, a social enterprise law firm.

KAIROS Philanthropy offered legal representation, research and consultancy services. The business plan allocated 25% of its resources to be available for pro bono cases on an as needed basis. Between 2004 and 2011 the pro-bono caseload criteria focussed primarily on access to justice by vulnerable persons facing severe hardship. In this time, pro-bono cases escalated to absorb 95% of the firm's resources raising to acute concern my early awareness of the inexplicable and baffling social decline in Bermuda. The Chief Justice of the Bermuda Supreme Court and author, Ian Kawaley, wrote in 2013 about what he described as "ethical offshore commercial practice" and citing the Bermuda based KAIROS Philanthropy commitment and continuing research

into "how offshore commercial activities may be carried out in an ethical manner"(2013, p. 40), promote social justice and universal inclusivity in Bermuda. In 2004 I committed also to post-graduate research focused on the situation in Bermuda to allow me a fuller reflection on the matters that disconcerted me.

The seemingly intractable concerns that preoccupied my work at KAIROS Philanthropy generated my commitment to begin a PhD in 2011 and the initial appeal of critical organisational theories in support for this work. Four years later, I thought I would be submitting my dissertation, but at that time I could not find the transformational energies or outcomes aspired to by the critical theorists I had found so useful analytically. To feel so impeded from any creative progress in my thinking so late in the projected timetable of my doctorate was alarming. I searched for a way out of this dead-end. I realised I needed a radical revision of my thinking and with it, a reshaping of my reporting process. I allowed my analysis and angst about submission of the thesis to rest while I searched for a field of theory that would allow me to discuss the matters I wished to address and for which the promised transformative intent of critical theory seemed not to be adequate. It was the revisiting of the work of Joseph Jaworski that had inspired me in years gone by that I returned to.

Jaworski,[16] chairman of the NGO Global Leadership Forum initiative, published a book (1996) about his path to collaborating with others on transformational leadership. At this time, I was completing my law degree. It was a transitional time for me and Jaworski's report of his experiences came to mind:

> *"… I had begun to reflect on the larger purpose of my life, and what I wanted out of it. I realized that I wanted to broaden my perspective and perhaps find a way to contribute to the larger social enterprise, not just my narrow little niche in the*

> *practice of law.   The more I thought about it, the more I realized how much I wanted to do this. And yet I found that I was afraid to take the risk of stepping into anything unknown. And most importantly, I was afraid that I just couldn't make any difference anyway. How could I possibly get my arms around the issues facing our community or our nation? I felt powerless, … I didn't feel qualified … I didn't have any support group to speak of … and I basically felt isolated"* (1996, p. 50).

This passage reverberated in my mind as I reviewed my PhD work to date. I became reinvigorated by a search for a very different set of theoretical blocks. I reflected on the impulses that initiated my research – my trust in my intuition.

This chapter thus provides the theoretical and methodological underpinnings for the initial research approach taken. I explain in Chapter Seven why I seemed not to be able to square what I had prepared intellectually with the intensifying intuition that pressed me to look again and again. Placing a keystone at the zenith of both pillars to form an archway – or moon gate as we have in Bermuda - allowed me to bring my intellect and intuition together as discussed in Chapter Seven.   When the keystone was inserted, time emerged as the pervasive and unifying theme. The inter-play of *Chronos* and *Kairos* across the archway became visible. The iconic Bermudian moon gate - with its arch over a threshold between X and Y became my heuristic device.

Now, freed from my paralysis, unswaying, I steadied myself and committed myself to stand strong with others in both my expressed concern about the socio and environmental decline of Bermuda and my on-going intent to contribute to the Island's transformation, as well as my endeavour to make a significant scholarly contribution worthy of a PhD. In the section that follows, I explain more fully the orientation to my work and my [re]positioning that occurred over time.

3.2 Researcher Orientation and Positioning

At the exploratory stages of my research into the intensification of the social and environmental deprivation I was witness to in Bermuda I found that I was not alone in my concern and our concerns were not new but formed enduring socio-environment legacies. I found myself standing in a centuries old tradition of calling, singing, and acting for justice for all who must live on this rock. Each call, each song, each act for justice is calling another form of life into being. I see myself as part of that emergence. From the start of this project I struggled to find a satisfactory paradigm to frame my work. My choice was to position myself at a place that offered promise, and to allow my work to include a critical reflection on that place, that time, and that self that was as it was when I began this work as I did. Critical theory urged me to examine historical and structural phenomena often neglected in the seeming domination of functionalist analyses of political and philanthropic leaders and expressed as 'common sense' even among those oppressed by such apolitical and historical framings. A growing alertness to this dominance of a functionalist paradigm in public and private expressions of concern was an initial and beneficial outcome of the theoretical orientation I began with.

3.2.1 Paradigmatic presence

A 'paradigm' is a notion that expresses nuances wider than a 'world view'. It is an expression that conveys the accumulation of "suppositions about epistemology, ethics, methodology, and ontology" (Denzin, 2010, p. 420). These aspects of a way of being inevitably include tensions among some contradictory ideas. Berger and Luckmann (1967) argue that tensions are inevitable with institutional paradigms where, guided by myths and rules about the social and environment realms leadership may take for granted, yet not really be consciously informed of the impact of their policy making on the vulnerable (Berger & Luckmann, 1967).

Through this doctoral study I intended to contribute to socio-environmental transformation in Bermuda through an attempt at a form of action research as defined by Reason and Bradbury (2008, p.4), as "a participatory process concerned with the developing practical knowing in the pursuit of worthwhile human pursuits" that through participation with others seek to initiate "practical solutions to issues of pressing concern to people and more generally the flourishing of individual persons and their communities."

As an activist researcher strong in my belief in the potency of socio environmental imagination, I extend C. Wright Mills' (Todd Gitlin, 2000) definition of sociological imagination to connect both the social and the environment. Being taken together recognises the inter-mingled relationships between these realms and the interconnected systemic impacts. From this place, awareness and reflection can allow for imagination and empathising (Greene, 2000) to focus on what may be possible for transformation.

I intentionally sought for the presence of a shared commitment to work for change in Bermuda by the people who agreed to participate in the fieldwork as "… activist scholarship embodies a responsibility for the results …" (Hale, 2008, p. 4). They were, after all, invited as participants for their reputations for a commitment to such an ideal.

It became too difficult to bear in silent witness any longer to deprivation of people and planet. It was equally too difficult to stand as if in quiet support of the status quo.

I sought philosophy and theory to progress my research in ways consistent with my values and aspirations. I recognise and acknowledge the "part that values play in research as in all human action, even to the point that the inquiry may be characterized as avowedly ideological" (Lincoln & Guba, 1985a, p. 174).

I understand the risk in the uncritical perpetuation of any ideology and sought to be alert to an un-thoughtful engagement. My attraction to critical theory as set out in Section 3.4.3 fuelled my intention to be aware of and engage with the dominant value system, the institutional knowledge so readily taken for granted. I do so to illuminate the unattended embedded paradoxes and contradictions as advocated for by Seo and Creed (2002) that enables the tolerance of injustice. As John McMurtry (2013, p. 1) writes, society "lives in accordance with a value system" so, for this research, it is important to understand how the rules of how to live in a *'corpor-nation'* perpetuate and embed inequity.

In this transformative research I joined other scholars in bringing the full impact of my strong sense of personal values (Herr & Anderson, 2015; Lincoln & Guba, 1985). The reflection on the implications of this activist orientation of the research process, ethics, and outcomes intended to be a contribution to the field of methodologies but became also about theory making and method making as called for by Kilduff (2006) and Barad (2012).

This participatory research "situated activity that locates the observer in the world … attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them" (Denzin & Lincoln, 2005, p. 3). In recent years this theory has been widened to other disciplines to engage communities of interest in the transformation of local situations or issues of concern (Carbaugh, Buzzanell, & Deetz, 2010; Mertens, 2007, 2009). This practice guides an incremental, iterative approach to design both research and process to include the influence of research participants as far as is practical as it unfurled throughout the process of this thesis.

3.3   Stacking Blocks: Ontology, Epistemology and Methodology

Rosile *et al.*'s (2013) recommendation that researchers "adapt the ontological, epistemological, and methodological dimensions" suggested by Guba and Lincoln (1998) to be understood as narrative-specific. Denzin and

Lincoln write of the "complex intersections between epistemology, methodology and specific inquiry techniques …" suggesting that a bricolage approach is of value due to the many methodological tools to hand (2005, p. 4).

This qualitative research builds on my respect for the value of human communication (Habermas, 1997) and non-human communication (Hird, 2009; UCBerkeleyEvents, 2011) in concert with my aim of specific transformational intent as an action researcher. Echoing the expression of Barad (2012) I come to this research without any "illusion of clean hands" in the sense that I do not assume an objective orientation to my research. I am "unapologetically" committed to "the possibilities of fostering just relationships among the world's diverse ways of being/becoming" (Barad, 2012, p. 2007).

This research sets a transdisciplinary course, bringing together a group of disciplines over the course of the complicated phases (Max-Neef, 2005) in the production of a 'bricolage,' as described by Denzin and Lincoln (2005), tolerating the necessary fluidity needed for high participant engagement. The creation of the bricolage endured the construction of the mixed method research process (Denzin, 2010) together with diverse supporting theories that allowed for growing insights and commitments were developed over the time available.

3.3.1   Theory at the Critical Time in the Right Place

Philosophical questions about the efficacy of the potential of research activities to facilitate change were the starting point for this PhD research. I have been witness to the social and environmental deprivation intensifying in Bermuda. I have – and continue to be – personally and professionally involved in effects to transform this deprivation with roles ranging from lawyer,

researcher and volunteer. I looked for a non-violent philosophy and social theory to progress the conversation.

Plato taught by questioning. He described a tripartite soul involving the rational (that being seeking of truth), the spirit and emotional (being driven by feelings that spur action such as ambitions or justice), appetitive and emotions (the drive to eat, procreate and to self-protect). The rational keeps us in self-check with reason in charge. In the Allegory of the Cave (2015), Plato was concerned about the imprecise understanding of the organisation of the human world that he described as being a dark and gloomy place. He counsels the truth seeker to critically question their own beliefs and the contradictions surrounding them by bringing the knowledge of them into the daylight outside the cave of human organising.

Guided by Plato's example of questioning, while centred in organisational studies, this research is informed by critical theorists whose expressed intent is to contribute to the transformation of oppression and injustice. This strand of critical theory is often connected to the Frankfurt School of Thought (Bronner, 2013; Rasmussen, 1996; Slater, 2015) established in the 1930s, and is discussed further in Section 3.4.3. Now known as Frankfurt School of Social Science, it has a legacy of critical theory going on four generations of thinkers.

3.4   A Bricolage Theoretical Approach

Kilduff (2006, p. 252) cautions that the "route to good theory leads not through gaps in the literature but through engagements with problems in the world that you find personally interesting." This opinion is buttressed by the view of feminist and quantum physicist Karen Barad who wrote that theorising is a "form of experimenting … being responsible and responsive to the world's aliveness, allowing one to be lured by curiosity…" (2012, p. 207).

Theoretical pluralism, that being the mobilisation of diverse theoretical viewpoints, offers an enhanced and diverse and multiple lens, like a kaleidoscope, for considering phenomenon under critique (Midgley, 2011, p. 1). This approach can assist where contradictory assumptions are in play as experienced in the fieldwork facilitating the shift through the two phases as my curiosity and wonder led me to exploring theories as diverse as institutional theory to autopoiesis.
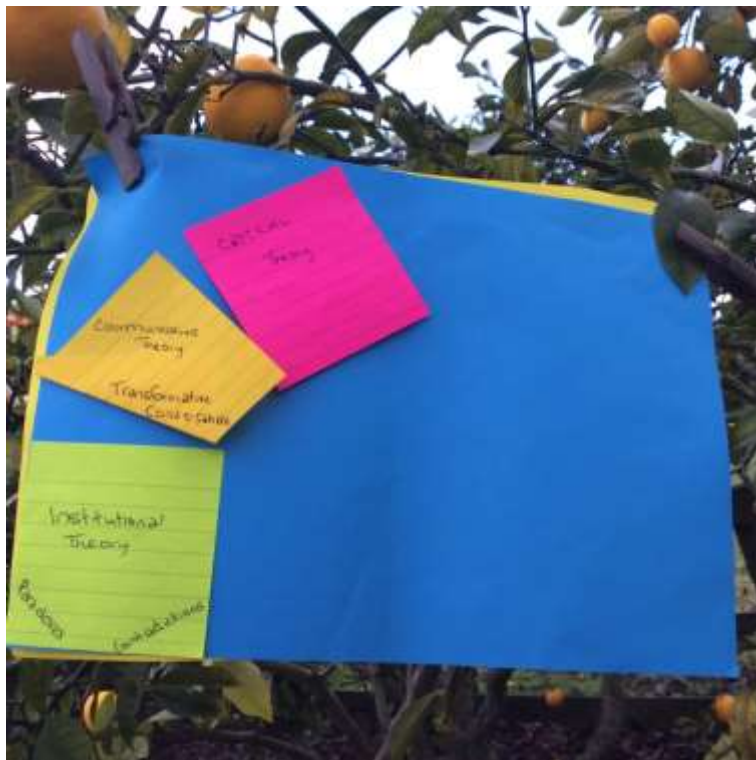
Figure 3.1: Left Pillar

The moon gate provided a structure for multiple theories and the tracing of theory and methodmaking in motion as it responded to the 'in-time' changes as the research evolved. Their conception of building research one block at a time assisted me in this process because "[c]hoices … are not necessarily made in advance" (2005, p. 4).

3.4.1   Institutional Theory

I began my literature review in the area of Seo and Creed's (2002) use of institutional theory. Their approach provided a means to think about the dynamics of the formal establishment that have long prompted my concerns and socio environmental activism. Institutional theorists with a critical orientation, such as Seo and Creed (2002), encourage the identification, exposure and exploration of potential paradox and normalised contradictions in aspects of the taken-for-granted in settings of concern.

In framing contradiction and paradox, Seo and Creed (2002) used Benson's (1977) dialectical perspective as a basis to show how "institutional arrangements create various inconsistencies" (2002, p. 223). They consider how paying attention to such contradictions might "transform the embedded social actors into the change agents of … institutional arrangements" (2002, p. 223).

As institutional change scholars, they consider that praxis "may be a core concept for reconciling … institutional embeddedness and transformational agency" (2002, p. 223). Seo and Creed included "human agency in multifarious and fragmented institutional environments" because a dialectical framework raises awareness of "the ways in which institutional formation and change are the outcomes of political struggle among multiple social constituencies with unequal power" (2002, p. 223).

This study aligned with Benson (1977) and Strang and Meyer (1993) who emphasised the crucial role of "expert theorizers and intellectual elites in the drama of praxis, because of the high level of reflexivity, complexity, and creativity involved" (Seo & Creed, 2002, p. 237). In particular, Benson (1977) called for organisational scholars' to actively engage in both critiquing present social and organisational forms and searching for new possibilities.

The work of Seo and Creed (2002) provided the means to grapple with institutional contradictions proffered in the conversations with participants. Seo and Creed (2002) used institutional theory with a critical overlay as the springboard to other theorists such as Habermas' call for space for the communicative action of ideal speech (1981, 1989).

3.4.2 Communicative Theory

Jürgen Habermas (1981, 1989) is a German philosopher and major contributor to the tradition of critical theory and critical management studies generally through his theory of communicative action. The first phase of this fieldwork was oriented to invite an openness to explore what is taken for granted by people very familiar with the circumstances. As the people of interest to me were leaders who had publicly stated their concern about aspects of Bermuda's circumstances and a desire to change these, the theoretical orientation and the choice of participants were combined in this research project designed to engage the participants in transformative conversations. The conversations were intended to open the space for communicative action of ideal speech as Habermas (1981, 1989) described. This involved a process guided by me that consisted of raising awareness and critical consciousness through exploring together perceived paradoxes and contradictions between aspirations and actualities in Bermuda with research. Participants were knowledgeable, influential and philanthropic market leaders.

3.4.3 Critical Theory

The term 'Critical Theory,' is a socio-philosophical school of thought that has its roots in the idea of human enlightenment. The main concern of critical theory is to assess social institutions, situations, traditions and to analyse the use of power where it is perceived to be unjustified or exploitative with the intent to move towards a more rational and equal world.

Critical theory, when associated with formal philosophical thinking, is often connected to the legacy of theory development by scholars linked to the Frankfurt Institute of Social Research. The Institute became established in the 1930s (Bronner, 2013; Rasmussen, 1996; Slater, 2015) had a critical analysis and multidisciplinary method of studying modern capitalism. With Germany fully in the power of the Nazi regime, the Frankfurt School closed its doors and its members escaped, as they could, to America and England.

In more recent times, the work of the School was the stimulus for the development of Critical Management Studies (CMS) now of growing repute in the Academy and in Management Education (Alvesson & Willmott, 2003, 2012). Among its affiliated Frankfurt School scholars were, Max Horkheimer (1895-1973), Theodore Adorno (1903-1969), and Herbert Marcuse (1898-1979) were prominent. The stimulus of these types of thinkers has encouraged the contemporary development of critical theory and its vital contribution to CMS. Critical theory is a reflexive, interpretation of what is made visible and what is obscured through reification of social reality, and interpretative of the contradictions of the qualities of current economic, social and political legacies.

Horkheimer, in 1931 gave an inaugural lecture on his appointment as the director of the Frankfurt School (1993), espoused that one of the tasks of the institute was the consideration of philosophy in terms of the historical and social context in which it develops (Held, 2013, p. 32). Horkheimer expressed his belief that people can become conscious of their conditions of subjugation and that critical theory had the means to bring to the fore important information to support a strong society and human freedoms. Under Horkheimer's leadership of the Institute, however, there was intellectual room for different perspectives on shared issues of concern to be developed, a variance of views to be progressed, and diverse questions to be advanced. Horkheimer, Adorno, and Marcuse in particular, provide a critique of society pertinent to my concern with the deprivations present in

Bermuda's socio-environmental space that is experiencing ever increasing marginalisation and intensifying vulnerability.

In 1933, the Institute moved to Geneva and then to New York in 1935 where its scholarship found support among American and English scholars. Horkheimer and Adorno wrote The *Dialectic of Enlightenment* in 1947 (1973) in America and reset the philosophical space for theory and social criticism. This time in America may have crystallised their thoughts around reason and capitalism as historical processes, because their basis of the enlightenment was emancipation. In this book, they envisaged emancipation from the enslavement by authority. Their experience of recent history in Nazi Germany showed them the failure of these enlightenment goals in the promise of socialism, under the conditions of Nazism. Horkheimer and Adorno were less interested in the potential of social change through education and enlightenment due to the inhuman barbarities committed by the German, Italian and Russian regimes (Horkheimer & Adorno, 1973, p. 3). Rather their focus was on the growing traction of new forms of control guided by domination and myth. Their attention was now on capitalism and culture in terms of a society dominated by science and "[r]uthlessly … enlightenment has extinguished any trace of its own self-consciousness (Horkheimer & Adorno, 1973, p. 4). Their focus was on interpretation of what may be obscured through reification of social reality, and on the contradictions of the qualities of current economic, social and political legacies.

Keep in mind that Horkheimer and Adorno were both reluctant émigré thinkers who at this point in time were residing on the West Coast of America. There was an indication of deep fatigue. For example, Krohn (1993, p. 193) wrote quoting Horkheimer in 1933 about his wishes for a life of "quiet scholarly work," because he had come to the conclusion that it was more suited to him to "live as a philosopher, that is, in the world of imagination and abstract ideas [as] concrete reality is too unpleasant."

The cross fertilisation of The Frankfurt School of thought across the Atlantic into America culture and society was not an easy transition. It is suggested by Thomas Wheatland (2009) that this migration might have been more of a contentious dynamic and more complex when considering within the unique socio-political and cultural undercurrents of the era and the scholars having to move from isolation to assimilation. For Horkheimer and Adorno the highlighted Americanism of both academia and societal idiosyncrasies may have appeared overt to them while keeping in mind since the first colonisation, that being Jamestown Virginia in 1607, European legacies have been entwined since the birth of America and would be the norm for its people.

In the *Dialectic of Enlightenment* (1973) Horkheimer and Adorno further extended their critical questioning of the monopolistic domination of American capitalism. Today, there are deeply held opinions of the espoused value of capitalism that hold fast in spite overwhelming paradoxes and contradictions at times reminded me of Seo and Creed (2002) and pointed reports like Stiglitz and Sens' on mismeasuring our lives through GDP and others (Commission on the Measurement of Economic Performance and Social Progress (France), Stiglitz, Sen, & Fitoussi, 2010; Costa & Wilson, 2010; Senge & Society for Organizational Learning, 2005; Stiglitz, Edlin, & De Long, 2012; Wilkinson & Pickett, 2009; Yunus & Weber, 2010) and criticism of its unequal results (Bartels, 2012; Branson, 2011; D. C. Korten, 2015; Maxton, 2011; Stiglitz, 2010; Yunus & Weber, 2007).

Horkheimer and Adorno question the promise of emancipation by capitalism and see it as failure. Their criticism of the modern market place expanded to include commodification of humans and their business experience, skills and abilities, while the "need to resist central control has already been suppressed by the control of the individual consciousness" (1973, p. 121) discussed in Sections 4.3.2, 5.2.3, and 6.4. From the "indifferent attitude to

the individual," Horkheimer and Adorno saw expressed in the logic that "draws the necessary conclusions from the economic process" resulting in the individual being seen as "an obstacle to production," to the "highly praised principle of the smallest mean … incessantly converting the last units of the economy" that being "firms and men alike" (1973, p. 202).

Horkheimer and Adorno spoke of the "circle of manipulation … sacrificing whatever involved the distinction between the logic of the work and that of the social system" (1973, p. 121). They narrowed in on the philosophical influences that produce a form of philosophical anesthetisation supported by influencers such as the Hollywood entertainment industry and the movies it chooses to produce. These scholars go further in that they engaged in an investigation of the philosophical anesthetisation of a world engulfed in mathematisation (1973). Today, science and technology are a social phenomenon open to critique as the Frankfurt School did in its early years when it analysed the political impacts and social dimensions of society. While Horkheimer and Adorno (1973) valued the emancipatory possibilities of science and technology, they saw their development under capitalism as having a less than positive impact on society. This thesis extends an analysis in critique of globalisation and technology in the vein of Horkheimer and Adorno's arguments that technological consciousness can be exploitive there are deeply held opinions of the espoused value of capitalism as a force for good that hold fast in spite overwhelming paradoxes and contradictions to the contrary.

In the *One Dimensional Man* (1964), Marcuse's focuses on the science and technology generated by capitalism. He opined about societal oppression, reason and imagination, and how alienated labour was from happiness and pleasure. He argued critical thinking was effectively neutralised by the system implanted with 'false' consumerist needs in its members.

Horkheimer, Adorno, and Marcuse are among the scholars who provide a critique of society pertinent to my concern with the intensifying deprivations and marginalisations of the vulnerable people in Bermuda. Their work drew my thoughts to the work of Antonio Gramsci (1891-1937), a Marxist theorist who conceived cultural hegemony as a process of class domination through placing an importance of cultural values and norms in the discipline of populations.

At The Frankfurt School, critical theory was initially inspired by Gramscian Marxism in terms of attention to forms of the false consciousness that merely by its presence legitimises, stabilizes and supports dependency on a marketplace exerting conformity to overwhelming economic demands even by those exploited in the process. This situation may be what Gramsci (1972) called hegemonic control with all of its collective subjugation to the commands and control exerted by the corpor-nation that entails emphasis on the state of the economy over the socio-environmental characteristics of a socially just/democratically led public leadership. The work of Axel Honneth provided a link from the work of Horkheimer, Adorno, Marcuse and Gramsci to my work in this thesis.

In *Struggle for Recognition* (1995) Axel Honneth developed a variant of Critical Theory particularly concerned with questioning contemporary society by examining the conditions of justice through the expression of theory and praxis.

Honneth (1995) recognised that there was a need for justice if there was to be healthy identity formation in the social experience of society. Honneth's contends that attention to the emancipated life is a necessary condition for finding dialogue in the struggle for recognition of identity (1995). Habermas found resonance in the work of Paulo Freire (1970; 2007) a radical thinker who combined his concerns about social justice and education as placed in a real world context. Habermas linked up knowledge and interests (2015).

Habermas worked to identify those responsible for the impact of power and developed his own theory of communicative reason (1987, 1989). Thus, the creation of a communicative space was critical in the struggle for recognition.

Nancy Fraser, a third generational critical theorist and social philosopher, offers a critical perspective on the duality of cultural and economic factors (1997, 2000, 2001, 2005, 2009, 2013). She proposes a noteworthy shift away from recognition and raised the idea of parity of participation. Fraser provides an extensive critique of Honneth's scholarship around recognition and displacement of redistribution in Honneth's theory (1995). She sees the focus on recognition by Honneth locates injustice in misrecognition of identity.

Fraser (1995) distinguished between Honneth's recognition into cultural misrecognition and economic mal-distribution. She saw each as a different root of injustice in institutionalised social relations. Fraser also contributes to the scholarship on capitalism, globalisation and the neoliberal crisis (2009, 2013).

German Philosopher and political theorist Rainer Forst is from the fourth generation of Frankfurt School scholars who contributed to the deepening of critical theory of power (2002). His focus is on continuing critical theory as practiced by the Frankfurt School through reflexive criticism of the standards of reason as applied to forms of justification (Guillaume, 2012, p. 19).

Forst (2011, p. 176) considered transnational justice from a globalist and statist view while being concerned about "a kind of veiled ethnocentrism and lacks of normatively neutral starting point." His critical theory of transnational justice aimed to capture the strongest arguments posited by both statists and globalists while highlighting that "the autonomy of members of the political communities … remains the central aim of this theory …" (Forst, 2011, p. 163).

Critical theorists in the style of Horkheimer, Adorno, Marcuse, Freire, Habermas, Gramsci, Honneth, Fraser and Forst take as axiomatic the need to examine the premises that underpin much that is taken for granted in a community. These scholars sought out contradictions between espoused values of justice, equality, inclusion, and policies and practices that may manifest as systemic injustice, discrimination, exclusion or oppression of vulnerable populations with a view to their transformation.

Hegemonic control is perhaps the most difficult to identify and transform because hegemonic premises are so normalised that they seem to be part of a natural order, the taken for granted truths by which a group may define themselves as a community, generate their laws and customs, organise their collective activities and their personal identities, and perhaps, unwittingly subject themselves to and endure mutually endorsing processes of subjugation and control.

Contradictions that serve hegemonic control in countries that purport to value democratic ideals are by definition difficult to detect and expose to view. It takes a committed intellectual to hold the mirror up to their own society (Bauman & Donskis, 2014), their personal implication in, and their subjugation to such hegemonic control.

Forms of capitalist hegemonic control I came to see as an outcome of my reading of critical theory seemed to be expressed in the justification of the interest of corporations - a controlling force in the lives of the people in Bermuda. The enduring socio-environmental legacies of selective privilege and oppression that run counter to the notions of universal inclusion aspired to in a democracy seemed self-evident to me. Implicit in critical theory is the mandate to act on articulated injustices. My puzzle was how to act on this realisation.

Encouraging greater awareness of the unknowing participation in ways of being human that undermine espoused values of universal emancipation, justice and inclusiveness is an aspect of what critical theorists may call the work of 'consciousness raising' (Freire, 1970). I recognised that just as I was able to come to this understanding, I trusted others in the leadership of Bermuda might be drawn into conversations that could progress both a critique of the hegemonic control and contribute to its transformation.

Drawing people into significant self-disclosure and inviting them to action entails significant ethical consideration. It is from this position that I refined the questions for what eventuated as Phase One of this project. My intention was to invite leaders into conversations centred on Bermuda's enduring socio-environmental legacies with the intention to transform this landscape. I describe this aspect of my research at Sections 4.5 and 4.6.

3.5   Ethical Considerations

Ethical considerations led my research. I am committed to an intentional change in the relationship between Corpor-Nation and the Human-Non Human Community, in conjunction with diligent reflexive exploration of my inner in tangent with the fieldwork engagement. Such an ethic runs deeper than the procedural ethics required of all university researchers. University ethics associated with the involvement of people in research were at all times abided by. Appendix B includes the application for Ethical Approval of Research and Consent.

Participation was voluntary. No one, at any time, was pressured to engage. Before each participant joined the fieldwork an information sheet was circulated that outlined what participation involved and the way a participant could withdraw.   The information sheet (Appendix C) also included a statement of the time limits that applied to the opportunity withdraw. The fieldwork participants remained anonymous and were not visible to each

other. All confirmed participants were informed that aspects of this research would necessarily be made public eventually.

The participant consent form (Appendix D) had a section where the participant could select whether or not to be identified in the final thesis. Excerpts from co-constructed, intentional conversations were used in this thesis in a manner where the participant would not be identified. They were informed that they would not be openly identified in the thesis or any publication without their consent. Consent was explicitly sought in sections where a participant is quoted and there could have been a chance of identification.

The stated intention in this research lay in the consideration of sustainable leadership evolution in consideration of the impact of decisions on the Island. A respectful conversation was the meeting point for this evolvement. Although there was agreement, disagreement and storytelling in this engagement, the space at all times remained respectful and sensitivity was maintained.

Confidentiality was an important consideration as participants were part of a close-knit professional community. I was re-reading Orwell's (1954) *Animal Farm* while designing the research and it occurred to me that the market leaders were the '*Corporate A Team*.' The acronym "CATs" seemed appropriate to use. I therefore decided to provide an added cover of confidentiality for each participant involved on such a small Island and member of an elite grouping it felt appropriate to give each their own CAT (feline identity) to distinguish their contribution and preserve participant privacy.

Figure 3.2 Participant CATs[17]

My explicit and intentional engagement in the research process meant that I participated directly in all conversations. I took notice of my observations and emotions in a journal, reflecting and documenting what happened and what was not happening in each phase of the work. Field notes were recorded to collect observations. Any quotations used from this journal that identify participants were subjected to the ethical issues concerning the exposure of the contributors. All transcripts and field notes will be kept secure for five years. Consideration of my engagement and contribution to this research while placed in the foreground was framed within an ethical mind set and behaviour balanced by the provision of documented examples and further research provided as and when requested by a participant of the process if not already to hand.

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17 In recognition of Rachelle Paquette's contribution of time, energy and talents in building a photo library of cats.

3.6   Summary

This chapter commenced with an explanation of my researcher orientation and positioning that is creative and intuitive. The framework I have crafted for the presentation of this research draws on a specific retrospective combination of theories with which I analyse and reflect on an unexpected, for a time paralysing, and ultimately creative disruption and redirection of my research work. I was drawn to the Frankfurt School of Critical Theory through the development of Critical Management Studies (CMS) with its focus on the management of formal institutions from multidisciplinary perspectives.

The methodology as generated by philosophical and epistemological stance of a bricoleur allowed for the ebb and flow of method making as expressed in the first phase of my project that began with pre doctoral exploratory research and resulted in the paralysis. This was generated by my initial integration of the fieldwork with the first set of blocks and the initial research design that was intended to support my activist commitment in this transformative research methodology. To explain more fully how this paralysis arose, in the next chapter I provide a range of insights taken from my fieldwork notes.

4   THE RESEARCH PROJECT - FIELDWORK

Cahow: Bermuda's Own
But at home still unknown
Flying far from Bermuda shores
In search of succour she explores
Far away she tends to roam
Circling high above the foam
Riding, gliding thermal highs
Above the trade winds she flies
        (*Cahow: Bermuda's Own*, 2013, first verse)

4.1   Introduction

The research project arose from my enthusiastic identification with the evident vulnerability of life for many in Bermuda. The Island has been dubbed the "World's Risk Capital," (Association of Bermuda Insurers and Reinsurers, n.d.; Transnational Analytics LLC, 2015).

In Bermuda there has been stable economic resilience yet there seems to be a failure across the Island's leadership to effectively address the enduring social and environmental legacies. Could Bermuda, as a microcosm of the world, be a place where possibilities for relatively stable justice might emerge, gain credence and stimulate further stories?

4.2   Aim and Significance of this Research

The aim of my research was to ignite socio-environmental imagination within the Bermuda leadership to address the plight of the steep decline in wellbeing affecting people and environment.

The significance of my work for others is its contribution to: i) Bermuda and its future as an Island corpor-nation that I posit as a microcosm of the globe offered a central challenge for examination, ii) engagement of a commitment to action or activist research; and iii) the offer of a conceptual framework of theory making and method making in action during the fieldwork.

Constrained as I must be by the requirements of a university qualification, I sought to find ways to engender as much participant influence as is practical with the allocated time and resources. I was interested to see if despite the limitations of a PhD structure, the process of my research could contribute towards a change in understanding, a transformation of direction, and the possibility of finding the fulcrum point that will indicate the financial economy in balance with the socio-environmental circumstances on the Island.

4.3   Rationale and Statement of the Problem

A significant pillar of the neo-liberal doctrine underpinning the arguments for intensified economic globalisation in its current form is the notion of the 'trickle-down theory'. Advocates of this theory posit that economic success will lift all boats' – locally, regionally, and globally.

The conundrum as I saw it at the start of my investigation, was that Bermuda represents a microcosm of the socio-environmental decline that has accompanied the influence of neo-liberal ideas in the first ten years of the twenty-first century the world over. This hypothesis is shared by His Holiness Pope Francis (His Holiness, 2015) and the Royal Government of Bhutan (Royal Government of Bhutan, 2012) and others (Ahmed, 2010; Graaff, 2016). Both of these world leaders have challenge the justification of inaction on poverty and exclusion is based on the need to generate growth in the economy as a precondition for distribution. Growing the economy is presented, by the Bermuda Government and the private sector, as much needed remedial action to the disparities now undeniable in Bermuda.

However, what is of specific interest to me is that unlike many other locales of similar economic orientation, Bermuda's financial situation was relatively stable, albeit mostly dependent on international business. Bermuda's economy continued to give the appearance of being robust through the advent of the Great Recession in 2008 until late 2012.

4.3.1 Bermuda: A Microcosm of the Impacts of Globalisation

As an important financial sector hub in the global economy Bermuda has been economically successful and home to many "Godzilla companies" (2004, pp. 89–118). The term "Godzilla companies" was created by the Japanese business writer Kenschi Ohmae (2004)and refers to the comparison of companies that are bigger (using financial valuations) and more powerful than most countries (measured by GDP).

From its earliest form, as a joint-stock company in 1615, commonly referred to as "*The Bermuda Company*," to its present incarnation as a globalized corpor-nation, Bermuda has and is home to many institutionalised fictitious business organisations known as *legal persons*.

Registrations include companies, and in more recent times, vehicles formed under specialised contract,[18] organisations that have changed their traditional structure to consist of separate entities that can comprise of, both corporate, purpose trust, partnership and/or financial instrument form are not citizens of this island fulfilling a place in Island society but first and foremost today resident for business purposes and some beneficence for community resulting in a legitimacy crisis.

In the examination of power and control in nation states, two of the most fundamental attributes of sovereignty that are a country's government's control over the currency, and control over foreign trade. These two dimensions of power are considered substantially diminished in the twenty-first century (Baylis et al., 2013). The development of regionalisation to hedge against further reduction in this century's economic power and security is being reworked with a number of multilateral negotiations under a shroud of "obsessive secrecy" according to Kelsey (2013, p. 22). Conditions like the Trans-Pacific Partnership Agreement (TPPA) and North American Foreign

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18 Insurance Linked Securities or side cars

Trade Agreement (NAFTA) were being dubbed as a cold war by proxy through a large network of treaties (Kelsey, 2015). This is specifically interesting for allowing these fictitious legal persons (aka companies), to have their own courts. They can sue governments for hampering their ability to profit.

4.3.2 Socio-environmental Decline (People & Environment): Real or Perceived

Globally Bermuda is seen as one of the most robust financial services jurisdictions in the system of capitalist organisation (Astwood, 1997; Baylis et al., 2013; BermudaFirst, 2009; Cummins, 2008; Transnational Analytics LLC, 2015). Bermuda, as a jurisdiction with robust wealth creation and parallel socio environmental deprivation, raises significant questions about the efficiency of the trickle-down theory as an ethical or even pragmatic justification for the rights or duties to support capitalist growth, corporate wellbeing or GDP indicators.

My graduate studies raised my awareness that concerns have been expressed about Bermuda continuously over the centuries. Socio-environmental concerns were evident and addressed early in settlement with the enactment of the first conservation law in the New World to protect "… *the breede of tortoyses, … by the liquorousness and wasterfulness of many persons, killed ouer young and scared awaye, the which this law prouided against*" (Lefroy & ebrary, Inc, 2010, pp. 201–202).

Today diligence is maintained through the Bermuda Turtle project in collaboration with the Caribbean Islands conducting research into the biology of sea turtles and their use of Bermuda's habitats, fostering conservation of the populations that travel between their shores.[19] It might be argued that we know more about turtles crossing the Atlantic than we know about the vulnerable struggling under the mantle of the corpor-nation.

19
http://www.gov.bm/portal/server.pt?open=512&objID=206&&PageID=209&mode=2&in_hi_
userid=2&cached=true

Notably in 1981 a joint project between the Bermuda National Trust and the Bermuda Biological Station for Research produced a book aptly titled *"Bermuda's delicate balance"* (1981). This book raised awareness of the Islands conservation, its fragile wetlands and marine environment, human ecology, use and dependence on imported resources, international business, noise, values and attitudes amongst many more varied and important topics that need careful stewardship (Hayward et al., 1981).

There is legislative and regulatory supervision with oversight of clean air, endangered animals and plants protection, renewal [20] and energy [21] conservation, fisheries, national parks, waste and litter control, and water resources to generalize the areas addressed.[22] Programmes are in place for coastal development protection, conservation management and an environmental charter.[23] Further projects are in place to conserve the Island's unique biota such as the Bermuda Biodiversity project as well as Terrestrial conservation for the endangered endemic Cahow[24] the nest livecam online for 2016 as one example.[25] Of particular note, between 2007 and 2010 corporate giving by approximately thirty companies was nearly US$75 million and of this Environment and Animals received almost US$6 million, according to The Giving Survey conducted and published by the Centre on Philanthropy.

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20 The Business Bermuda Review (2012, p. 99) states that the "2020 goals are likely to require seabed or land areas, possibly an offshore wind farm (see updates in 2012 white paper) The 2020 target of 20 per cent of our energy being generated through renewables, is likely to require about a 35MW offshore wind farm and 12MW of utility-scale solar photovoltaic modules."

21 The Business Bermuda Review (2012, p. 99) states that meeting the "2020 targets will require the installation of thousands of solar hot water and photovoltaic systems. It is therefore vital that the current planning application process be amended to enable the Government to cope efficiently with the anticipated high volume of applications regarding the installation of renewable energy systems each year."

22 Bermuda legislation can be found at bermudalawsonline.bm

23 Further information on programmes can be accessed at
http://www.planning.gov.bm/NaturalEnvironment.aspx and
http://myemail.constantcontact.com/December-2016-Sargasso-Sea-Commission-Newsletter.html?soid=1109154724045&aid=x_lgp76Rm6E

24
http://www.gov.bm/portal/server.pt?open=512&objID=206&&PageID=209&mode=2&in_hi_userid=2&cached=true

25 to view see
http://livestream.com/LookBermuda/CahowCam?origin=stream_live&mixpanel_id=13cd82697f7cc8-06f7f9e-376f6050-1aeaa0-13cd82697f8b54&acc_id=3795883&medium=email

Although social progress languishes there was some investment in environment established under the United Nations' Law of the Sea. This initiative is the largest proposed marine reserve in the Atlantic and known as the Blue Halo:[26]

Bermuda	Environment	US$
Exclusive Economic Zone	200 nautical mile radius around the Island (465,000 kilometres) of ocean ("bermuda_marine_reserve_questions___answers_0.pdf," n.d.). The economic value and the importance of the Sargasso Sea is set out in a report by The Sargasso Sea Alliance (2011)	20 million [27]
Corporate Philanthropy	2007-2010 Environment and Animals	5,865,772.10[28]
Population	Bermuda's human population is estimated in 2013 to be 1,140 persons per square kilometre (excluding non-sheltered persons) (2014-Environmental-Statistics-Compendium.pdf, n.d.).	

Late in 2014 the Bermuda Premier informed the House of Assembly that the next steps regarding the economic feasibility of the Blue Halo would be budgeted for over the years 2016/2017 and 2017/2018 due to budget constraints and the intent to prioritise "urgent needs" stated as "providing for the immediate social and economic needs of our citizens" (EEZ Study Delayed

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26 https://www.facebook.com/BermudaBlueHalo/
27 Conservative estimated based on Australia 2012 Coral Sea Commonwealth Marine Research cited in the Sustainable Development Report on Public Consultation 2013 (page 27) http://www.sdbermuda.bm/Uploaded%20Files/141105%20SDD%20EEZ%20-%20Report%20on%20Consultation.pdf.pdf
[28] Figures drawn from the Donor Forum Statistics released by the Corporate on Philanthropy.

Due To 'Budget Restraints, 2015).

Social pressures had not adequately measured or reported on consistently until the October 2014 report by the Inter-Agency Committee (Inter Agency Committee for Children and Families, 2014). Bermuda demographics and Corporate Philanthropy statistics are set out in Appendix G.

As early as the seventeenth century there were activists advocating for balance between the market and society. For example one of the first early dissenters was Sir Edwin Sandys.

Figure 4.1 Sir Edwin Sandys - Photo by M. St Jane of Portrait at Senate Building Hamilton Bermuda

One of the first principal shareholders of the Bermuda Company, Sandys' (1962) voice reaches us from Bermuda's historical start as a company whose by-laws stated that, 'it' was to develop Bermuda as a Plantation (Hallett, 1993).[29] Sandys owned 250 acres of the Island and was a shareholder with ten shares (Bernhard, 1985). He headed the Bermuda Company in 1612 (1962) and was formerly a colonial administrator who served in English parliaments during the reign of Queen Elizabeth I and King James I. Sandys' is well remembered for leading a "faction to the House of Commons that opposed the unlimited prerogative of the king who endeavoured to maintain

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[29] For further reading see: Lefroy, J.H. Major General, On the Constitutional History of the Bermudas, the Oldest Remaining British Plantation.

the privileges of the House and liberties of the subject," during the parliament of 1604 (1962). Sandys' had a voice, the skill and courage to take a confrontational stance toward monopolistic company practices. Being dissolved in 1684, the Bermuda Company, through the capacities vested in it, governed the affairs of the Islands for nearly seventy years, while maintaining a monopoly on trade with Bermuda (Hallett, 1993).

From dissention and apprehension since the Island's inauguration as a company this theme continued to be documented across the centuries (Godet, 1860). Since the twentieth century concerns are evidenced in 1950s publications like *An Analysis of Bermuda's Social Problems* (1950),[30] with The Theatre Boycott 1959. In 1968 there were youth disturbances, Commissions of Inquiries like the Civil Disobedience Report (1969) and the Pitt Report ("Bermuda Riots: Royal Commission Report (Hansard, 8 November 1978).

Subsequently, a number of groups formed inclusive of the well documented Progressive Group (1959) to the most recent efforts by The Inter Agency Committee (formed in 1997) throughout the twentieth century made sustained attempts to raise awareness of the state of wellbeing (Hodgson, 2008; Orren, 1991; Packwood, 1975; Critchley, 1989). These types of groups provided community alerts about the absence of good information regarding enduring legacy issues evidencing the concerted concern, dissent, and protests over the centuries since Sir Edwin Sandys (Dunstan, 2006; Godet, 1860; *The SAGE Commission Report*, n.d.).

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30 Personal communication, Georgine Mary Russell Hill MBE (1918-2014) - authors were: Hilton & Georgine Hill who hosted meetings at their home, reflecting on local challenges; Edward DeJean; Wilfred (Mose) Allen; educators Albert & Louise Jackson; social worker David Critchley. Printed in Canada then secreted in to Bermuda for circulation.

Although one participant in the fieldwork saw the latter part of last century as being a more equitable time in Bermuda society:

"… looking back perhaps with rose-coloured glasses. I seem to recall when I was high school age and just getting into the work force here [in Bermuda] … the issues of the '70s and the assassinations and the hangings and those sort of horrible times but society seemed to be more stable, and the economic pie was a little more equitable."	4th and 5th conversations

Of concern in the twenty-first century is the lack of comprehensive socio-environmental data across the public, private and third sector landscape informing donors, legislators and policy makers. This is not a new situation, as verified by Dr Theodore L. Godet, a Bermudian author who wrote in 1860 about *"[t]he precarious position of our commerce, and the agitated and morbid condition of our white and coloured population, sufficient attest the importance of a correct knowledge of the relative circumstances of the two races that compose the people of Bermuda"* (Godet, 1860, p. vi).

Public dialogue has been directed, purportedly towards trying to understand the causes of this socio-environmental decline and finding opportunities for improving these circumstances. This commitment was evidenced by the increasing number of reports being generated (Bermuda Government, corporate foundations, charities and civil society organisations such as Bermuda Family Law Reform Sub-Committee, August 2009; Bermuda First Report (2009) 2011; Youth in Bermuda: A Compilation of Data, (2006); Low Income Threshold: A Study of Bermuda Households in Need (Bermuda Low Income Threshold Report 2008, n.d.); and Social Services Agencies Convening's started in 2009 that continued through 2014 that culminated in an in depth social report (Inter Agency Committee for Children and Families, 2014). Of note, the return on all of this investment of time, talent and technical expertise has been ad hoc and vigorously stewarded. Nevertheless,

the end results continue to be weak in terms of the impact on socio and environmental decline.

Into the turn of the second decade of the twenty-first century reporting intensified with documented research and data gathering (Inter Agency Committee for Children and Families, 2014); Larry Burchall (2014); The SAGE Commission Reports, ("SAGE Commission Final Report 2013," n.d.); The Bermuda Environmental Sustainability Taskforce,[31] my speech to the Hamilton Rotary Club in Bermuda, February 2012; The Bermuda Civil Society Project Report, August 2010 and annual reports on labour by the Government of Bermuda's Department of Statistics.

Evidence is growing that with the lack of basic necessities for life, weak social protection and spread of inequity, such as the access to employment, mal-distributed resources on this isolated Island shows that it is not surprising nor unexpected that the rips in the fabric of this society led to criminalisation for debt or gang activity. Some of the factors underpinning the state of affairs listed by the IAC include historical legacies of family/peer unemployment and thus criminal activities, loose attachment to community and little opportunity for anything else (Inter Agency Committee for Children and Families, 2014) that leadership has remained largely ignorant of.

The above position was endorsed a year earlier by current Bermuda Police Commissioner, Michael DeSilva CPM CMgr FCMI,[32] when addressing the media (17th July 2013), and responding to a question posed by journalist Charles Webb, he replied: "We [the police] predicted years ago that the road or path that certain people were on predicted that they would end up in prison, out of the jurisdiction for their safety or end up dead." The Commissioner went on to say that answer is "not handcuffs … we will not arrest our way out of the problem … [because] we need an all the joined up

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31 http://best.org.bm/
32 http://www.bps.bm/content/senior-management-team

connectivity, … [inclusive of] education and prevention programmes, rehabilitation programmes, helping people get a different life other than gangs."

This very approach was underway as driven by the Inter Agency Committee ("IAC") establishing as a collective platform that directed advocacy and services provision since 1997. Since 2009 there has been a call to action by IAC encouraging charities, service providers and social agencies to construct a national children's agenda. In response to the documented issues with statistical collection, reporting and analysis in 2014 by the IAC Report (Inter Agency Committee for Children and Families, 2014) was commissioned by the Advocacy Sub-Committee to provide a realistic assessment of the situation of children in Bermuda.

The comprehensive report by the IAC sharply exposes the important need for accessible support and services that augments the wellbeing of Bermudian children and their families that is not present today. IAC sets an evidential foundation for future action that is urgently needed on the Island (Inter Agency Committee for Children and Families, 2014). The IAC focused a situational analysis based on the children in Bermuda and on building an inclusive future for everyone on the Island. Based on the IAC's finding the critical recommendations needed for Bermudian society are:

Survival Rights

PRIORITY A: Bermudian children and families live healthy lifestyles within the context of healthy social norms; and
PRIORITY B: Bermudian families have options that can afford them an adequate lifestyle and a sufficient social safety net.

Protection Rights

PRIORITY A: Bermudian children and families feel secure and safe across all spheres of the life of the child (school, home, community);
PRIORITY B: Bermudian children have access to the support necessary to recover and build resiliency from trauma; and

PRIORITY C: Bermudian children and families live in a nurturing and restorative culture.

Development and Participation Rights

PRIORITY A: Bermudian children and families have the education and skills necessary to secure a job that allows them to earn a living wage;
PRIORITY B: Bermudian children fulfil their greatest potential (*with creativity and following one's passion*);
PRIORITY C: Bermudian families have equal opportunity as evidenced by an inclusive, active and progressive plan to mitigate the effects of historical, political and institutional barriers that inhibit equal opportunity;
PRIORITY D: Bermudian parents have positive parenting tools and techniques that prepare and encourage children; and
PRIORITY E: The Bermudian community is empowered and participates in key decisions (Inter Agency Committee for Children and Families, 2014).

Many others globally, like the vulnerable in Bermuda, "believed that big businesses and big banks would behave benevolently, and in our interests" (Maxton, 2011). Business leaders like Branson (2011) (and his numerous LinkedIn posts) are becoming more aware of the unfairness of the traditional capitalist model and consider that "it's not OK" (2011, p. 165) and that the "imbalance is not just isolated to the poorer nations of the world" (2011, p. 165). Such inequity is also present in wealthy countries like Bermuda.

Bermuda as a microcosm of the [Neo-Imperial] capitalist globe, arguably and controversially, advocates for capitalism characterising it as the fairest system of trade and exchange through which the innovations and wealth creation of the purportedly fittest trickle down through society. As in other well-established capitalist jurisdictions, the wealth generated in Bermuda does not filter down to provide adequate conditions for a sustainable life for all who live here (Clark, 1978; Duffy, 2004).

This pattern of social deprivation in tandem with the economic or wealth generation is happening in other places (Norberg, Tanner, Sanchez, & Cato Institute, 2003; Silk & Silk, 1996). In the face of Bermuda's corporate

economic success and severely abridged social contract, there is growing deprivation that indicates the failure of the financial economy to encompass people and planet.

Many Bermuda scholars and advocates have challenged this supposed democracy (Hodgson, 2008; Packwood, 1975; Simmons, 2014) that does not appear to represent the 'free citizen,' a supposed free individual trapped not in the formalities of nineteenth century slavery (that ended with emancipation in 1834)[33] but today harnessed by a much less visible chain to a market that no longer provides access to work nor enough resources to comfortably meet the cost of living or retirement not exclusive to Bermuda. There is the very high probability risk of exposure to criminalisation[34] due to involvement in the drug economy or more significantly for debts under the archaic Debtors Act 1973 that is unique to Bermuda.

Vast amounts of wealth pass through Bermuda as evidenced by the Transatlantic Report (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.). Then Deloitte's 2011 budget snapshot unexpectedly showed that the estimated Government debt suddenly stood at $223.8 million (an increase to $956.9 million when the actual deficits for 2008/2009 and 2007/2008 were included ("Deloitte Budget Snapshot 2011," n.d.). The Progressive Labour Party Government (1998-2012) was challenged by voters who were asking how Bermuda had incurred so much debt. With a

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33 For further reading see Olwyn M. Blouet, Governor Reid in Post – Emancipation Bermuda: thesis research and publications by Dr. Clarence Maxwell. Quito Swan brings to the fore slaver and struggle in: *Black Power in Bermuda: The Struggle for Decolonization*. New York: Palgrave Macmillan, 2009; and "Smoldering Memories and Burning Questions: The Politics of Remembering Sally Bassett and Slavery in Bermuda." Araujo, Ana Lucia. Politics of Memory: Making Slavery Visible in the Public Space. New York: Routledge, 2012. 71- 91. Lynne Winfield, Racial Justice Submission to Centre for Justice dated 30 June 2014 http://www.uprootingracism.org/. Hodgson, Dr. E.N. - *Second-Class Citizens; First-Class Men*, Amalgamated Bermuda Union of Teachers, Bermuda, 1967. Elkin, W.F. "Unrest Among The Negros:" A British Document 1919. Brown, C. Walton, Jr. The Bermudian Working Class Struggle for Reform 1944-1968. Brown, C. Walton, Jr. People vs Progress. Chaplin, Howard M., Privateering in King George's War 1739-1748. Anne Newton Walther. A Time for Treason: A Novel on the American Revolution. Greenwood, Isaac J. Bermuda During the American Revolution. Packward, Cyril Outerbridge. Chained to the Rock. Philip, Ira. Freedom Fighters From Monk to Mazumbo.

34 For further reading see Ian Kawaley's Bermuda's Criminal Justice System; Report of the Criminal Justice Review Board, The Clark Report 1978 to Bermuda Government, The Tumin Report and http://www.uprootingracism.org/

vote of no confidence the long-standing government of the day was voted out and a new party, One Bermuda Alliance took the helm.

By 2013 exacerbating poverty was readily visible to all in Bermuda and the local population was expected to service the public debt. This exposure of distress in this land of privilege and plenty invited questions about the intensifying faith in the neo-liberal tenet of belief that the economic success of a nation will trickle benefits to the vulnerable.

Any challenge to the full celebration and continued expansion of 'Bermuda's Economic Miracle' (the title of the *Bermuda First Report* of 2009) was vigorously defeated or deflected, even as members of vulnerable populations were clearly struggling. Emigration by local people, with the means or family support to emigrate, was thought to be at its height of numbers between 2007-2009. The majority of those emigrating were aged between sixteen to thirty four years of which 29 per cent were professionals (Department of Statistics, 2013), often against their first preference of staying, must leave family and friends in Bermuda to find work and/or social services overseas. This stands in stark contrast where it was reported at the end of the twentieth century that the main reason for emigration when marriage to foreigners was the principal reason for Bermudians remaining abroad (Bermuda Scholars Group Study Project, 1998).

A major limitation is the unavailability of data relating to social indicators. Often the statistics are out dated and or still pending submission at the time of this report. One example is the publication of the Low Income Threshold: A Study of Bermuda Households in Need, 2008 (Bermuda Low Income Threshold Report 2008, n.d.). Although originally promising that this low income threshold report would be updated annually, there has been no sign of this to date.[35] While disappointing and indicative of the lack of political will the

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[35] Personal email communications from The Department of Statistics to M. St Jane the latest being October 2015.

knowledge space has been well informed by the 2014 IAC Report (Inter Agency Committee for Children and Families, 2014).

	I do appreciate the fact that you took the time to send me [The Low Income Threshold Report 2008] because I flicked through it but I will read it in detail. I will. Because I think it will be very helpful."	6th conversation

There is a fundamental shift in the nature of social systems as Giddens (2002) research showed that "… globalization is a process involving the radical reorganizing and reconfiguration of relationships between individuals, groups and organizations … multiple distant influences affect their lives" (Jones, 2010, p. 6). Therein lies the tragic dimension of the contractions and paradox of this wealthy Island that attracts a disproportionate amount of the world's wealth and talent but creates havoc in the lives of many of the Island's population.

Acceleration of the enduring socio-environmental legacies, together with the inevitable socio-environmental decay and mal-distribution of the very resources that make it so viable on such an isolate locale vital for underwriting the world's business risks and the precariousness of life abound this modern day global mecca for business so shrouded in the story of globalisation rhetoric Korten calls the sacred money and market (2015).

4.4   Research Questions

The purpose of the fieldwork was to *initiate* and evolve conversations that were wider than the usual discourse among a concerned leadership about Bermuda and the intensifying socio environment issues.   The research questions I began with morphed from the first format to driving new directions as explained in Chapter Six. By the time I came to the end of what is now Phase One, it made sense to asks:

>   i.   Will the creation of a space for conversation with participants for a more thorough understanding of the statistics and reports that document socio environmental realities and

concerns in Bermuda facilitate and contribute to transforming the core issues evident on the Island?

ii. Will it possible to observe and evaluate the degree of participation and transformation generated during the fieldwork (or lack thereof) including reflections on my own involvement in the process?

iii. Will the outcome and trustworthiness of a research process assessable in that it was a project for (socio-environmental) transformation?

4.5 Research Design

From the start there was a set intention to create a 'participatory action project.' In keeping with the working definition provided by Reason and Bradbury (2008) that action research is participatory and concerned with developing practical knowing in pursuit of worthwhile human purposes, grounded in a participatory worldview. I was in pursuit of practical solutions to issues of socio-environmental deprivations faced by individuals and the Bermuda communities.

Setting paradigmatic presence as set out in Section 3.2.1 and staying with the transformative aim of this action research, as undertaken with participants, it was hoped that it would contribute to change practices and social structures that maintain injustice in Bermuda. Through aligning action research with the transformative intention of this research the aim was to enhance social justice and human flourishing in Bermuda.

The method for this research was generated from the genre of participatory action research as exemplified in the work of Hilary Bradbury Huang (2010). This entailed the invitation of participants to engage with the research intent and design – as far as is practical within a PhD agenda. Following a qualitative methodology as set out by Denzin and Lincoln (2005) meant "situated activity that locates the observer in the world … attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them."

My hope, fortunately a renewal resource, was to demonstrate a research method of transformative conversation that was designed to "*Affect*" the participants in ways that might stimulate their active engagement in generating change in Bermuda that reduced inequality and social injustice. In measuring the 'affect' subsequent questions were crafted to explore the impact as set out in Chapter Five and Chapter Six.

4.5.1 Participant Selection

Selection of participants focused on influential leadership who were chosen from the private sector. Access was gained to persons who had the potential to contribute to change in Bermuda derived from my long and embedded association with the global thought leaders on the Island. In 2008, I undertook a pilot study research project for a Masters paper (2010) with private and public leadership. I concluded any further productive engagement would be with the private sector and this guided the selection pool for the fieldwork. Two participants from the 2008 pilot re-engaged in the 2014 fieldwork.

I aimed to enlist 10 participants in the fieldwork. This number would allow for last minute availability and allow room for any loss of contributors to the project. Participants agreed to engage in six sessions each involving approximately 30-45 minute one-on-one transformative conversations over a period of six months. As I made contact with the first participants, interest grew and the pool of participants expanded to 17 by early January 2015. The fieldwork commenced at the end of the month. As Margaret Wheatley said "*We can also take courage from the fact that many people are longing to be in conversation again…*" (2009, p. 28).

4.5.2 The Fieldwork

Transformative conversations, calendared each month, were guided by a questioning 'voice' to amplify my concern with the devastation I was witnessing in my environs. Such conversations were intended to enhance the emancipatory possibility of creating 'ideal speech' opportunities (Habermas, 1989) with my participants with an intentional invitation to find ways of contributing to changing the conditions of concern under review. Much of the process required me to rely on my intuition, as a set interview guide would **not** have been appropriate in this project.

Intuitive inquiry is an epistemology of the "heart that joins intuition to intellectual precision in a hermeneutical process of interpretation" (Anderson, 2004, p. 308). By the time I began the fieldwork – my heart and mind had long been engaged. I had given a number of public addresses on the subject and was, given the small population in Bermuda, already known to some extent by the participants.

In the integration of intuition and theory, I had created a number of media items. Mixed media was used to highlight the impact of globalisation in a fresh way and to provide a bridge across the knowledge gap with the participants. The music video (*Cahow: Bermuda's Own*, 2013) was played in the first conversation with each participant to showcase visual images of poverty and the endangered national bird to awaken noticing through the prosocio-environmental verses (Greitemeyer, 2008; Niven, 2015) and build discussion around the participant's response to the video.

The transformative conversations were designed to be improvisational. This initial conversation with each process was guided by (but not limited to) a series of questions based on the seeming intractability of socio-environmental decline in Bermuda.   Later conversations were more tailored to each individual to build on the specific directions opened by each.

The analysis of the fieldwork allowed for much insight into how these leaders understood the situation in Bermuda and their part in it. However, my deeper

intent was to understand the potential of action/activist research to influence social change, if not emancipation. Thus a significant part of my enquiry was designed around research questions, as set out in Section 4.4. Chapters Five and Six set out the outcomes and contributions of the fieldwork to both insights for the situation in Bermuda, the capacity and willingness of the leaders to act for change, and the assessment of the research method as a form of action/activism.

4.6   Field Work Process

Field notes were collected through face-to-face interaction with senior executives using conversations that were initially led by me with space for the participants to extemporize. The first goal was to encourage the participants to speak to leadership and their understanding of socio environmental decline in Bermuda. The face-to-face meetings were held at each executive's workspace either in their office or their boardroom as they chose.

In terms of the topics discussed this space remained open to being improvisational. Participants were asked to keep their commitment for a minimum of six video-recorded conversations allowing thirty minutes (or longer if the participant chose) at approximately monthly intervals. The depth of engagement among participants varied in terms of willingness to deepen the exploration of different topics as they arose. All recordings were transcribed and were reviewed by myself (except the two that were damaged and two recordings by the C.E.O. who ceased employment with the company and therefore withdrew in January.

4.6.1   Archival Research

The archival phase of this research was begun early as part of the initial preparation for the writing of this thesis and continued until the final word was typed in this document. In Bermuda information and statistics are inadequate and often out-dated. If you can find what you are looking for it can be difficult to access information. Taken together, it is challenging to

present a precise analysis of the enormity of poverty in Bermuda. I used archival research to chart the landscape and the context of this research. Mertens (2009) wrote that traditional sources of information build an understanding of social issues and community needs. The archival component of this research included the collection of publicly available statistical information that was used to identify and show the gap between the financial success of the Bermuda economy and the diminishing social and environmental conditions.

The secondary material included in this phase encompassed "public material" (Creswell, 2009) such as multi-media news articles and academic publications. The grey literature (Mertens, 2009) reviewed included material written for professionals by professionals, that being what is disseminated outside of peer-reviewed journals. The archival research was expansive and covered both private, public and third sector sources, as is cited throughout the this thesis, included but was not limited corporate reports (Bermuda Scholars Group Study Project, 1998; BermudaFirst, 2009; Cummins, 2008), public sector research reports (Bermuda Police Service, 2014; Inter Agency Committee for Children and Families, 2014, "SAGE Commission Final Report 2013," n.d., *The SAGE Commission Report*, n.d.), and private sector fact sheets (Association of Bermuda Insurers & Reinsurers, 2015; Department of Statistics & Bermuda Government, 2013).

Deepening this layer was important because it added publicly available information that is not disseminated widely in the community except when in support of certain agenda that are narrower than that of the community and the Earth. For example, corporate philanthropy is often reported in the newspapers in terms of good corporate citizenship but little awareness is raised in terms of accountability or the impact of this philanthropic investment on the wider impact of this giving on the social issues of the day as set out in Section 6.4.1.

A critical and scholarly focus on this journalism drew attention to corporate giving where influence is discretionary and significant but may alleviate the conditions of some while ignoring others. This may be self-serving in the selection of worthy causes or recipients, or deflect attention from the systemic causes of the need as developed further in Section 8.6.2.

Although time-intensive, the archival method was not invasive because information was readily available in the public domain. Moreover, bringing forward local and global material on this topic allowed for a more in depth discussion with participants and circulation of ancillary supporting documentation unseen before in some cases.

4.6.2   Multimedia

Building on my 2008 pilot research conducted with public and private leadership, I recalled that accessibility to participants, particularly for holding participant attention through a sustained engagement, was a challenge for an inquiry process that sought to engage people under significant pressure over a lengthy period of time and often geographically mobile. Access remained a challenge over 2014. Executives in this place are not always regularly present on the Island. I had to think creatively and deeply about convenience and ease of access for participants that included multiple avenues that reached out and engaged my participants in the fieldwork.

I recognised barriers that existed with C.E.O.'s being part of leadership groups who were not readily informed of social decline as social statistics were not collected and if they were then not widely accessed. One example being when I cited statistics from the Low Income Survey done in 2008 (Bermuda Low Income Threshold Report 2008, n.d.), conducted by The Department of Statistics at the direction of the Government of Bermuda, none of the participants were aware of it. During the fieldwork the majority of participants requested I provide them each with a copy of this low-income study. In trying to retrieve the URL to send to each participant I discovered it was not easily

accessible through the Government of Bermuda web site. It proved to be quite time consuming task for both the participants and for me to locate the report and then circulate the document to the participants in the latter half of 2014. Two participants expressed their appreciation for the report as they had been unable to locate it themselves.

The multimedia opportunities to engage creatively with the participants in the fieldwork dovetailed nicely with the dawning of the twenty-first century advent of virtual connections. For fieldwork purposes however, every effort was be made to connect one on one and in person face-to-face transformative conversations with participants and this objective was successfully met.

In meeting this objective and based on past experience, both professionally as a corporate executive and as a researcher, time can often be of the essence and in short supply. I was aware that all participants had access to and were proficient with the technology at their fingertips, be it iPad, laptop and/or smart phone.

Tools such as multimedia, images and metaphors, were conscripted to make the best use of the constrained time allowed for in this thesis. Multimedia was utilized for creative and practical reasons to support noticing to create a more in depth engagement and interest in deepening knowledge of issues being discussed.

The Cahow, the Island's endangered national bird, is feathered into this thesis as a metaphor, in a music video (*Cahow: Bermuda's Own*, 2013) that included clips from a documentary on human poverty (Spurling, 2011) and the terrestrial conservation for the endangered endemic Cahow ("Live CahowCam," n.d.), the addition of charity interviews were also included in the conversations/story between May and June 2014 with participants to deepen the engagement with the reality of now.

The Cahow song was utilised because it encompasses many important aspects I felt were helpful in illuminating the many facets of vulnerability on this Island for the human and non-human residents. The song and the statistics brought into contrast the Janus face of capitalism and its corporate philanthropy that was presented in the media internally and externally to Bermuda as a whole and within and across organisations.

As the fieldwork progressed the length of the conversations noticeably increased from the requested 30 minutes to on average an hour to more than 90 minute conversations. Over time, I saw that I was not hearing anything new and deemed it time to round off the fieldwork and to assess if, by virtue of my research if I could answer the questions posed in Section 4.4. I found I was unable to give satisfactory response. After a period of seeming paralysis I returned to the work to explore this observation more deeply. What became a second phase of work is documented now in Chapter 6.

4.7   Chapter Summary

The value of revisiting both theory and fieldwork from two very different angles generated surprising and inspiring results. The challenge was now to write up this process of interruption and revisiting that might be better described as a spiral rather than a linear process required in the linear format of a PhD report. In the next two chapters I provide the details of each phase as it unfolded during the fieldwork.

5   FINDINGS - THE SONG, THE CONVERSATION, THE PARALYSIS

We like Cahows Island born
Its time to take a stand
Sheltered places to rest are few
Without a home what can we do?
It's our nature to teach our young
To fly high where our song is sung
Island life once so sweet too often now is lived out on the street!
        (*Cahow: Bermuda's Own*, 2013, third verse)

5.1   Introduction

This chapter opens with the fourth verse from the Cahow Song (*Cahow: Bermuda's Own*, 2013)*.* This song has been played on the Bermuda radio stations since 2010 and the music video was played to the participants in the fieldwork. Between 2010 and 2013 there was little awareness of the drivers that caused many to become unemployed or under employed, homeless, or in debt. These drivers were still rarely understood let alone recognised before this in wealthy Bermuda.

Between 2013 and the fieldwork in 2014 a number of initiatives produced data starting to confirm that until then largely undocumented challenges faced many Bermudians. Even now, little attention is paid to the distortions created by the unacknowledged impact on the lives of the vulnerable of Bermuda. For example, more often than not, people were required to hold multiple paying jobs to meet the cost of living.

The focus of the statistical collection is not social in terms of the individual, their earnings and standard of living.   Examples of deep analysis and transparent reporting include the SAGE Commission (SAGE Commission Final Report 2013) that reviewed the public sector spending (not the income opportunities!).   The Inter Agency Report (Inter Agency Committee for Children and Families, 2014) and the Emigration Brief (2013) that documented the brain drain, reported that the main reason nearly half of the Bermudian qualified human capital left the Island between 2007 and 2009, was due

employment reasons. The number of departing professionals peaked between 2007 and 2009 with a 41% outflow.

Employment is a key factor in Bermuda because without this one cannot access the basic necessities of life in any meaningful way outside the global reach of organised crime with its local presence in the black economy (as indicated by the illegal drug trade on Island). In 2015, as a result of the illegal drug trade, the Bermuda Police Service reports these seizure of US$5.1 million (estimated street value) of controlled drugs (Bermuda Police Service, 2015).[36] The 2015 drug seizures were only marginally off the final estimates of Bermuda Gross Domestic Product (GDP) of US$5.7 million, this could be a third economic pillar in Bermuda if not ahead of Tourism the second pillar.

In Bermuda it is recognised that crime is both a local and global phenomenon. There has been a high propensity for criminalising black males in Bermuda. This practice continues in the twenty-first century. Pakes speaks to the outcomes from policy transfer and policy diffusion, as it is "… not always clear what form it takes" (2010, p. 54). I agree with Pakes in that we "must appreciate that new directions are shaped by the fallout of globalization" (2010, pp. 21–22) and I am cautious that we do not underestimate "the persuasiveness of business power brokers' economic and normative influence" as they "shape ideas on cultural acceptability even when that is alien to traditional local customs" (2010, p. 22). We cannot strip either the local context or the global picture away if we want to truly understand it.

Some headway was apparent in the Bermuda public services. In the words of Police Service Commissioner DeSilva, who said in a 17 July 2013 media announcement "Crime itself is a social issue and the solutions are social …"[37]

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36 Personal communication from the Commissioner of Police on the 4 January 2016, explaining that 2014 and 2015 statistics are not available due to issues of incompatibility between the old and new computer systems. My thanks and appreciation to the BPS analysis team for providing 2014 and 2015 statistics late February 2016.
37
https://www.facebook.com/photo.php?v=587248644631242&set=vb.173632061061&type=2&theater

Not even the role of illicit drugs acts as a catalyst to accelerate social policy progress. Between the inability to access the job market for many Bermudians and the acceptance of the drug economy reminds me of Bohm's words (cited in Jaworski & Flowers, 1996, p. 82) about "normalizing habitual ability as a group" that appears to be evident in the black male demographic on this Island. This participant's faith is placed in the part played by the private sector in terms of providing access to work and corporate giving supporting the third sector:

		5th conversation
	"…. companies are all doing significant things in Bermuda to support our social services and whether or not it's through employment etc. or whether or not it's through some of their donations.	
My Response: There's plenty of documented public and private policy, the lobbying for certain things to have been put in place [for the private sector] since 2000 that have been very hard on the living economy. Not to mention the abridged social contract. Where there really are actionable rights enshrined in legislation they not necessarily upheld [like access to work].		

Alongside employment is the necessity of housing. To access public goods is nigh impossible without a physical address. You cannot vote in democratic elections, you cannot receive a pension or financial assistance and you will offend laws of trespass because most of the land is privately held or with restrictions on the use of public land. Public policy and private policy have an impact on this isolated Island. The social economy creates some impact, except it comprises mostly of inadequate options that are a limited in means to provide the necessities of life that lie uncomfortably alongside such robust wealth.

The fieldwork between January and March 2014 was framed around the research questions set out in Section 4.4. The initial purpose of the fieldwork was to initiate and evolve conversations that were wider than the usual discourse with private sector leadership and were intended to facilitate a series of new actions for higher good. I therefore sought people who would be courageous enough to challenge what I perceived as the spin doctoring of public relations circulated by government agencies and transnational corporations.

Public and private depictions of success and optimism do not present an accurate picture of life in Bermuda for its particularly vulnerable residents[38] (Inter Agency Committee for Children and Families, 2014). This public image is at odds with the experiences of many local Island inhabitants and the environmental conditions that put the human and non-human populations at risk.

My research advanced in a relatively anticipated manner with institutional theory, communicative theory and critical theory providing the initial building blocks for my analysis. These theoretical lenses seemed pertinent for the fieldwork as I had then conceived and conducted it. In Section 4.3 and this chapter I report on the stages and swings of the process that suggested my choice of theory would not allow me the path I was seeking. My thinking was disrupted part way through the fieldwork involving market leaders who were also dubbed the *Corporate A Team*.' This acronym "CATs" led to their own CAT image to illustrate their contribution.

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38 For further reading see http://www.uprootingracism.org/publications/reports-to-government/the-newman-report-1994/

Figure 5.1   Corporate A Team (CATs) Collage

5.2   Documenting the Shifts and Progression of Conversation and Song

The Cahow music video (*Cahow: Bermuda's Own*, 2013) was played to each participant in their first conversation. The video featured clips from the documentary Poverty in Paradise (2011) and live footage from the endangered Cahow nest ("Live CahowCam," n.d.). Thus, setting the stage for conversations around the realities and concerns about socio-environmental decline in Bermuda supported by the prosocio-environmental verses (Greitemeyer, 2008; Niven, 2015).

The first research question asks:

> "Did the creation of a space for conversation with participants seeking a more thorough understanding of the statistics and reports that document socio environmental realities and concerns in Bermuda facilitate and contribute to transforming the core issues evident on Island?"

The positive intentions experienced in the original research (January-March, 2014) served to open a structured space because I wanted to know whether the conversations had opened an understanding of institutional history. In the words of the participants:

	"Well, I've enjoyed our conversations. They've been conversations that I don't really have that frequently but then I guess basically because we all live in this sort of almost hamster type environment because everybody's so busy. And that's a good thing but it's also a bad thing because you don't necessarily have time to reflect and think. And when you have the resources, you don't have the time. If one could just have the time and the resources, that would be perfect. Very timely with the whole project that you're doing."	6th conversation
	" … I'm aware of a lot of these social problems. … thats why I'm in all these different committees to try to help make sure that the system that we have is the best it can be for the ultimate people including beneficiaries and people that should be the beneficiaries."	3rd conversation
	"So the experience has been an interesting one just because of the nature of the different things we were talking about. From social to economic to political..."	6th conversation

The participants' comments indicate that as an outcome of our conversation they now realised there was a lack of understanding and knowledge about Bermuda in its real socio-environmental context and the impact of corporate philanthropy in the twenty-first century.

5.2.1 Willingness to Steward Change

Clearly the participants appreciated the space for conversation and reflection as shown by their comments. Haley and Boje among other scholars task management studies to advance the view of "monophonic and monologic to polyphonic (many voices) and polylogic (many logics) communicating and organizing" (Haley & Boje, 2014, p. 1128) with one example being the fieldwork of Van Maanen's polyphonic 'jointly-told-tale' (Thorpe & Holt, 2007).

Keeping with the vein of Haley and Boje's (2014) call on scholars to expand their scope and in tangent with the local and global impacts of the leadership

in service of the market my reflections focused on participant comments, such as:

"I honestly believe that everybody in the room has the potential, depending on circumstances, … to offer input that is valuable. So, my view is if you're going to step back and look at the Bermuda problem, big picture, you've got to at least welcome as much diversity of opinion as possible. You may not like what you're hearing, but you got to make it easier for people to get to the table."	1st conversation

Participants indicate that they are involved in philanthropy through their corporations and personally. Donations show us that there is a lot of money invested in the third sector.

Public sector and private sector strategies have been overt with efforts that forced centralisation and then decentralisation of the provision of charitable services have been at the forefront of the first decade of the twenty-first century albeit later formation of the Community Foundation was seen as an opportunity for creating efficiencies. At the early stages I did not see any research or evidence on the communities experience and thoughts on this return on investment to date and how they have benefitted or how this might be done better.

	"Oh, I think I've done a lot already. I do that with my charitable scheme things and fundraising for local charities is a huge part of what we do. So all this stuff I do for free to try to help out, either with the profession or local community. So, I don't know, I'm not sure I can really do much more than what I'm doing right now. I just simply don't have the time. I'm already feeling too stretched, … I'm trying to help fix the system and the problems I know most about that I have background in, and that's the best I can do. You know, offer my skill set to volunteer whenever I can to help out."	4th conversation
	"[The third sector] got me more involved, I think, in the community … because of some of the things you get involved with. It also provides you an opportunity to reach out to other parts of the community that you wouldn't necessarily get to see."	6th conversation

My observation of the acceptance of the status quo by leadership advanced a new term, *homo mundi economici reciprocans,* to make sense of their interpretation of their actions. When translated this phrase means the privileged group of business/philanthropic leaders in the market place as set out in Section 6.1.

5.2.2   Evidence of Change or No Change by Participants

There appeared to be a deficit of engagement in the stewardship of socio-environmental change. It seemed mostly due to little awareness of the systemic intergenerational impact and/or gaps in understanding of how such systems may be transformed (Critchley, 1989; Hodgson, 2008; Inter Agency Committee for Children and Families, 2014; Packwood, 1975).

Public and private leadership focus narrowly on the financial economy as the panacea for all socio environmental ills. Participants expressed their experience of disillusionment and dissatisfaction on their strategies in changing the situation:

	"… and that business [white oligarchy] model worked for quite a long while… Partly because it was effectively subsidized by the economic success of the Island for relatively few people, so it could work. What I think is being tested now by the recession and the shock … is that the balance between local business, international business, government, and the roles of charities is being tested. And not proving adequate to the test right now …"	2nd conversation
	"… it's like a war of attrition where you feel like you're at war, right? And you get, like, I guess its battle fatigue. There's actually a better word for it and it doesn't come to me, but you keep getting faced with something and eventually you just get so tired of it you decide to quit. But I've been doing it for so long. I keep telling the same people, people with persuasive ability, what has to be done but I don't see anyone really doing certain things."	5th conversation
	"… there's no perfect system. So what businesses do is play the odds. So you're always gonna find exceptions…"	1st conversation

David Korten wrote, and in keeping with the participants position, "The corporation's primary accountability is to global financial markets driven by human traders and high-speed computers engaged in gaming) market prices for quick profits with no concern for long-term value" (Korten, 2015, pp. 26–27).

Bermuda offers insight in to this strong theme of corporate ethics and morality in business with its prime example of the flow through of trillions of corporate profit with minimal benefit to the local economy. With no balancing of the profit at any price, while the ends justify the means, little concept of responsibility and/or little investment in the willingness for response-ability is on any leadership dashboard.

These organisational approaches differ very little from the out-dated Max Weber bureaucracy, Taylorism (F. W. Taylor, 1911) of scientific management, and Henri Fayol (1949) administration principles "… that have dominated organizational production, and indeed knowledge production, for over a century … and later advocates of models of economies of scale … focused on this *chronotizing* of labour and production" (McCulloch, 2014, pp. 54–55). The consequences of this approach have been labelled the TFW virus (Taylor-Fayol-Weber) by Worley et. al. (Worley, Zardet, Bonnet, & Savall, 2015).

Thus, as McCulloch notes this is "legally understood as the 'duty of corporations' to sever the public from their profitmaking … that operationalize stasis and silence voices of dissention" (McCulloch, 2014, pp. 55). This results in postmodernism and post colonialism being "productive in pointing out who gets to participate in this kind of *chronotized* time system that erases opportunity for many while preserving opportunity for the few, and is inopportune for other (*akairotic* and *kakakairotic*)" (McCulloch, 2014, pp. 58–59).

Rämö (2004) is not alone among scholars noting the deficit in qualitative research analysing organisational time with the focus limited to quantitative and homogenous (i.e. clock time) that still relies upon an understanding of chronological time. Rämö (2004) boldly states "the analysis of time in social settings remained crippled if there is a partisan focus on chronological time alone." Rämö leaves organisation studies with reified clock time maintaining its supremacy and dominance in our lives as an "economic exchange … to be translated into money" (Ramo, 2004, p. 855).

Snippets from the transcribed conversations are in a word cloud in Figure 5.2. This approach highlighted the phrases or words that were most dominant at a glance in a visual form.

An underlying fundamental belief that participants felt powerless arose during the fieldwork. They raised themes of frustrations, constraint by circumstances and their awareness of issues. Our recognition offers opportunity, a possibility of change, even transformation. Acceptance of the capitalistic model meant they saw growth of the economy as the only option to the issues facing Bermuda.

"Most developed economies have gone in to significant recessions. And most of the development of economies have had to take serious cutbacks in social services of one sort or another. And certainly if you look at politics in Europe and in the United States, that is the case. And Bermuda has also participated in that, if participate is the right word. But that was exaggerated in Bermuda … as it was in England, of over borrowing during the good times. So the economy of the Island, the future of the economy of the Island, was prejudiced by indiscriminate and excessive borrowing during the good times that left when the curtains came down a double problem. Everybody suffered from that. And everybody is continuing to suffer from that. So that's happening everywhere. So what as a human being is a solution? The solution is growth. The solution is investment in companies that create jobs, that then create money, that then can be distributed in the economy. And that is the only way out in a capitalist system."	2nd conversation

In the future I was hoping to transform Bermuda's enduring socio-environmental legacies through the engagement of leadership invited into this fieldwork.

At times, they themselves saw the inadequacy of the current story impacting people and planet. Senge raised that:

> "[d]iversions also exist in the story we tell about the world – that the world is dominated by politics and self-interest, for example. All these diversions are simply ways of covering up the deeper sense of despair arising from our feeling that we can do nothing about the future" (Jaworski & Flowers, 1996, p. 10).

5.2.3 Openness to and the observing of the unexpected

Surprisingly the circling conversations made visible the sacred money and market story. This manifests as a self-fulfilling story. Capitalism causes a shift in the economy and the only solution is more of the same effects of globalisation. Korten declared that *"… for people who need no proof we humans are on a bad path, who are well aware that a global economy driven by soulless financial markets and corporations that threaten our common future …"* (Korten, 2015, p. 18)*.* This leads into the story of leadership as visually presented in a word cloud set out in below.

Figure 5.2   Phase One Fieldwork Conversations – Word Cloud

Two particular areas that arose unexpectedly in the fieldwork are worthy of reporting on here i) the low representation of women in the fieldwork, and ii) the power of the players in the market place and influence on the philanthropy that will be expanded on in Section 6.4.1.1.

My efforts to balance gender in the fieldwork were unsuccessful in terms of reaching a balanced representation of women participants. Diligence and outreach did not resolve the avoidance response from those women invited to create balance in the numbers as far as possible. An additional female participant came in to the fieldwork when one of the participants urged his colleague to join because of his belief in the importance of having the voice of professional women represented in this project.

Pausing here to look back over time, the presence of women, individually and collectively over the centuries, in international trade on the Island is not well documented (Michael Jarvis & Omohundro Institute of Early American History & Culture, 2010; R. Jones et al., 2004). Although sparsely documented women were a major and ambitious influence over the centuries, albeit somewhat invisible in the histories of this period. Between 1700 and 1730 the Bermuda population was made up of white women, chattel slaves, children and the elderly whose best interests depended on mutual cooperation. During these three decades they brought in an approximate one hundred thousand pounds of cash and goods to Bermuda (Jarvis & Omohundro Institute of Early American History & Culture, 2010). Bermudian women, who were often civic participants and philanthropic contributors, had concerns and acted towards solutions. Imagine trying to survive in a maritime economy where men, the primary breadwinners could be gone for months if not years from the Island; the running of the homestead was left to women. Yet these same women were still considered chattels. Paradoxically perhaps, this female majority constructed a socio-economy in Bermuda that surpassed the return from building sailing sloops and the profits from seagoing

voyages during 1700 - 1730. Commonly referred to as the '*Bonnet Boom,'* women created industry on the Island in order to survive.

In the midst of this maritime commercial revolution and despite restrictions, white women also led transatlantic and inter-colonial trade opportunities through their ownership of shares in vessels and directed voyages themselves. My own research of archival records and numerous other sources indicate that Bermuda's white women owned shares in 10 of Bermuda's 84 sloops and were multiple owners of vessels between 1716 and 1738.

	"You mentioned earlier about the lack of women in the boardroom. Well, I think if you look around and you look for the women leaders in Bermuda, there are women leaders. You know where they are? They're in the third sector. All the charities. Almost every one of them is run by a woman."	1st conversation
	"*I don't dispute that* [the lack of women in leadership].*"*	3rd conversation
	"Now, the social side of all this is working pretty well. Because we've got so many women, not at the top, but the middle class is very strong, growing and it's dominated by the women. A lot of the men, unfortunately, and this is where we went wrong, went into construction, it drives me crazy because a lot of our men drifted off into unskilled labour. A lot of them."	1st conversation

Over the centuries, it is not always apparent or documented to show the niches or hidden economy that is in play within the mainstream economy. On the 15th February 2011, at the Royal Yacht Club in Hamilton, Dr Clarence Maxwell, a Bermudian historical researcher, gave a presentation on *The Contradictory Lives*

of Enslaved Black Capitalists.   He spoke about the black marketplace where Bermuda's people of colour have come out of West Africa where women were the market leaders and men were the labourers.   This appears to be in play today with professional black women dominating the business sector with few black men making their presence.

Despite my every effort, women were under-represented in the fieldwork and I cannot offer a full explanation although some light is shed through participant responses.

	"Yeah. Well there certainly are [women] in international business sphere. It's dominated by black women as opposed to black males. It's disproportionate. There's probably three times as many black women in international business than black men."	1st conversation
	"No natural resources, an enterprising population. But not terribly well educated … Early on, we had nothing. We had a little bit of agriculture, but that's only to support ourselves. We exported onions and lilies but that wasn't really that big of a deal. And again, you're only talking about a small part of the population that owned land, and did all these things." **Researcher response:** **Michelle: Two things come to mind from what you've said: A) From 1700 to 1730 Michael Jarvis in the *Eye of the Trade* documented that in international business it was women who were leading the trade with over £100,000 in receipts.** *Is that right? That's amazing.* **Michelle: Yes at a time when women were still chattels and property. Women were leasing, contracting, owning sloops, and basically owning the homesteads.**	1st conversation

Demographically, the business sector is a strange mix of predominantly white male leader/expatriates experiencing the Island as strangers with little ties to the Island other than wealth creation and corporate philanthropy in combination with local black professional women. These Bermudian women often are the primary family breadwinner and steward with social obligations to soften life's unpredictability on Island that is wearing thin on their tired shoulders. For example, statistically in 2015 it was reported that half of the positions for senior officials and managers were held by non-Bermudians, predominantly white males (Department of Statistics, 2015). There was an earnings gap reported between females and males that continued in 2014 showing that local women earned more than local males (Department of Statistics, 2015).

Due to time constraints, I could not explore further the question around the difficulty of gaining balanced representation in terms of gender representation in the fieldwork. For this research it was important to be on the radar because it happened and will be included in Section 8.6 recommendations for future research.

My researcher diary notes my escalating despair in my attempt to formulate a position in response to the fieldwork. I question the progress of the conversations that seems empty of any promise despite full of participation. There appeared to be an unwitting complicity in the decline leaving little room for transformation. As already noted the participants posited the market as the answer to the problems triggering a deep sense of unease streaming through my thoughts. I am left wondering '*are we all trapped in this illusion*?'

Responses from participants defended growth in terms of profit and GDP while demonising the vulnerable who did not make provision in the golden years with little understanding that access may have not been universally open to all. The participants concern is evident in the efforts made by senior executives

personally and philanthropically during the fieldwork albeit the place of philanthropy provided a Band-Aid. While not solving systemic issues, the strategy now focused on centralisation of philanthropy through yet another institution namely the Bermuda Community Foundation (BCF). The BCF is described as a grant-making organisation made up of funds established by individuals, families and businesses.[39]

One of Bermuda's substantial strengths lies in socially responsible investment. The Centre on Philanthropy, established in 1991, provides directs services to Bermuda non-profit organisations and support for donors.[40] I paused to peek behind the corporate veil through the lens of history turning the kaleidoscope of major events over time with the centralisation, decentralisation then again centralisation of corporate philanthropy between 2007 and 2014. Having been a member or involved with the Bermuda based Centre on Philanthropy I have observed the changes in this arena since 2002.

Starting with centralisation via the Centre on Philanthropy, the Donor Forum was founded in 2002. The Donor Forum is a mix of corporate foundations, local and international business whose members are interested in collaborating on "creating higher standards of corporate social responsibility,[41] good governance, accountability and sustainability."[42]

In 2007, the Donor Forum merged with the Centre on Philanthropy to pool resources and know-how. The objective was that the Donor Forum continue to offer its member firms an opportunity to network on a regular basis, to share

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39 http://www.bermudacommunityfoundation.org/AboutUs/AboutUs.aspx
40 http://www.centreonphilanthropy.org/
41 In 1997 John Elkington (1998, p. 397) coined the term "triple bottom line" extending the focus from economic prosperity to include environmental stewardship and social equity thus calling all three elements into focus..
42 Figures drawn from the Donor Forum Statistics released in 2007 by the Corporate on Philanthropy.

"best practices" and learn collectively from one another and other stakeholders within the Third Sector.

According to the Bermuda Centre on Philanthropy (2008) in 2007 Bermuda's third sector recorded over 400+ non-profit charities receiving donations from individual gifts totalling US$50 million, corporate philanthropy totalling US$33 million, and volunteer hours of 2.7 million hours annually. The Donor's Forum has analysed patterns in giving and receiving from 2002–2007. During this period the Donor Forum membership grew from 13 to 29 respectively. The Donor Forum reports the top three main categories of charitable organisations that consistently received the highest amount in donations between 2002 and 2007[43] were Education receiving US$21,961,551.00, then Human Services & Health totalling US$18,218,620.00 and Arts, Culture, Heritage, and Humanities obtained US$10,908,703.00.

Between 2002 and 2008, Bermuda Corporate Citizens demonstrated their socially responsible investment through corporate philanthropy totalling US$101,671,537.00 (Bermuda Donor Forum Surveys 2007 & 2008). What potential there was/is for corporate social responsibility (Vogel, 2006)?

As reported by the Bermuda Centre on Philanthropy (2008) gifts in the areas of the environment and conservation grew over this period by 202 per cent. With awareness being raised around global warming and the impacts for business, the environment has now come to the forefront while social issues remain randomly attended to.

This survey documents that businesses in Bermuda were demonstrably powerful social and economic actors, clearly engaged in community support in that the Donor Forum survey (2007) reported that 93 per cent of respondents said that

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[43] Figures drawn from the Donor Forum Statistics released in 2007 by the Corporate on Philanthropy.

giving for charitable reasons was important, while 74 per cent saw community investment as important and 54 per cent thought giving for commercial reasons was important. I was left questioning:

1. Why the cessation in the provision of corporate philanthropy since 2011?
2. Does this substantial investment effectively meet the needs of Bermuda's vulnerable community to build a healthy country based on the wellbeing of its residents, both individual and corporate?
3. Why was it not possible for the vulnerable in this community to ride out the Great Recession? Or
4. Was it a cloak for business as usual?

I believe these are questions that require further consideration albeit outside of the parameters of this study.

The onset of the Great Recession 2008 impacted jurisdictions worldwide. In Bermuda these were boom years, (Department of Statistics, p. 4) in terms of profit because the main pillar of the Bermudian economy (insurance and re-insurance) that is anti-recessionary.

Where was the leadership in terms sustaining wellbeing and community? Not really a trickle down more of a trickle out! Between 2008 and 2013 jobs lost in the Bermuda market equalled 14.2 per cent with little effective progress made to date on increasing meaningful employment opportunities. While the accelerating social decline was apparent to me well before the end of the first decade, little sustainable provision was made by public and/or private leadership for the delayed onset and/or lessen the impact yet to come.

Donors were driving a public and private partnership known as the Bermuda Standards Board to accredit charities and streamline financial accounts to qualify for donations (see Appendix G with corporate philanthropy figures). Historically social welfare has fallen mainly to the third sector while more recently government agencies manage public financial assistance. Recent amendments to the Charity Act 2014 included punitive sanctions and no progress in social enterprise. Nonetheless, negotiations with leadership can also happen one on one with the third sector, one example as shared by a participant:

"Occasionally I get involved personally with other C.E.O.'s like last year we met with [one charity]. They couldn't even deliver meals to elderly people who had nothing to eat. So a few [of us] C.E.O.'s raised US$150,000. We don't want the publicity, we don't want our names in the paper, they were very happy with it, … they deliver at least one hot meal to a lot of elderly. And I was amazed that when he came to see us he said, "We have elderly men and women that are sitting without lights because they can't afford to pay electricity. And a lot of days the only meal they're gonna have is what we deliver to them. But at the end of the day, this is the engine that it can...without money, you can't solve any social issues. At some point in time you've got to find the funding."	1st conversation

For many years there has been the expected drive by corporate donors and public leaders to reduce the number of charities on the Island. Among the initiatives coming forward were the legislative changes to tighten up the Charities Act 1978 and the Bermuda Community Foundation[44] to centralise and manage giving to the third sector. One of the main drivers behind this was the sun setting Atlantic Philanthropies, a corporate foundation. Unexpectedly knowledge about the Bermuda Community Foundation among participants was mixed:

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44 http://www.bermudacommunityfoundation.org

"*… our plan at the Bermuda Community Foundation, is to work closely with the Centre for Philanthropy … Per capita we also have probably the highest number of charities … Because we lead the world in everything per capita, I think, because we're so small and there's so many interests. Golf courses per capita, and churches per capita, and you know, the same thing with charities. And that's good news and bad news. Because there's a ton of inefficiency that we hope that we can work it with the Centre for Philanthropy can help lead people with great ideas, energy, and motion to do good in a better way. I don't know how else to put it. A more effective way. That's where it starts. We hope in time that the Community Foundation will help form the strategies along the lines that you're talking about.*"	1st conversation
"*We create another gatekeeper but the idea is that when you do that you're closing up multiple other gates where other people are saying, well no, I don't need to set up my own charity now to do this. I can actually just deed a gift and sent the money to The Community Foundation and then within a range of Social Services, they distribute the money. The problems we have in the charity sector is everybody that wants to do something sets up their own charity and they go off and do it. Then all of a sudden we look and we think, oh we've got six organisations that are helping around the edges of women's issues in Bermuda. Why do we have that? It's because each has been started off and for very good reasons, and done their own things. So there needs to be consolidation …*"	5th conversation
"*What's the Community Foundation? Isn't it the way it's always been in Bermuda? But now with the downturn in the economy, the contraction in the economy itself and the shift in the business model, there are a lot less people on the Island to give. And again, this ties to my point of you need what drives this economy that is spending. And you have fewer people who are able to spend. And spending in this context is for consumer purposes and spending your money for charitable purposes. There's a lot less money out there to be given. Because the other people who give are the ones who have the money to give. For the most part.*"	4th conversation

"We try to do it quietly so we have a budget … have … Bermudians and they allocate that. They get requests from different places. Sometimes we do a little bit with the [charity] independently. The other thing we have here is if any one of our employees makes a donation to any charitable institution, we match it. So we have a 100% match. So I tell my employees, Bermudian and non-Bermudian: If you believe in a cause and you're willing to write your own check, we will write a check to match it. And we have no limitations on that. So, that's what we do from a philanthropy point of view."	1st conversation

Another flurry of private and public reports arose during 2009-2014 (BermudaFirst, 2009; Burchall, 2014; Horton et al., 2011; Inter Agency Committee for Children and Families, 2014, "SAGE Commission Final Report 2013," n.d.). There has been little progress.

The culmination of fieldwork considering the local and global affect of the leadership heralded the creation of the term *Homo mundi economici reciprocans.*[45] This term was coined to capture the elite business/philanthropic leaders in the twenty-first century market place.

5.3   Purposeful Engagement with Paralysis

I have had this unnamed feeling since the mid-1990s and much more strongly since 2003 that left me wondering about who is at the helm in the Island's public and private sectors. This unease led to my doing a pilot study in 2008 of this fieldwork with public and private sector participants in Bermuda.

The results of that study narrowed the 2014 fieldwork to the private sector because the results were strongly indicative that the Government was the handmaiden of corporate interests and not the people it represented.

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[45] Personal communication from James Bresnahan on 25 November 2013. In recognition of his contribution to correcting **Globalis Economici-Reciprocans** and evolving it to more correctly express the meaning sought.

My findings in the fieldwork showed that the members agreed with me although there was a 2014 proviso where it was said:

	"Well, I'm not disagreeing with you … [that the Government was the handmaiden of corporate interests and not the people it represented] …" "but I'm not saying what you're saying is not happening" but indicating the frustration that business is having with whatever government is in power ..."	1ˢᵗ conversation

As Orgad wrote, I too found myself being engrossed in modern life in the global age with the presences of "multiple contradictions, tensions and uncertainties" as I penned my researcher diary. The "central narratives through which we are called to imagine ourselves, others and the world we live in, provides a structure for articulating and dealing with these contradictions" (Orgad, 2014, pp. 107–108).

The resulting paralysis at the end of Phase One had me questioning my role in facilitating a disruption to the disoriented current limited thinking within a safe space for deeper discourse as opportunities arose. For myself, tunnel vision was to be avoided if I was to awaken to the changes and deeper internal awareness that were growing.

I questioned whether the space I had created to challenge perspectives and assumptions, and to inquire more deeply of internal and pre-existing mental models was working. I was left considering the conversations results were not what I thought they could be. Rather than wait for the perfect solution I reconciled myself to the fact that the dialogues did make a starting point to find better routes. The need to talk was pressing on some participants. I came to see that critical reflection on more just and sustainable potentialities might not happen in the time frame allotted.

I realised though, that a beginning is made with starting the conversations, thereby, creating an anchor to build on, like a geometry dot • anchoring in this organisational space. The ancient meaning of dialogue (dia• logos) is the "flow of meaning" where we "start to notice that things suddenly are just attracted to us in ways that are very puzzling" according to Senge (Jaworski & Flowers, 1996, p. 13).

Senge speaks of this "structure of underlying causes, a set of forces, begins to operate, as if we were surrounded by a magnetic field. Except this alignment is not spontaneous at all – it's just that the magnets are responding to a more subtle level of causality" (Jaworski & Flowers, 1996, p. 13).

5.4   Summary

My reflection on this stage of the fieldwork, I now call Phase One of this research, made the need for a transformation in Bermuda even more pressing.

At the end stage of this stage, I had a deep appreciation for the willingness of the participants to connect with me and share their thoughts, for the length of time requested for this project. I was faced with a realisation that not only was the Bermuda Government not acting in the best interests of the local people, as determined in my 2008 pilot study. Notably, that business leaders too suffered from a similar enduring "anesthetization of the mind" (Freire, Freire, & Macedo, 2000, p. 2). Alternatively, was it corporate or corpor-nation affluenza that being the concept by John De Graaf (2002) I built on.

De Graaf's term 'affluenza' meant being too focused on money, overload, in pursuit of more such as uncontrolled economic growth. I expand his term to describe a '*corporate affluenza*' where corporate leadership and business

strategy in a corpor-nation is solely focused on material growth in the form of GDP at any cost be it people and planet.

It was clear that leaders cared about socio-environmental decline and were willing to engage with questioning of it, but it did not necessarily appear real to them. While it is not discernible to me why they act as they do in terms of the dead hand philanthropy, it lacks authenticity.

Not enough attention is paid to the failing to address social decline with a national plan that captures all the learning from the contribution to institutional harm through public and private policy leaves me questioning if there is another agenda.

	"The reason we made the donation, we did a million and a half and [another company] did another million and a half, is because we believe that health care is an important attribute that you need to have in any community. As long as we have employees and we're part of this community, we should do our part in making sure we have state of the art health care. Because when you need it, it's got to be available and you don't determine the time or place that you need it."	2nd conversation
	"The Bermuda Free Clinic really rose out of this need to fill this gap that King Edward VII Hospital and the Ministry of Health through the Department of Health can't fill. It's not just me. There are other doctors who volunteer their time. We mainly try to access things that are available in the private community and in the public health sector to really get people help. Some of these people are eligible for indigent medical coverage through the Financial Assistance Office."	*The Bermuda Free Clinic video clip*

I am seriously asking myself, are these strategies just uncoordinated and/or disparate attempts by different groups of concerned leaders. Are these leaders narrowly driven in terms of providing access to the services needed even when

the very community they reside with does not have access? Or worse the access results in a crippling debt burden?

In recent years there has been a concise strategy in the pursuit of controlling wealth in the third sector – after all it is substantial? What if the communities impacted by socio-environmental decline were viewed as shareholders of this corpor-nation? I am sure, as shareholders, they would deem this a very poor return on philanthropic investment in terms of the successful investment of this vast amount of money in twenty-first century Bermuda, albeit there are pockets of progress.

Once again the dialogue (dia • logos) lays an anchor in this space questioning the fallacies present in the decision making process in a landscape so complex. Decisions should be driven by real social research that is deeper than perception of individuals who do not experience the impacts of their philanthropic decisions at community level.

Being blocked from any creative progress in my thinking so late in the projected timetable of my PhD I found this outcome somewhat alarming. I needed a way out of this impasse it appeared to paralyse me. During Jaworski's (1996, p. 99) London visit with to Bohm, he had said to him "we had to find a way to communicate with people that would dissolve the blocks within them and transform them." I took this to heart, after an intensive rethink I became reinvigorated to imagine a very different set of better interpretations.

My paralysis of thought lifted when I stepped away from being too analytical. Using meditation, re-reading transcripts and my research journal encouraged me to start a fresh review of literature. I kept my footing in the ever changing and confusing landscape by walking in faith that the answers were to hand and the knowing would come. Gradually I came to realize that what **was happening** was participant storytelling in duet with Nature's voice: song and wind! Phase One

had led into the creation of a conceptual framework to show theory-making and method-making in action that continued as the fieldwork morphed as explained in the next chapter.

PHASE TWO: A RECOVERY

6. A Recovery: From Protest Song to Serenity Prayer

6.1   Introduction

At the outset of the fieldwork, the first conversation with each participant included a music video, the *Cahow Song* (*Cahow: Bermuda's Own*, 2013) written with prosocio-environmental verses (Greitemeyer, 2008; Niven, 2015). In this orientation activity I chose this music video as a means to bring to life the paradox of wealth and wretchedness co-existing on the Island of Bermuda – more a country giving the appearance of a democracy while being administered as a corpor-nation – an echo of its early constitution as a corporate.

I aspired first to evoke compassion and consciousness from which to generate action in keeping with my commitment to freedom and justice for the marginalised and oppressed as articulated in such ideals. While staying present in the fieldwork, I was conscious in my own actions. I paid close attention to the energy and ideas shared by the participants responding. I noticed their repetition of a grand narrative or a rewriting of specific stories (Boje, 2011, 2014) that seem to serve the normalisation of the prevailing institutional logic.

I noted where such storying seemed inconsistent with the stated aim of our coming together – the intention of to bring forth a future with the best possible outcomes for the people who must trust those mandated and empowered with responsibility to ensure justice and wellbeing for all who live in Bermuda. This action intent and activist aspiration was performed with the intent to work with leaders together for the transformation of systematic injustice find global reverberation in reference to the work of such authors like Muff (2013) and Korten (2015).

Bringing attention to the paradox as well as the ever present contradiction of Bermuda's economic success and accelerating social decline in our early conversations my encouragement to action seemed not to gain any significant traction outside of a couple of participants efforts that I refer to in Section 6.2.3.

The activist intent of my work seemed stillborn. It seemed my research would end on a note of despair. The most I could claim from my research to that point would be to have failed in my attempt at generating some transformative action. I needed to assess whether I was witness to its impossibility or that I had fallen short on some intervention that could have resulted in a different outcome.

The overall effect of our conversations and my attempt to bring my fieldwork combined with literature reviews to a satisfactory culmination resulted in a form of paralysis as described in Section 5.3. I had to find a way to reenergise myself and to invoke light into my darkness.

This chapter reports on the beginning of a new segment of work. I revisit the storytelling of my participants who I came to see as examples of *Homo mundi economici.*

From my experience as part of the Bermuda philanthropically oriented community, I understood well their espoused commitment to philanthropy, their desire to steward change, the time needed to growing a deepening or different consciousness and an enhanced an more urgently orientated conscience in the context of the sheer busyness of business on clock time.

In this chapter, through the lens of autopoiesis theory, I acknowledge the presence of Nature's voice as it resonated during 2014. It was a voice that drew

my attention in the aftermath of two super hurricanes that struck the Island at the end of the fieldwork. This attention to the voice of Nature, ignored up to this point, provided illumination of which I perceive as organisation *miasma*. As its presence comes to the fore, in what I posit as an indicator of an increasingly outmoded system of the corpor-nation that is no longer fit for purpose.

6.2   Storying change

The Serenity Prayer
God, grant me the serenity
to accept the things I cannot change,
the courage to change the things I can,
and the wisdom to know the difference
        (Niebuhr, 2015).

Korten (2015) posited "… humans organize around stories" [and that] "whoever owns society's defining story owns its future" (Korten, 2015, p. 127). As I reflected on the work to date, I saw in combination of my early literature reviews and my fieldwork the making and maintenance of the Bermuda corpor-nation as depicted in Section 6.2.1.

This form of capitalist practices, reified as the corpor-nation, amplifies both locally and globally at a high cost to the living economy in Bermuda. I reported in Chapter Five how I was drawn to an unexpected halt on my research path. I had come to sense that rather than having located the radical change agents I had aspired to work with, I had become witness to a storying of system-preservation – if told somewhat more apologetically by my participants than the story the public relations press for Bermuda Company was telling.

During my fieldwork, I had conscientiously listened to and recorded many stories. The many stories came to sound much like a single story. I was hearing in each conversation, a rendition of what discourse theorists would call the 'dominant' or

'grand' narrative that prevails in Bermuda. Through the dominant story, meaning and order is achieved in Bermuda (as it is in much of the world).

The conversations of my field work and the discourses generated in the literatures and reports I reviewed, allowed me to see a system preserving drama in which I was integrally entwined. This recognition is what brought me to a standstill.

In Phase One of this report I tell of the unexpected disruption to my reasoning as the fieldwork was unfolding. I explained my recognition that the theories, method and methodology, that I had relied on to that point were only partially helpful. The analytical capacity they generated was critical to my own understanding of the power dynamics at play in Bermuda.

The analysis allowed me articulation of the paradox and contradictions I was witnessing and located potential spaces for action. I needed a dramatic rethink to dissolve the paralysis by analysis I was experiencing. I had come to a place of uneasy acceptance in the face of the sacred money and market story as told by Korten (2015) that the voice of the C.E.O. was really the voice of the company in this story. The 'company' that I identify to be a fictitious legal person as explained in Section 2.6.1.

There seemed to be the predominance of an instrumental logic, a focus on the financial economy informing much of the social, economic and political thinking influencing my participants. Given my aspiration to be engaged and visible in the mutual reflection on the situation in Bermuda and a transformation of the apparent trajectory of intensifying deprivation, a turn in the conversation was difficult to generate. For many, the dominant narrative was as embedded in a sense of self and normality as any genesis story might affect a community of believers. Yet, without a closer and courageous critical examination of the sacred money market story, no efforts to transform or balance the financial economy

would resolve any of the socio environmental issues on the Island.

Economically and socially, the people of Bermuda are dependent on this system for human survival – even though its trajectory does not bode well for many. In the last decade unemployment has been climbing. High numbers of Bermudians are becoming unemployed or under-employed as their 'usefulness' is deemed diminished or replaced by expatriate labour in service to continuing the economic miracle of the Bermuda corpor-nation.

The international business sector has long overstated the human resources needs of Bermuda. The attraction of the local professionals and young students into this sector while little public and private policy management to addressed the long terms needs of the population affected by restructuring and downsizing impacts.

Little public sector planning or preparation was in effect when the change of fortunes hit the island post Great Recession. In these times of boutique financial vehicles that Bermuda based companies facilitate, and the velocity of money flowing through their corporate books, the benefits of such wealth production passes over these shores without monetising profit locally for the local people.

In this chapter I report on how I committed to a refreshed exploration of theory and method to attempt to make sense of the analysis I had come to but I could not rest with. The justification of taking this creative opportunity for such a re-think so late in a project is endorsed in the work of Kilduff (2006, p. 254) who wrote that theory development evolves from initial aspirations to development by "moving through stages to gain clarity and coherence …" By undertaking such a revision, it is possible to become a researcher who is open to what Barad (2012, p. 207; 2006, p. 252) says is experimenting. It is what keeps theory alive and lively. It demonstrates a commitment to "being responsible and responsive to the world's *murmurings and patternings".* I came to imagine there might be a chance

to lift leadership out of what I had come to see as the anesthetization of the mind as described by Freire and Macedo (2000). I needed a different storytelling to inform my reading of my early field notes. Setting my mind more openly to the storytelling formed to date seemed a necessary first step out of my paralysis.

6.2.1 Prayer and meditation – stepping out of the abyss

The paralysis, early in the fieldwork that formed what I now called Phase One, meant I found I had to either face that the point I had reached might be a disquieting end-point of my work – or commit to a revisiting of my story to date. I chose the latter.

I emptied my mind using prayer and meditation. This response to my plight allowed me to clear the confusion of too many thoughts rioting for attention in my head, to suspend my efforts at being too tightly tied to the analytical processes achieved at this stage, and trying to solve too much at once. I reread my research journal observations and noted much of value worth revisiting.

I made a commitment to a fresh review of literature - walking in faith that the answers were to hand and the knowing would come. Gradually I wondered if re-engagement in the fieldwork, now known as Phase Two, could generate a space for the voice of the 'whole' person I had conversed with rather than the seemingly unified voice of the voice of 'the corporation' that I seemed to hear in the fieldwork as a whole and that I might be unwittingly amplifying.

I revisited my fieldwork recordings and reflections to date. By thinking widely about the context in which the fieldwork continued to take place, I saw something I had not seen while I had remained so focused on the words of our conversations.

I came to see the participants' storytelling as a reflection not only of the dominant narrative of the social, economic and political representation of Bermuda, but also as a feature of the landscape: a narrative in duet with Nature as explained in Section 6.3.

This would be a differing story from "corporate robots and their minions [who] relentlessly promote the sacred money and markets story as the defining frame for every policy debate in which they have an interest …" as depicted by Korten (2015, p. 127). Korten demonstrates that artificial intelligence (AI) has a place in the story "the defining story of what is now a global society" (2015, p. 127) as set out in Section 6.4.

With new creative energies flowing, I sought to read more about the voice of Nature. Perhaps we may be able to hear Nature more clearly in the song of birds like the Cahow and in gale force winds were it not for the overlay of the grand narrative amplified in the corpor-nation speak of the participants. I had a new pillar to build.

6.2.2   Quantum Storytelling: A New Pillar of Theories

The recent expansion in quantum field research applied to social and organisational analysis invites the imagining of a new potentiality for the co-creation of a radically different trajectory for human development and our relationship with Earth. Boje (2014) invites a reflection on 'quantum things' that range from everything subatomic to the zero point fields in the universe. I agree with Boje that these things also tell a story.

Quantum storytelling developed out of quantum metaphysics. Its proponents see the universe as made up of energy beings that form an interconnected part of the universe. Quantum storytelling, as evolved by Boje (2001, 2012; 2014) and

others (Barad, 2010; Bohm & Hiley, 2006; Boje & Henderson, 2014; Gibbins, 2014; Haley & Boje, 2014; Henderson & Boje, 2015; McCulloch, 2014; Pittz, 2014; Tyler, 2010) provides a method for understanding the intersection of rooted practices in organisations while allowing for the presence of other elements to be visible in our noticing of organisational change and organisational development.

As the fieldwork was based in Bermuda, a hub for globalisation crossing countries (space) and over time (zones), this research adds to the explorations by Haley and Boje (2014) of internationalisation within the broader social and power relationships as explored by other contemporary commentators (Gertsen & Søderberg, 2011; Haley & Boje, 2014; Vaara & Tienari, 2011). I concur with Haley and Boje that local stories connect concurrently to the local and global narratives around legitimacy and questioning.

Henderson and Boje write of the grand narrative's focus on the epistemic, that being in the knowing, while living stories are about Being-In-The-World (Henderson & Boje, 2015).[46] Boje encourages researchers to be "change agents … projecting our storytelling onto ontic-reality" (2012, p. 11).

With the ideas of the quantum storytelling fresh in my mind, I returned to the fieldwork to revision the conversations as 'living stories'. This revisioning became a means of engaging in what Boje defines as "the unfolding living process … ontological, thereness, and now-ness" (Boje, 2014, p. 5). I would add Barad's (2010, p. 240) narrative accounts of "space-time enfoldings." These have been strategically used by global businesses to link the need for localization.

Thinking of our conversations as living stories (rather than a reporting of statements perhaps of historical interest) offered a way to be in the see [sea] of awareness, like being in-the-middle, because living stories do not have to have a

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46 For a complete background of living story, see http://www.peaceaware.com/
Boje/What%20is%20Living%20Story.htm

beginning or an end. They are never 'once told' because while creating and designating "discursive spaces by localizing global" these stories are "expanding consumption space and institutional time norms" (Foucault, 1977; Haley & Boje, 2014) and this is all worthy of noticing. As this participant shared his path in to globalisation it is not always in the way expected.

	"So I think everybody's got a story. Mine was more of, not random, … it was opportunistic, circumstantial, where it wasn't planned, it wasn't structured, [rather it was more] …we're gonna take this guy and we're gonna have him do this, and then let's go and do this, and then… So [while others were planning to use me, for me] it's	2nd conversation
sort of the rocket ship's taken off, so grab the tail and just hold on."		

6.2.2.1 The Storying of *Homo mundi economici reciprocans*[47]

My reflections led to my recognising that leadership has its pockets of connecting and many disconnections. There appeared to be a 'common-ness' entrenched in the behaviours of my participants on the professional front and that seemed to deflect all conversation from radical actions to explanations of economic necessity for their conservative responses. Yet they appeared to be good human beings who cared deeply about socio-environmental decline. I explored the many different characterisations of the human species (from the ancient philosophers onwards), homines, across various fields that look at the different aspects of *Homo sapiens*.[48] There is an ancient challenge before us. In all times and places,

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[47] James Bresnahan personal communication 25 November 2013 – recognition of his contribution to correcting **Homo Globalis Economici-Reciprocans** and evolving it to more correctly express the meaning I was seeking.

48 To name a few: *Homo darwinianus* (Wiker, 2002), *Homo ecologicus* (Becker, 2006), *Homo erroneous* (Pearson, 2000), *Homo europaeus* (Michel & Taing, 2010), *homo faber* (Bergson, 2005), *homo gustibus* (Pearson, 2000), *homo hierarchicus* (Dumont, 1980), *homo hobbesianus* (Wiker, 2002), *homo heroicus* (Drucker, 1939), *Homo ludens* (Michel & Taing, 2010), *Homo moralis* (Zak, 2008; Den Uyl, 2009), *Homo orthodox* (Dinello, 1998), *Homo politicus* (Nyborg,

people have struggled to create ways of being that fully encompass all of the aspects of being human that includes aspects of entitlement and duty, fairness of distribution and so on. The contemporary context is almost universally monetised with very unequal and some would argue unjust and even dangerous consequences.

The potential injustice and even dangers were not unknown by my participants. I came to rename these powerful philanthropic local-global market leaders *Homo mundi economici reciprocans*: 'man of exchange' (homo reciprocans) 'in the global economy' (economiae mundanae) or more plainly known as: the global philanthropic leader of a multi-national corporation.

Homo mundi economici reciprocans is a subject worthy of scrutiny. It is the new breed of "*Mad Men*"[49] in the 21ˢᵗ century market place (the predominant demographic with power, privilege, philanthropic investor, and dominant decision maker with significant control of the world's wealth) that I shall refer to as "*homo mundi economici reciprocans.*"

The term *homo mundi economici reciprocans* combines *homo economicus* (Rau, 1841) and *homo reciprocans* (Fehr & Gaechter, 1998). They may even be considered as two sides of the same coin or as the two faces of the mythological Roman God Janus in the global market place.

2000; Faber et al., 2002; Becker, 2006; Grant, 2008), *Homo reciprocans* (Gintis, 2000; Bowles & Gintis, 2002: Hagerdorn, 2002), *Homo religiousus* (Zabieglike, 2006), *Homo sapiens oeconomicus* (Dopfer, 2004), *Homo socio-economicus* (Nitsch, 1983; Lindenberg, 1990; Tomer, 2001)*, Homo sociologicus* (Podgórski, 2008; Ng & Tseng, 2008), *Homo sovieticus* (Tischner,)*, Homo Susteniens* (Siebenhüner, 2000), *paleo-homo economicus* (Doucouliagos, 1994; Pearson, 2000) and many more). Fisher (1984, 1985a, 1985b) describes people as *homo narrens*, yet his focus is on the rhetorical, the probability of the truthfulness of a tale through listening, and the fidelity to the listener's belief systems. According to Fisher, people also use fidelity to evaluate what they hear in narrative representations against their own experiences and their belief systems" (Rosile, Boje, Carlon, Downs, & Saylors, 2013, p. 560).

[49] The hot and trending professional in globalisation as opposed to the a term coined in the late 1950's to describe the advertising executives of Madison Avenue http://hotword.dictionary.com/mad-men/

As set out in Chapter Two, the focus of this fieldwork is limited to the leadership of companies headquartered or resident in the Bermuda market place with assets estimated to be in the region of US$21+ trillion.[50] The Bermuda market place has been shown to be an "economic power unto itself" (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.). This depiction provides fertile ground for a justification that expands the view of Bermuda as a microcosm of a global scenario where "world-class multinationals that … [can assume they may] make independent economic decisions" in relationship with every major country. (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.).

For the purposes of this research, the decisions of the iconic *homo mundi economici reciprocans* may in part contribute to understanding the creation of the Bermuda paradox of great wealth and the recent acceleration of poverty and socio-environmental decline that is not so unique to this tiny Island. They are perhaps more readily exposed as contributors to systemic outcomes often preferred to be explained in system-preserving stories of concern, good intent, and conservative actions.

By revisiting the conversations gathered in Phase One, using my memory of the personalities of the participants at different points in time, and by calling on that imagery I had gleaned in my reading of quantum storying, I came to see that the corporate environment could be revisioned as a complex space of energy flows.

Rethinking the conversations as examples of purposeful engagement, as one would use quantum storytelling orientation, helped to show the critical nuances and interpretations of the affect of *Homo mundi economici reciprocans.*[51] As I

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50 Research and compilation assistance from Giles Belfrage CMA
51 James Bresnahan personal communication 25 November 2013 – recognition of his contribution to correcting **Homo Globalis Economici-Reciprocans** and evolving it to more correctly express the meaning sought.

rethought and rethought the conversations, I came to a place where I felt like I was in a see [or sea] of awareness or consciousness of the complex collective behaviour of power holders who create the Bermuda Company story: a story of market 'realities' – stories of realities full of paradox and contradictions far richer that a first reading had allowed for. Stories that seemed fatalistic to report now seemed richer in transformative potential:

"… there is no story without [sharing Bermuda's history]. I started talking to different people and I would just record what they said. And I thought, what angle can I take? How can I put all this information together? The more people I talked to, the more I realized that nothing is isolated. That everything that happens creates something else and something else. And I also realized that with each decade, there was something in the world that triggered something in Bermuda that created opportunities for an insurance industry to be built. Then I said "but it can't just be this international side that's coming to a place. There had to be something going on in Bermuda that needed to be related to that as well." And so this leads me to finding a history of Bermuda which wasn't taught to me in high school … [b]ecause when I was growing up, a lot of that stuff was hidden from us."	1st conversation
"But now we're at the point where "I told you so's" aren't really good in the story. Now we're at the point where people have got to roll up their sleeves and create more money in the economy so that it can be properly spent."	4th conversation
"Let's face it. The government is broke. It's going to take at least 10-15 years. The debt will take 25 years to be repaid, yeah? And we're not growing. International business is not booming. Tourism is not booming. You can't change things overnight. You're not creating...unless you can find oil and gas offshore, then that's a different story."	3rd conversation

Peter Senge, in the foreword to the *Synchronicity: the inner path of leadership*, said he considered that for many people the "… lifelong experiences with hierarchy cast a long shadow, making it difficult for us to think outside of the framework of hierarchical leadership" (Jaworski & Flowers, 1996, p. 4).

During the fieldwork I was left wondering how to convey to the participants that "expanding GDP is *NOT* the same as expanding wellbeing" for everyone. I am not alone in this view. Fitoussi and Nobel Laureate Joseph Stiglitz (2013, p. 290), concur: "… GDP may be looking alright, but the loss in wellbeing is enormous."

The deprivation of wellbeing referred to is the deteriorations in people's physical and psychological health, community life or employment status, or in the provision of environmental goods. Such deterioration was finally overtly visible and/or experienced by too many on the Island by 2013.

This reliance on GDP can be misleading when "… confusion is engendered when a measure is adapted to one purpose is used to highlight another" there remains this "… focus on *false* measures might distort policy" (Fitoussi & Stiglitz, 2013, p. 292). This, as I have shown in Chapter Two, well portrays the situation in Bermuda. This rewriting of all stories, to fit an homogenous singular narrative (Boje, 2011), created the necessary separation of GDP and wellbeing.

In an effort to counter balance the sacred money and market story told by leadership I proffered the poly-traumatic stories from third sector leadership and a story from the next century that envisioned a better world thanks to the steps taken today. I was hopeful that these living stories, with their authentic energy and content in this communicative space might raise consciousness, and might edit the grand narrative. Quantum storytelling is an ontological life process. Boje (2014) calls for storytelling from an ethical standpoint. To this end, again, as in

Phase One, I injected multimedia in Phase Two to liven up the communicative space.

6.2.2.2 Multimedia: Charity Interviews, Welcome to 2112 (Muff et al., 2013)

From the start of my fieldwork, multimedia was used as a way into our conversations using music consisting of prosocio-environmental verses (Greitemeyer, 2008; Niven, 2015). In particular, music and clips from documentaries ("Live CahowCam, 2011), were used in both conversation with the participants and my own revisiting of chapter development to deepen and keep the focus on the socio-environmental decline. In Phase One the participants strongly focused on the financial economy as depicted in Figure 5.2 word cloud image that provides the impact without the need for repetitive quotations.

The word cloud captures what I had noticed when reviewing the January through the end of March 2014 transcripts. The analysis showed the dominant narrative across all of the transcripts appeared as though the participants were 'singing from the same hymn book' about the financial economy. My thoughts echoed David Boje's as I heard the old school management education assumptions of the "right to own the planet, enslave workers, plants, and animals, and even redesign life" as expressed by Dyer, Humphries, Fitzgibbons, and Hurd (2014, p. ix).

It appeared to me that, possibly unwittingly, organisational storytelling contributes to financial, environmental and social crises locally and possibly globally. I continue to see Bermuda as a microcosm of the globe. Boje posits that the act of storytelling can be unethical where it is used as an instrument to manipulate (Boje, 2014) in the global crises and I needed to counter this.

The continued use of the multimedia in both the original fieldwork and in my later chapter development in Phase Two involving interviews with senior leaders of the third sector and Imagine 2112 set out in Section 6.2.2.2. I kept my

antennae alerted to the ethical concerns with which I began this research.

To enliven the communicative space in a way like the song that speaks to all, I realized I needed a tale that speaks to *all* who hear it too. Multimedia was used to deepen the *storying* around the issues I was seeking to transform. This time the media focused more on the social deprivation from the vantage point of the short term. I added a story or two into the second phase of conversations that ran between April and November 2014. The challenge post Phase One was to offer a space for the "… reconstruction of organisational storytelling through observation …" (Boje, 2014, p. 1).

During Phase Two I reached out to small number of C.E.O.'s in the third sector to do a brief interview on the present living situation for their charity's vulnerable beneficiaries that I could share with participants. The aim of the charity interviews was to connect the participants with the immediate issues experienced in the community. I wanted the participants to hear directly from charities whose beneficiaries were subjected to the decisions of those making policies and the impact of these policies.

The charity videos had an emancipatory praxis designed to raise the critical consciousness of the participants. I set up an opportunity for the participants to hear directly from the charities about real time Bermuda situations and Island lived experiences that do not extend beyond the gated communities nor allow for the development of a social critique in the communicative space. I wondered if this would lead to the enlightenment and subsequent buy-in to the emancipation of vulnerable communities by the participants. The following exhibits the responses from the participants:

	"This is a population of 55,000 people. We have over 500 charities. There's not even enough people here to ensure that each one of those charities have good corporate governors. I believe people give the money, feeling good, but it doesn't get used effectively. Because what happens again in Bermuda, if you and I are both wanting a sports program and we have a disagreement, we don't work it out. I just go start my own."	3rd conversation
	"… generally … I think companies who do international business give a great deal of money to charities. I actually think there are far too many charities. Personally I think Bermuda would have been better to have consolidated certain charities that serve certain communities. But that's fine. I mean a charity is a charity. You can't make them combine. But I just think it would be more efficient and more effective if there were 20 big charities in Bermuda."	5th conversation
	"Well what are the crises? Seven seconds of community crises. What was that? Is it just the economic conditions? Is it discrimination based? And I think there's probably, there's many answers to it but you talk about the government has to be more community focused and more community programs. I think there's got to be a balance of responsibility between the individuals and the families and the government. I think there's a fundamental disconnect here because I think there's a view on one side, whether it be the corporate side or "those that have" that this is just a hand out, a welfare grab, you know, say, just reissue the welfare and that there are people who are looking to take advantage without having to take responsibility. And on the other hand, you've got people who are saying no, I'm trying to get a job. Trying to work. I want to work. I can't. I can't get a job. And why this disparity of fortune between those that have and those that have not. Which is not unique to Bermuda by any means. *So I think the issue is how do you, what are the fundamentals of what's really gonna make a positive difference beyond all the rich people need to give more to the poor people and the government has to do more things for those that are*	3rd conversation

struggling." International business has to, whoever has to do it, how do you define where the responsibilities lie? And I think there has to be recognition that responsibility lies within the individuals and families to a certain degree, at least, and not just with the government or with international business, or rich people.	
[The Charity C.E.O.] mentions the fact that he works a lot with single mothers. Why do we have so many single parent homes? And again, Bermuda is not unique in this regard, but what is it? I mean, all the old social taboos have gone away. So you have single mothers with multiple children often from multiple fathers. A lot of those fathers, as you said, are incarcerated. Why is it? Is it because they struggle and so to put food on the table they have to go steal or is it the gang cultures taking over? Where does the responsibility really lie?	
I think if we're gonna have a real kind of discussion about these things and try to find a really effective solution, there's got to be recognition that this is not a responsibility only of one part of society who, you know, so many are not fortunate, others have worked hard to get what they have. Now, how do we strike that balance? Because I don't believe it's all about between government and international business we should just siphon off "X" amount of money and give it to those who are struggling. There's got to be some responsibility from the other side.	
Now, having said that, I don't know what the answer is but I think there's gotta be just a recognition of the shared responsibility."	
"Which is interesting to hear that because if they...there's ideas that people have deemed are good and in fact, nobody wants to implement them. What is the reason for that? I just don't understand."	3rd conversation
"Maybe part of Bermuda's challenges is too small and there's too many people who are too familiar. Maybe that's part of it. Because, to your point, it should be easy. It should be a place where if you can identify what the issues are and identify steps that will improve them, why wouldn't, if you can't do it here, you shouldn't be able to do it anywhere. But I think	3rd conversation

there's, you know, part of it is short term and long term and a lot of it is political. I think there's gotta be short term measures that I think would be interpreted as discriminating against certain aspects of society but they have to be coupled with long term programs that improve education, improve training, improve access to the ability to have scholarships, just things that will help people help themselves.	
But intertwined with all that is cultural issues which are very, very difficult to address. I certainly don't have all the answers, but I think that that's where part of the bottleneck ends. There are some things...you can't do one thing and just say, we're gonna have a long term approach that benefits at best in the next generation. In the meantime, we'll just let things be status quo take place with the current generation. How do you address the social ills now? Assuming that you're not really, I mean, some of them you might be able to rehabilitate.	
So it is your view that, and this is my perception without any factual information, is that we've seen a significant increase in unemployment and homelessness in the last 10 years but it sounds like you're saying that this is not a new phenomenon.	
There's no benefit anywhere described in society to have disenfranchised ergo angry, hostile people in the community. It doesn't make any sense. So I think what bothers us has been in the critical environment and so look at the current government and they're doing things like what do you call it, commercial immigration. I think they think that's the way to tie those captains of international business to Bermuda to the community and to get them to support community. I think that's what they think. On the other side of the Island, it's like you're selling the country out. Selling it to the highest bidder.	
But if you...realizing my views may be somewhat coloured by a certain business I'm in, if you look at some of these measures for essentially selling, if you will, citizenship to C.E.O.'s of major companies. I still don't see where that's a bad thing for us. If you tie these people here and this becomes their home, and there's gotta be some kind of quid pro quo that you invest back into the community, but that you inject money into this economy, that's gotta be a good thing then."	
"[Dr Johnson] is right. I don't disagree with that. But the problem there is not corporations. It's the law. The law needs to be	3rd

	changed." *"I think you and Martha [Dismont] and other people, Dr Johnson, like you're working on it. So there's people working on it. It's just that there's a section of other people that are working on the other side. So, we're all kind of working on it."*	conversation
	"I get it. Well, the donors are supporting bricks and mortar and expanding the footprint of the hospital to accommodate a 21st century population with 21st century health care needs. So how the health care systems works around that, I think, is important. But if you're talking about the donations within the hospital, those are for bricks and mortar. They're not for operations or how wide the Bermuda Hospital's Board throws its debt. It's internal practices with respect to who has to pay and who doesn't. So, you can't be critical of the funding of that particular project and say we're putting our money in the wrong place. You know, I think the money has to be put in that place but also I think there needs to be pressure on government to make some of the other changes. It goes back to leadership from government. I mean, somehow everybody believes that the Bermuda Hospital Board is separate from government. Well, they're not. And they're not just funded by government, they are appointed by government. *A mechanism for that would be institutional donors using some sort of rapport, some sort of process, some sort of PR and saying, well why isn't more being done?* *Yeah, we've got a system that doesn't have a safety net. Whether or not it's unemployment insurance or health insurance.* *And if government doesn't want to address it by creating laws that make it illegal for anybody to refuse anybody health care, then it's going to keep going.* *I don't know what we have here, I mean. I agree that that's something that doesn't work and needs to be fixed. I wouldn't go as far as to say, we're making a bad system look good. I think that we've got a mediocre system that has some holes in it. And those holes are fairly significant.*	4th conversation

> *And that gets back to this thing we were talking about last time around about people doing really, really well and they're not preparing for the future. Bermuda has always done well economically and everybody always had the money in their pocket to pay for things that they might not have been insured for or things like that. So the government never built a safety net because we've never needed one.*
>
> *My point is that perceived affluence has created a situation where the government, whichever government it was, never felt the need to institute a safety net.*
>
> *Even way, it's the same argument, right? They just never saw the need. Now whether or not they didn't see the need because they didn't have the statistics or they had the statistics and they ignored them. Either way, that's irrelevant. They just never saw the need to create a safety net.*
>
> *My point was a very simple a point. That Bermuda had been doing so well economically that our governments in the past never saw fit to institute any safety nets."*

I sensed that there were things happening in the fieldwork engagement. Patterns of a different engagement were being created in the communicative space. By paying conscious attention there seemed to be an influence on the see [or sea] of awareness, energies changing directions, a sort of transformation away from the sacred money and market story, a willingness to think more and consider actions. To bring the focus to the legitimacy of business in a corpor-nation with its control of society and the long term effects of short term decisions and policies that are driving economic inequities on this Island, I decided to tell the Preamble '*WELCOME TO THE YEAR 2112'* written by Muff *et, al.* (2013, pp. xii–xxiv) to the participants. This Preamble, written by concerned collaborators known as 50+20 initiative, is set in *Brazzaville* on the 5th June 2112 asking its readers to transport themselves back a century and to *imagine* what it was like. Readers, for example, asked to:

- *Think through how you would react, and what you would have done to create a society which is globally responsible?*

- *Think through a future for the kind of world which, a hundred years later, we can now enjoy – a world where everyone lives well, where social inequality is a thing of the past, and where we live in balance with the natural world* (2013, p. xv).

The 50+20 group are contributing to an evolving process that includes thought leaders both inside and outside the field of management education. These people have a vision for business schools serving people and planet through a process of co-creation, integration and continuous exchanges.

The idea behind sharing the Preamble with the participants was to invite critical thinking by the participants, connecting concern and conduct, responsiveness and responsibilities and lastly to challenge the limiting corporate control of capital and the different possibilities that could opened by a different agenda.

After reading the Preamble. **Michelle: What will 2112 look back a hundred years and think about leadership decisions made today?** *"That's a very, very tough question. And the reason I think it's a very tough question is because, I don't know, maybe I'm a bit of a dreamer, I don't know. But I think that my generation, many of us or most of us worked hard, progressed in whatever direction we wanted to, and have ended up financially better off than our parents. I think most of us, certainly I did, had an idyllic childhood that I look back on very, very fondly. But it's sort of the generation coming and so because of that, I think we're able to, I'm saying 'we'. I actually don't know if it's 'we'. Maybe I should change that to 'I', but I like to talk about 'I' too much. So I certainly can aspire to what's described in this story personally. I'm just not convinced that the generation behind who are the people who are really going to have to make it work. Even aspire to that. I actually don't know if they did."*	4th conversation

		4th conversation
	"Yeah, I mean, it's an interesting story. Again, I guess, if I'm just going to go through these things, a world we're living, business contributing to society, leaders who act for the world, imagine...I think all that happens now. So, again maybe it's just me, but actually a lot of that stuff actually happens now. I don't think it needs to happen in 2021. I think it's already happening in 2012, 2014. Maybe not as much as some people would like. It seems to me that you don't think it as much, but from what I look at it, I think this world is worth living in. The advances we've made, the technology, and biochemistry, and engineering, and solving...we've solved diseases and stuff, I mean, it's pretty incredible. You know the poorest person now lives a hundred times better than the richest man did in the 1900s. So I think our advancements have been good. And I do think business contributes to society because that what makes it good. I mean, a business person made air conditioning. A business person created the steam engine. So I think business do contribute to society. They create things that improve our life so think that's happening now."	

6.2.3 Evidence of Growing of Conscious and Conscience

Becoming present by being quiet in this seeming see [or sea] of awareness aided me in grasping the complexity and multifaceted communicative space that was only limited by thought. By probing the present, and looking back from the future, through reading the participants the story '*WELCOME TO THE YEAR 2112*' (Muff et al., 2013) allowed them an opportunity to pause, to be more present in today's decision-making and what it might look like to those a hundred years' time, allowing them to envisage what it would be like to live with the results of the decisions made today next century. Bring to the fore the opportunity influence the socio-environmental legacies evidence in *Aion* time, that were enduring and repetitive.

I am mindful that my research on transformative change in Bermuda began with my pilot study conducted in 2008. In this pilot I learnt that the impact from the

engagement with leadership might not be readily seen for many years. At the end of Phase One I had been actively engaged seemingly ineffectively for 8 years. Despair was never far away. However, I remain encouraged by Jaworski in his observation in that "…the dialogue would not have a strategic focus, although would yield important results at a later date" (1996, p. 112). Jaworski identified that "[w]hen a particular dialogue was "completed," it was not over (1996, p. 112). In his view dialogue is not a single circumstance. In the American Leadership Forum[52] program dialogue turned out to be a way of life with the fellows they became committed to. At least for now, I could take comfort in that at the end of the research "it is the echo that counts" (Brodsky, 2011).

I acknowledged at the end of Phase One (late January – March 2014) that I needed to practice acceptance of the things I could not change. In Phase Two (April – November 2014), after I freed my mind to consider the things I could not change, I was willing to reconsider and to try and change the things I could.

This re-thinking included such subtle changes as my being willing to deepen my attention in the experience. Then raise and expand my awareness, open my consciousness to things yet unseen.

I was willing to stepping up to a higher aspect and keeping my mind open to a whole new story of possibility by bringing clarity to people and trusting I had brought the right people together. As Jaworski suggested (1996, p. 82) we heed Einstein's call to "… think with everything we have … to think with our muscles". And that is what I did. I tried to think with everything and with feeling and so it was that I found that space referred to as being in flow. A process that "… also goes outward and inward and makes communication possible" (Jaworski & Flowers, 1996, p. 82).

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52 http://www.alfnational.org

For me this flow represents being on *Kairos* time and I have been active in this space since early 2003. In doing this actively in my PhD, I did come to see that with some of the participants were moving towards story-aliveness around possibilities:

	"There's gonna be a million ideas of how to do it, but one is how do you get people to buy into it and then how do you implement it. And that's what it comes out to. And I just think that we have to get the buying in the hearts and minds of a broad section of the community. Those with the means and the willingness to say, okay. I want to help. And here's how I can help. How we make that connection, I don't know. Because I think there's always...what everybody says..."	3rd conversation
	"Bermuda has not been an economy that has been participatory by all. It's been an economy that was well run in the past but for a benefit of the chosen few. And today if we're going to get the economy back and running again, we have to do it with a solemn promise that it will be an economy that is open for everyone to participate in to the extent that their luck and their skills can take them. There's no guarantees in an economy but I've got to be able to feel, the vast majority of people in Bermuda have to be able to feel that I'm going to be given a fair chance to participate. Whether I make my million or not, that depends on a lot of things. But I have to be given and feel that I've been given access to be able to have access and opportunities to participate."	3rd conversation
	*"I agree with you on the social platform concept. On one side the suffering needs to be taken care of. So the idea is for the government … It cannot be a charitable venture. It has to be government-sponsored … scheme and I call it The Corporation Scheme. … basically everybody collaborates... [S]o the government [creates a] segregated fund, i.e. **not** going to co-mingle with the government's budget. You cannot use this for servicing your debt. You cannot use this for projects that are not mandated.*	3rd conversation

Then what the government should think about … are the needs of the people at the bottom of the ladder right now. A few things come to mind. Big skill gap, you know? Vocational training. Looking at people's brilliant ideas. Entrepreneurs with no capital. You're looking at people coming from, kids coming from poor families, are brilliant, cut out for a scholarship. Retraining of people that are unemployed.

Now the government needs to have a clear mandate. These are the criteria, these are the schemes, there are the people responsible ... Then someone like [one of the accounting houses] or even the Auditor General would go in every year or every six months and audit the scheme. He would say, "You said you were going to spend this dollar on this project. Did you do that?" So there's accountability of every dollar. Transparency.

You can never eliminate poverty. Poor people will always exist around the world … But you can get them up to better standards. I'm not sure how many people we're talking about …. 5 to 10 thousand?

This is where the basis of imposing some sort of levy and for a limited period of time, maybe for one year or two years ... and then you raise that capital, maybe $50 million in year one, another $50 million in year two, and then really put that to work where it is really needed."

So the lesson behind this, yeah? The fundamental lesson behind this is the circulation of capital.

During the conversations, like those above, I became more awake, aware, alert, as I watched an opening of mind-sets and evidence of engagement by the participants. This noticing was re-enforced as participants expressed an interest in creative ideas, and innovative solutions, as documented above. This is the time to have the wisdom to know when it is the critical moment, the right time and the next best thing to do.

Peter Senge identifies that almost all of us carry around a deep sense of resignation. As he puts it:

> "[w]*e're resigned to believing we can't have any influence in the world, at least not on a scale that matters. So we focus on the small scale, where we thing we can have an influence. We do our best for our kids, or we work on our relationships, or we focus on building a career. But deep down, we're resigned to being absolutely powerless in the larger world. Yet if we have a world of people who all feel powerless, we have a future that's predetermined. So we live in hopelessness and helplessness, a state of great despair. And this despair is actually a product of how we think, a kind of self-fulfilling prophecy*" (Jaworski & Flowers, 1996, p. 10).

Avoiding the self-fulling prophecy described by Senge may stem from what Godshalk *et al*., (2015; 2013) and Mainiero & Sullivan (2006) write of the making of a kaleidoscope career. In my experience of my professional advancements and opt outs, whether by choice or chance, that do not follow the traditional trajectory definitely form a kaleidoscope of paths taken and those not chosen. I well remember the art of trying to balance the demands of long work hours and the needs of my family. Unlike my male counterparts I did not have a wife holding together the domestic front. One participant, also very engaged in mentorship and community, was frank in sharing her thoughts on her place in the status quo and reflected:

| "*I'm at such a stage in my life where ... I recognize I have less years ahead of me than I have behind me. I'm questioning whether I'm using money to enable my children as an excuse for me not making major decisions about my life*. | 2nd conversation |

For other participants their concerns were forthright as well. Senge wrote that for the most part, this "despair is undiscussable, especially for successful people" (Jaworski & Flowers, 1996, p. 10). Some participants bluntly shared their sense of hopelessness and a few had ideas they planned to advance in terms of socio-

environmental legacies. Participants felt fatigued having made great efforts in terms of their time, talent and corporate philanthropy yet in the depths of complexity of the trying to create change, being conscious and concerned conscience they feel a time worn despair and share:

	"I told you that basically … [w]e've done our bit. We're volunteers. We run a lean machine. We don't have infrastructure. No one's interested in keeping a job or being high profile. Most of the people probably, with the exception of me and one or two others, are high profile anyway. They've got a lot of things and better things that they can do. And when the government was not engaging with us, not taking our advice on the strategic level …"	2nd conversation
	"I think what frustrates me, the only other thing I'd add today is that I've kind of done these talks or similar kinds of talks or on the radio station or whatever and the thing that frustrates me the most is that I'm still doing the talks. So, at some point you get to a stage I think with what you're doing and you get, what's the right word? It's like fatigue. But it's like a war of attrition where you feel like you're at war, right? I guess its battle fatigue. There's actually a better word for it and it doesn't come to me, but you keep getting faced with something and eventually you just get so tired of it you decide to quit. But I've been doing it for so long. I just feel like I can say the story a thousand times but it doesn't seem to matter. Right? And I can't do stuff because I can't be a politician. So unfortunately, I can legitimately put myself outside the box in some aspects, not in all, that I can only do so much because it's actually true because weekly I have only limitations here. But I just find like I get tired of it, you know? I keep telling the same people, people with persuasive ability, what has to be done but I don't see anyone really doing certain things. So, it's just a frustration that you get all these people in these positions then they change. So then the next person has to learn the same thing that you told the person before them about what's going to happen. I kind of don't want to do it anymore and I don't feel that a lot of people have done it the same way, so I don't know, I'm just getting kind of tired of the same dog and pony show."	5th conversation

Jaworski writes (1996, p. 13) about "[o]ne of the interesting indicators of this paradoxical connection between our sense of helplessness and our ceaseless activity is how much difficulty we have actually saying, [y]ou know, I can't do anything about that." As I found in my fieldwork the participants had to create a belief that they can make change and often I found it was evident through pseudo philanthropy that appears to be a Band Aid rather than sustainable and strategic. This is reviewed in Section 4.3.2 and statistics set out in Appendix G.

Jaworski posited (1996, p. 13), creating a belief had to "happen in order to justify their meaningless activity" in their policymaking in the public and private sectors. This may proffer some explanation for why in Bermuda there is an enormous set of contradictions and paradoxes at play.

My participants confirm that for them it appears that on one level, they believe they cannot influence anything. At another level, they create the sacred market and money story that says, "if we increase GDP then we can make it happen," and they busy themselves doing things that they know or are not conscious will not have any positive impact on community wellbeing. Jaworski likened it to "… rats on a treadmill; they get tired after a while … we live in a contradictory state of frenzied commitment, of treading water, knowing we're actually not going any place. But we're terrified that if we stop, we'll drown. Our lives will be meaningless" (Jaworski & Flowers, 1996, p. 13).

I encountered places in the fieldwork of what Arthur Koestler (1905-1983) called synchronicity *(1978)* as further developed by Jaworski in the book *Synchronicity: the inner path of leadership* (1996). From time to time during the fieldwork participants would connect or partially see the catastrophic experience of the immediacy of the vulnerability when faced with the suddenness of unemployment, homeless and the loss of self. That feeling of being at sea without a life raft when the hoped for public goods or public services that you

have supported as a taxpayer through your working life are inaccessible, inadequate or unavailable as at times the case can be.

One example occurred on the anniversary of 9-11 in 2014. This is a significant event for many of the Bermuda leaders whose companies had offices in New York, and/or lost colleagues working in the Twin Towers, or were often professionally present in the city for business meetings. I had been surprised that more than one of my participants scheduled a meeting with me on that day. One meeting, scheduled at the same hour of the event, by a participant who was right there at the Twin Towers in New York during the 9-11 attack and gave me permission to share the story in this thesis.

Michelle: So, you know what it's like to suddenly be vulnerable, what can you do? I think what really resonated for me about your story about your experience of September 11th 2001 was the part where you were walking across the 59th Street bridge, walking towards what? And what do you do? And everything behind you is falling down.	4th conversation
"… you know, it's just one of those things, it's a very mixed emotion type of thing because there's the fact that you were able to survive it and so many people I knew didn't, and these were people who I had dinner with the night before. And it was a very surrealistic time too because the reason that I did manage to escape was that, and this was the day before, they had to change the meeting venue to a room in the Millennium Hotel, right across the street."	
"Anyway, we had just started the meeting and in fact, I was going to be the next one up for a presentation and you hear this 'bang'… when the first plane hit at 8:48. Then somebody from the hotel came in and said, "Just so you know. We think a small plane has hit the Trade Center." Which, being up there so many times and our office being at the very top of the South Tower, you see little planes all the time that were below you".	
"And then the second plane hit and I remember my briefcase was just along the wall. Everybody rushed out of the room. We	

weren't sure, we just started walking … away from the tower but people had lined up from other streets and were looking back. And then from several groups of people you just heard this collective gasp. And we turned around and saw our tower coming down, the South Tower."

"And there were thousands of us walking across the 59th Street bridge to Queens. It was beautiful weather then and you could look down the East River and see the smoke from the Trade Center. There again, in hindsight, it seems like it was one of those dreams that everything didn't happen and can't be related to reality."

"I did not have my passport … I had some cash but I don't even know if the ATMs were working or not. I know that the power had started to go out in some spots so we stopped at one place, trying to get a glass of water or something. There were people in there and the power was out. But, you know, you think about how tragic that was but how much more tragic it could have been if it had been a half an hour later. Because in Manhattan, the people were commuting so before nine, a lot of people had not arrived yet."

The fieldwork provided a communicative space (Habermas, 1997) that expanded into living story that allowed for the deepening of conscientization[53] (Freire, 1970) of social issues. The fieldwork captured the perspective of leadership caught in the winds of change between the demands of the capitalism and their compassion and consciousness for the needs of community showing their efforts

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[53] conscientização *Conscientização* is a Portuguese word, with many contextual layers of Portuguese-ness that were meaningful to Freire. I am mindful that to use an English translation is problematic – as even a quick Wikipedia search uncovers translations of conscientization, consciousness-raising and critical consciousness. Also by giving conscientização an English translation, I frame it within an English-speaking culture and context with attached definitions and meanings. However, in this work it is my intention, even though I speak and write in English, to use the Portuguese word, conscientização, where I can to acknowledge that the reader may have their own interpretation of the word and to give voice to those contextual layers that can get lost in translation.

for intervention and "… moral action in the collective situation of storytelling in everyday action" (Boje, 2014, p. 257).

It was revealed that the participants were guided by a moral compass as actors in the market and philanthropic space and were concerned about the issues yet there was still this anesthetization (Freire et al., 2000) to the wider reality faced by many. More importantly, being open to quantum storytelling in this research meant that the participants exhibited the capacity to listen deeply and some respond in Phase Two.

The onto-epistemological challenge for leadership was to expand their knowledge while I endeavoured to include the wider constellations of examples of the living community trying to cope, to balance with privilege/responsibility to the corporation and the balance of privilege/duty to response-ability to serve society.

I may not have influenced or deepened the participant's quality of perception of the enduring socio-environmental legacies and the urgent and important need for change immediately at the end of the fieldwork.

I remain hopeful that these conversations may resonate over time. While the leadership continue to craft their living story in an interconnected world where they, the corporate elite appear to hold power, have much political clout and control people, and where democracy is replaced by capitalism.

By staying present during the chaos and chatter throughout the fieldwork I honoured this as an opportunity to be response-able. As such I was able to utilised the means for agency within their corporate world (Boje & Henderson, 2014) to create the space to try.

6.3 Autopoiesis – Since the Dawn of Time

Margaret Wheatley states that "[l]ife is about creation" (2006, p. 20) and the ability of life to generate itself is encapsulated in the term *autopoiesis*. From early childhood I have been conscious of nonhuman social systems and during the second phase of this research became very attracted to the theory of autopoiesis as nature determinedly contributed to the fieldwork conversations and storytelling. As Barad (2003) puts it, 'we are part of nature' from a post humanist onto-epistem-ology. Humans and non-humans are of the storytelling nature is doing, and in an 'intra-activity' not outside storytelling or observing the world (Boje, 2012).

Autopoiesis is defined as a self-serving system, continuously reproducing itself within the boundaries of its own making. Autopoiesis is a theory of living organisation (Capra & Luisi, 2014; Maturana & Varela, 1992; Maturana et al., 1980). This theory focuses on the presence of the self-constructing phenomena of living systems in organisations, that a materially and energetically open while necessarily closed in their dynamic states" of self-construction.

This self-constructing phenomena, I propose, contributes to the interpretation of the dialogic of the fieldwork – at first seeming the self-replication of the sacred money and market story. There was potential to build on the contractions evident in the storying and restorying by consciously interrupting the self-serving-conserving flow to question. Querying further what was being said potentially could contribute to opening opportunities for expanded knowing of what segments of the community were experiencing or where there was a lack of knowledge complicated by the unwillingness to collect social statistics in an on-going and timely manner.

Lewontin (1997), a biologist working outside the area of autopoiesis, mentions that the atmosphere that we all breathe was not on Earth before living organisms. He notes that there is no *environment* in some independent and abstract sense because "… organisms construct their own environments out of the bits and pieces of the physical and biological world, and they do so by their own abilities" (Lewontin, 1993, p. 109).

Thus, Lewontin's interconnectivity of living organisms and the environment, and the Gaia theory (Lovelock, 1988) connecting human and nonhuman, although will not form part of the theorizing but should rightly be flagged before moving on because I highlight the value of autopoiesis theory in this research. As Maturana and Varela (1980, p. 13) wrote, *"[l]iving systems are cognitive systems, and living as a process is a process of cognition"* and worthy of noticing their appearances in this fieldwork.

The presence of self-constructing phenomena of living systems in organisations is present in many forms in this project. Like seeds, like new thoughts, by giving attention to being conscious can give rise to a series of positive new action for a higher good and recognition to our interconnectivity on many levels. I set a clear intention and was totally responsible for purposefully making contributions to the dialogic (Bakhtin & Holquist, 1981; Gardiner, 1992) of socio-environmental imagination. Magalhães and Sanchez (2009) promote the potential of autopoiesis as a theory that meets the need for a new paradigm, a "… holistic worldview, seeing the world as an integrated whole rather than a dissociated collection of parts" (Capra & Luisi, 2014, p. 12).

My epistemological view aligns with Magalhães and Sachez (2010). I agree that the twenty-first century needs a theory of knowledge in organisational thinking that is very different from the reductionist approaches relied on to date.

The inclusion of autopoiesis, together with quantum storytelling provided an opportunity to hear other contributors to the story in duet with leadership. After all, if as Barad (2003, p. 828) puts it, 'we are part of nature' from a posthumanist onto-epistem-ology we are also of the storytelling nature is doing, and in an 'intra-activity' not outside storytelling or observing the world. This is not a new concept. Ilya Prigogine and Isabelle Stengers (1984) gave their popular book, *Order Out of Chaos,* the subtitle "Man's New Dialogue with Nature" for the purposes of this thesis I choose to introduce the idea of expanding the dialogue to quantum storytelling to capture the appearances of nature as they arose in the fieldwork in song and wind.

As Capra and Luisi (2014) note, our common language is rich in the expressions about 'acting consciously' that being in critical awareness, rather than being unconscious. These authors call for that being awake, in full possession of our cognitive faculties, or showing 'social consciousness' that being aware of social and environmental problems (2014).

Logic does not lead us from the fact that we are an integral part of the web of life but to understanding of norms of how we should live (Capra & Luisi, 2014) and breathe. One thing I know for sure, the sacred money and market story does not let me breathe easy.

Capra and Luisi (2014) take up the question of how to characterise the living and new conception of life in their book *The Systems View of Life. A Unifying Vision*, through their use of the term "autopoiesis" coined by Maturana and Varela (1980) that identifies the self-constructing phenomena of living systems in organisations. I think the sacred earth through Nature offered up her participants such as songbirds, whistling frogs, and two hurricanes in 2014. These

contributors qualify as a nonhuman participant in this research.

Feminist theorist and philosopher and leading interdisciplinary thinker, Donna Jeanne Haraway (2013; 2003), provides a worthy remind of our kinship to 'companion species family' and its many layered history of cohabitation. Haraway (2003) highlights the problem of "discourse between people and companion specifies collectively" while noting the importance of finding ways for stories to be told with our co-evolution with nature cultures and "tangled cat's cradle … [of] technoscience studies among companion species" (2003, p. 301).   In this thesis I am making a start by adding the songs and disruptions. Although I can imagine many more participants as autopoiesis theory flags, I limit myself to the butterflies and storms.

6.3.1   Super Storms

The Quantum Weather Butterfly (Papilio tempestae) is an undistinguished yellow colour, … [its] outstanding feature is its ability to create weather. This is the butterfly of storms" (Pratchett, 2008, p. 16).

Figure 6.1 The Butterfly of Storms touching down in Hurricane Alley[54]

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[54] In recognition of Philip Dobbs, Digital Artist and Graphic Designer, collaboration with me to turn my ideas in to this visual image.

Bermuda is located in what is popularly known as hurricane alley, an area for storms in the Atlantic Ocean. In 2014 the butterfly of storms fluttered its wings (Pratchett, 2008, p. 16; Ralph D. Stacey, 1992, pp. 614).[55] Two back-to-back hurricanes struck Bermuda within a week. Tropical Storm Fay (which was briefly a Category 1 Hurricane while over the Island) struck on the 11th October 2014 and Category 2 Hurricane Gonzalo arrived on the 18th October 2014 and in doing so changed the fieldwork in a way that was not anticipated or foreseeable (Taleb, 2010). Nature made her presence felt. The act of engagement by Nature, so perfectly timed at the end of the fieldwork, could be construed as a dialogue without words. Nature showed her power. She shut down the financial economy. The necessity of engagement with local people and their commitment to support the needs of both economic and life necessities was made apparent.

In contrast to the 2014 Bermuda experience of the hurricane season, 2015 resulted in what the American National Oceanic and Atmospheric Administration (NOAA) scientists called a "below-normal Atlantic hurricane season" (June-November) giving credit to El Niño conditions (2015). The one disturbance was hurricane Joaquin. It made its closest point of approach on the night of the 4th October 2015 as a weakening category 2 hurricane, with winds developing and causing disruption to airport operations into the 5th October 2015 thus keeping memories fresh about Nature's voice.

Bermuda is as isolated as an Island can be. With the size of the population, the necessity of continuity of alliances, access to markets and imported supplies,

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[55] Stacey wrote in *Managing the Unknowable* "... natural system that is driven by nonlinear feedback mechanisms and displays chaotic behavior. Tiny change in air pressure in one part of the world, perhaps provoked by a butterfly Happing its wings, may be amplified [P62] through the system to produce hurricanes in another, distant place. The system escales some selected minuscule changes into self-reinforcing circles of storms ..."

these elements are under constant scrutiny when not being swept away by turbulent Atlantic storms. Thus good planning is already critical.

Homo economicus', with the focus of an eighteenth century butterfly collector looking for a specimen, has his myoptic gaze firmly on the environment, particularly the catastrophic effects of *The Quantum Weather Butterfly (Papilio tempestae)* manifesting in the weather systems around the globe that affect business.

Bermuda is home to a wealth of environmental diversity. Like the Sargasso Sea, an ocean within an ocean within the Island's territorial waters, is teaming with bio-diverse life distributed along the boundaries, and the harbinger of the sacred financial phenomenon. Nature too is everywhere within us and around us.   Is the market merely counting and classifying the cost on the balance sheet, yet forgetting history? In this seriousness is its significance Nature appears to take a stand from time to time. Or is it a *Kairos* moment? Like a call for action research that should occur where the moment of crisis is invisible to so many.

Chronos needs a combination of technical and theoretical skills to address the socio environmental catastrophic events caused by both Nature and human action on our own shores. Is it in this multiplicity of time endeavouring to "… express this moment's *Kairos,* helping this moment become a meaningful meeting …" (Fisher, Rooke, & Torbert, 2003; Torbert, 1999) in the complex space that this thesis looked for the knowledge created and shaped in the fusion between the pillars? The participants share their experiences:

	"… the evolution of the [corporate Non Governmental Association "NGO"] … I would still say probably 60% of what [it] does is pure hard-core fundamental research on a lot of different issues. Some of them social in nature, you know, how pensions will perform in the future and do we have the	1st conversation

infrastructure to deal with that, how global warming or the climate change affects society, all the way to public policy issues about cross-border transactions and looking at the regulations to make sure that there is kind of a level playing field across the world."		
"The [NGO] is the really only credible international organisation that represents the thinking going on in the industry. We have international regulatory bodies but this is the only industry one. We've now increased the membership to 90 C.E.O.'s.	1st conversation
We're currently recruiting for the first time a full time senior climate person … that would be the central point for further discussion on this subject once that person is up…"	3rd conversation

Interestingly, a recent initiative supports my suggestions of using technical and innovative business above for building resilience in the wake of catastrophes. Corporates Swiss Re and Veolia under the umbrella of the Rockefeller Foundation have pre-funded vital infrastructure after environmental or financial disastrous events for 100 cities (RC100) or countries around the world to reduce major shock, stresses and limit economic interruption.[56] However, this stays with the business focus of environment and financial risk so there is room for improvement with regards to social impact.

Mandelbrot posited Nature as very complicated. He considered how to describe a cloud. To speak of clouds or hurricanes our language is inadequate. Mandelbrot created fractal geometry – "a language to speak of clouds" – to describe and analyse the complexity of the irregular shapes in the natural world around us" (Capra & Luisi, 2014, p. 117). Inspired by the words of Gilbert K. Chesterton (1874-1936), poet and philosopher who said "there are no rules of architecture for castles built in the clouds," for the purposes of this fieldwork the

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[56] http://www.swissre.com/media/news_releases/366064891.html

lens to form language around language will be *Kairos* time as set out in the next chapter at Section 7.3.2.

6.3.2   Social Autopoiesis

The winds of change can be a gentle breeze or a big blow like a tropical storm through life. Bermuda is home to a wealth of socio-environmental innovation and diversity. Capra and Luisi postulate that "social networks exhibit the same general principles as biological networks" and their "… internal rules that generates both the network itself and its boundary (a physical boundary in biological networks and a cultural boundary in social networks)" (2014, p. 137). They go on to add that, "human social systems exist both in the physical domain and in a symbolic domain. While behaviour in the physical domain is governed by the 'laws of nature,' behaviour in the social domain is governed by rules generated by the social system itself" (Capra & Luisi, 2014, pp. 136–137).

In this research the corpor-nation and its leadership were called into conversation and the possibilities of transformation. Conversations of this type, as I was to come to realize, were not commonplace in this environment. The rules made by this social system became open to question during the fieldwork but answers were in short supply.

In Bermuda the Throne Speech is read annually by the sitting Bermuda Governor. He is the representative of the British monarch, Queen Elizabeth II. The Throne Speech sets out the Government of Bermuda's agenda for the coming fiscal year, something like a company's annual report setting out the strategies, for the good functioning, supposedly, for the social system.

The 2014 Throne Speech (Fergusson, 2014), delivered by the then Bermuda Governor George Fergusson (2012-2016), shows for example how privilege and

pain are rearranged, redistributed and/or relocated both locally and globally as evidenced in the Bermuda and the world economy report (Transnational Analytics June 2015). This rearranging remains a constant process in this corpor-nation today. The policy targets may vary a little – mostly due to neglect – but by and large the same vulnerable people will remain marginalised. Meeting the urgent and important needs of the corpor-nation is right up front in the Throne Speeches of 2014 and 2015 too. The Government of Bermuda declared, "[e]conomic recovery will continue to be the national priority. Without recovery, there can be no broad-based human recovery from the setbacks of recent years" (Fergusson, 2014, p. 2). In keeping with the sacred money and market story, the primary – if not sole – legitimate purpose of the Government is to maintain essential order, enforce contracts, and secure property rights, all of which serve corporate interests that expect government to "leave the free markets to its own devices" (Korten, 2015, p. 118).

Having noticed this, and seeking an understanding of this observation, I turned to the work of Boje (2014) to think deeply about the ways storytelling serves as "the primary sensemaking way of communication" (2014, p. 321) between people and organisations. Boje describes the telling of stories as "technically a subdomain of conversation, discourse, dramaturgy, and communication" (2014, p. 321).

The constant issue of suppressing information and producing disinformation has been a long time concern of mine as I track the traces through grey literature, defined as material written for professionals that is disseminated outside peer-reviewed journals (Mertens, 2009). There is an urgent and important need for changing chaos, in order to rank it alongside with the dual aim of leading to peace for today, and creating an inclusive vision for tomorrow.

The fieldwork stories told by participants showed banality and brought surprise. More often there were these moments when this centre of power held by leadership had no idea and little understanding of the broader landscape of the enduring socio-environmental legacies on the Island. It was dismaying to see. It proved difficult to sit with the sacred money and market story that was contrary to the blunt facts. It showed me that people had not really been thinking about the greater socio environmental impact. There is a need for a different story and a communicative space to allow for the dissemination of real information and experiences that reached those who are the decision-makers. The universal life story provided a narrative structure to engage some of the participants.

Capra and Luisa note that every social system be it a political party, business organisation, a city "… is characterized by the need to sustain itself in a stable but dynamic mode, permitting new members, materials, or ideas to enter the structure and become part of the system" (Capra & Luisi, 2014, p. 137). For example the overarching view of the international business sector is nicely summarized as:

"… the government apparently is going through appropriately difficult times to adjust to and its focus may be too much on the short term recreating a balance, an economic balance, and I go back to the fact that that can only be helped by the growth of the economy for them to then start the focus on the broader issues that you're talking about. And some of the investments are social investments that are necessary in infrastructure as well as the social by products of infrastructure, etc. But they're hamstrung right now. And somehow it's a question of getting on with it. So again, if I was in government today, whilst I'd be conscious of things that you're saying, I would be focused on trying to ensure that the economic balance and health of the Island was restored as quickly as possible so we could then start to A) be more generous, and B) thinking about what we're doing now socially is good so that when we get to the point where we've got other facilities to do it, then the thinking has been done rather than later.	2nd conversation

And I do feel that the social balance on this Island is not as appropriate as it should be. It's not as sensitive. Perhaps appropriate is not the right word. It's not as sensitive as it should be to those who genuinely have needs outside their control."		
	"I fully understand and note concern to the social of it but the economy that we have we ought to have to fix it. Or move away from it. And I don't think that there is any political will to do it. And there is no political insight and foresight to fix it the way it needs to be fixed."	4th conversation

And here we have it, as Horkheimer and Adorno succinctly put it, "[w]hen the objective systematization of nature has been disposed of as prejudice and myth, nature remains only as a material mass" " (Horkheimer & Adorno, 1973, p. 99). I would add vulnerable people are exposed to such reductionist practices as well.

In November 2015, the throne speech the Government of Bermuda promised "Bermudians can expect social support programmes to continue, expansion of human rights protections, reforms to strengthen government accountability and performance, protection and care for the most vulnerable and steps to expand democratic participation" (Ferguson, 2015, p. 4). Whereas, George Ferguson, Governor and Commander-in-Chief, added his personal touch, as is the informal customary practice, to say that "… with goodwill and imagination, … Bermuda [could] be a model to others of social cohestion, as well as a model for the other things it does so well" (Fergusson, 2014, p. 25).

Interesting to me, although all life is interdependent, yet those who are so connected as decision-makers, remain so separated unless there is a looming commercial risk or kismet weather (involving weather calamity, catastrophe, disaster and misfortune) event to fuel collaboration then back to business as usual in the private and public sectors. As the participants shared:

	"Still, you gotta take a historical perspectives and analyse the true regimes. The prior government versus the new one and the policies of each one of them is trying to implement. The old government never understood economics … basic economics to understand what the needs of the population are and how you are going to address those needs. So they pursue a policy that is in their minds social justice so to speak. And instead of analysing the causes of these, in their eyes, inequality, they try to force upon the international corporation certain policies that make it difficult for them to compete in the global war. … without spending any time to understand what they need to change in order to better opportunities for the local population might have."	1st conversation
	"… you have to understand how capital governments work. They're very pro-business because business is where they get their revenues . NO business, no revenue, it's that simple. And if you don't have revenues you can't provide social support."	3rd conversation
	"… I just don't understand why it's so hard for business leaders to be more human, I guess. To me it's absolutely common sense."	2nd conversation
	"What is the Bermuda Social Contract? I don't understand."	1st conversation
	"It's perfectly clear the social contract in Bermuda is very different from in the more developed economies. Of them using...difficult way, but if you take the social contract in continental Europe, the social contract in the United Kingdom, and the social contract in the United States, all three of which are significantly different, and the social contract here. The social contract here is much less contributive than it is in either the United States which is low, the UK which is relatively high, or France and Germany where it is very high."	1st conversation
	"… I understand the fear and social responsibility for [wealth redistribution] but do you become an enabler? Because when people are given things without them working for it, they automatically expect that …"	2nd conversation

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	"I understand the gravity of that. I understand what the issues are and I understand that you're very passionate about it, and there are some significant things that we need to fix. *Now at the same time, these companies are all doing significantly things in Bermuda to support our social services … through some of their donations."* **My Response:** **Let me clarify. So, although I've spoken to one section [private sector] of our community, we are a hub of intellectual capital and innovation. If we're able to figure out how to underwrite terrorism, as one example why aren't we looking at the issues facing the living economy. We're quick to address the needs of the market not so much for the business of the people.** **We have this amazing hub of intellectual capital, both local and ExPat. We have this opportunity where the world actually could use us getting things right."**	5th conversation

With my aptitude as a futurist I seemed to be doing this research as if tapping in to a global conversation coming from many different corners and headquarters. My dreams were fully engaged with Muff *et. al's* (2013) invite to:

IMAGINE: A world worth living in
IMAGINE: Business contributing to society
IMAGINE: Leaders who act for the world
IMAGINE: Management educators as custodians of society.

At this point in my work and expressed now in this section of Chapter Six, my thoughts keep circling. They leave me wondering if:

… you ever have that sense that something is wrong? (Anderson, 2004)

You cannot explain it? ("The Problem That Has No Name," 2010).

> *Feel a shadowing over me of human tragedy*

> *Something is controlling us and everyone we care about?*

That futilely seeks its mute leadership in the midst.

Michelle St Jane (Researcher Journal Note August
2015)

One of the central themes in my research has been my focus on the tragedy of
the gap between the access to public goods, life's necessities and employment in
Bermuda. I remain concerned about the unravelling of the socio-environmental
fabric of this community caught between the justifying service to the global
financial economy and the demonizing of the vulnerable tethered to this Rock by
enduring historical legacies.

6.4   Discussion of Organisation *Miasma*

Miasma is a term that emerges from Greek tragedy. Organisational *miasma* is a
concept intended to convey Catastrophe's presence in organisations. This
concept is described by Gabriel (2012) as a "contagious state of pollution,
material, psychological, moral and spiritual, that afflicts all who work in a
particular organization" (2012, p. 1139).

I argue that this concept can be applied to the macro content in my consideration
of globalisation given the different levels of resistance I was observing in my
conversations with the participants through both phases of the fieldwork. Their
storytelling would be considered by Gabriel to be an agential contagion all its
own (2012, p. 1139). An example of this contagion is shown in the word cloud set
out in Figure 5.2 that captured the most repeat phrases in Phase One of the
fieldwork conversations around socio-environmental deprivations.

Dominant in the discourse of western economics is the iconic rational self-serving
individual, usually male, who must compete with others of his kind for the means
of life. This competition is played out on markets where the exploitation of
resources and opportunities are the means to success. Most commonly now, this
competition is played out through the organisation of economic activities through

transnational corporations – the avatar of the elite. This state of affairs generated an overarching question for me regarding the unsatisfactory response. The gap between my knowing the question had to be asked and the realisation that I had no response lead to my paralysis at two distinct times in this project. The focus on this study then became "how to solve the problem of paralysis while enabling understanding of how things were connected leading from one thing to another?" I brought my mind back to the exploration of Plato's ideas.

My prologue to this Report (pages 14-17) introduces my adaptation of Plato's ideas about humanity seemingly chained in cave. I wrote this piece at a time when I was seeking meaning around the dark spaces I found myself in during the fieldwork. Developing my intuition and inability to progress caused me to retreat and reflect on my inner space.

Jacob Liberman is a pioneer in the fields of light, vision, consciousness and the mind body connection. Eventually I came to realize that there was great purpose in the way I saw the fieldwork because there was reason to be alert, or as Jacob Liberman put it, "… anything I was intuitively drawn to was important and required my attention" (Liberman, 1991, p. xxi).   My attention was being attracted to that that was not flowing and/or out of place in the environment (Liberman, 1991, p. xx).   Liberman argued that Descartes (like Plato) also identified with the significance of light through the use of such expressions that our eyes are pathways that illuminate the path into a person body and soul and the light of God and the spirit of humanity (1991, p. 58). Liberman built on the work of John Ott (1973) around the need for the nutritional aspects of light and the lack thereof leads to mal-illumination.

Reflection on Plato's allegory of the cave provided me with great assistance for framing a space that was not [yet] in the light of understanding.   Physicist David Bohm once said that all matter is frozen light, that being a condensation of light

into patterns forming at a speed slightly less than the speed of light (Weber, Renee, 1985, p. 45) This is why Liberman refers to people as the human photocell, who when illuminated with light can increase their sense of both their internal and external environs (1991, pp. 3, 183).

There is a propensity to prioritize self-interest and/or to care for others has been under constant scholarly investigation such as in philosophical (Shook & Giordano, 2014), ethical (Bauman & Donskis, 2014), theological (Rocca, 2015), political (Grande & Pauly, 2005), psychological (Mingers, 2014) and economic (Maxton, 2011) considerations are just some of the fields of scholarship I explored as this study unfolded.

On the 14th of October 2014 I had recorded in my researcher journal Mark Twain's thoughts about the Island set down in: *Some Rambling Notes of an Idle Excursion* (1877). Twain said:

> "Bermuda is the right country for a jaded man to 'loaf' in. There are no harassments; the deep peace and quiet of the country sink into one's body and bones and give his conscience a rest and chloroform the legion of invisible small devils that are always trying to whitewash his hair"-- (Twain, 1882, p. 61).

While thinking deeply about organisation *miasma* as articulated by Gabriel (2012) and mal-illumination by (1973) I was reminded of my dreams, as a young professional, of what I wanted to be when I grew up. Then of the difficult decision I had made early in my career development that coincided with a Bermuda deeply involved in astronomy, studying the birds and brokering stochastic time.   At this time the Island was not only tracking aerospace launches but reinsuring them as well. I had a chance to see the aerospace industry in motion.

From the beginning of the 1960s Bermuda was part of the National Aeronautics and Space Administration (NASA) worldwide support network, as one of the

tracking stations for the US space projects that was housed in Bermuda on Cooper's Island 1961-1997 and again in 2012 (Johnston-Barnes, 2012). The primary task was for the Island station to provide the Goddard Space Flight Centre with trajectory data for flight missions and making the decision whether there was a need to use the Atlantic Ocean as an aborted landing area. When not tracking the shuttles the scientists used the same technology to study the birds.

For as long as I can remember I have had a deep desire to explore intergalactic space. Not surprising given that I was a child who had watched moonwalking humans (Apollo 11, 1969).[57] I was fascinated by science fiction and television shows about the courageous crew on Jupiter II (Lost in Space, 1965-1968) and NASA and Astronauts and a Genie (I Dream of Jeanie, 1965-1970).[58]

Over the last two decades of the twentieth century expansion in communications technology and commercial demand for a global satellite communications systems meant there was a need to develop a constellation of satellites in low orbit circling the earth. New technologies and improvement of existing ones led to the expansion of commercial operations in orbit especially in the areas of communications (data, video and voice), entertainment (cross and trans border television broadcasting), GPS (emergency services, mapping, position location), meteorology analysis (weather forecasting and storm tracking), military and science requirements.

In the late 1980s I saw the development of communications technology and demand for utilising commercial operations in orbit. The explosion on the space

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57 American Space craft Apollo 11 landed the first two humans on the Moon July 20, 1969, at 20:18 UTC. The mission commander was Neil Armstrong and the pilot Buzz Aldrin, both American.
58 Lost in Space is an American science fiction television series based on the explorations of the crew of Jupiter II. I Dream of Jeanie was a sitcom starring a 2000 years old genie, Jeanie, and NASA astronaut Tony Nelson.

shuttle Challenger STS-51L (28 January 1986)[59] seventy-three seconds after take-off tragically took the lives of the crew including school teacher Christa McAuliffe. This happened around the around the birth of my son and really struck a nerve with me as a young mother.

In the 1990s I was well aware that career opportunities in outer space exploration and moonwalking were limited for a twentieth century career women. As I developed my career path, and especially since 1986 The Challenger explosion continues to echo in the back of my mind even thirty years on, consideration for risks ranging from human safety and ramifications for the space environment are at the forefront of my thinking.

The 1990s was a time for fast development of aerospace. I saw opportunities opening up in the commercialization spacecraft and satellite. Given the critical and essential nature of the aerospace industry for both the commercial and military sectors there was a need for talent in the market for placement of these volatile risks. During this period I got an up close look at the properties of kismet time (involving time around calamity, catastrophe, disaster and misfortune). See Appendix H listing the Space Launches between 1993 and 1995.

In the early 1990s I followed industry initiatives, brokerage satellite dealings and read widely the publicly accessible information on launch activity and books like *The Use of Airspace and Outer Space for All Mankind in the 21st Century: Proceedings of the International Conference on Air Transport and Space Application in a New World Held in Tokyo Form 2-5 June 1993* (Cheng, 1995). Late 1995 I chose not to follow a career path into the market of space operations despite its projected growth. This decision was driven from my deep concerns for the impact of the orbital debris to the space environment, risks to space

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59 https://www.nasa.gov/mission_pages/shuttle/shuttlemissions/archives/sts-51L.html

travellers, and sustainability given the possibly long orbital life of a satellite there was a high probability of high-density orbital debris environs.

My decision to not pursue a career path in the aerospace sector was partly based on my ability as a futurist and further influenced by the projected growth of space operations that would likely result in long life debris in space. Given there would be high costs to address accumulating refuse and I did not see anything on the agenda to deal with the short term I chose not to enter this area. Two decades since space exploration and commercialisation the situation remains a hot topic in the space community (Manikowski & Weiss, 2013; Schaub, Jasper, Anderson, & McKnight, 2015). Potential hazards outside of business risks were not considered very important at that earlier time nor does this area appear to be well stewarded today by users beyond direct economic costs. In my mind at that earlier time, being part of this sector was not an acceptable choice to invest my time and energy.

Today active debris removal is well placed on the academic agenda although public and private sectors takes a restrained approach. Space operator's today faced with debris-related risks, according to Schaub et.al. (2015), do not act, nor track debris they encounter other than to dodge it.

Thus professionally and personally, I have been connected in this small community, and during this study reminded of my own touches and repellent from organisational *miasma* and mal-illumination. Clearly, the stories being promoted in the public domain were not consistent with my privileged insights. Furthermore, I knew from the literature that I, along with others, was trying to reconcile management and science with my worldview. I now see that I am not alone in my dis-ease about what I perceive happening in the public and private sector (Bauman, 2013; Carbaugh et al., 2010; Korten, 2009, 2015; McMurtry,

2013; Rocca, 2015; Shiva, 2010), and what I now came to know as corporate organisational *miasma*.

In Phase One the dominant story I had heard from my participants was the sacred money and market story (Korten, 2015). This is not surprising given that Bermuda is a major contributor to the world economy and significantly engaged in economic relations with a number of powerful countries across diverse areas. However, very little statistically was proffered by the participants during the fieldwork about Bermuda's contribution to the world economy. The absence of statistical references were conspicuous in that it was not included in the corporate story going around and around and only focused solely on the urgent and important goal of growing the economy. Yet, statistics from financial markets were being provided to the regulator and publicly available in the form of grey literature and government reports when reviewed provided evidence to the contrary (Bermuda Monetary Authority, 2015; Department of Statistics, n.d.; Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.). I could see the generation of organisational *miasma*. While most participants were able to identify aspects of dis-ease with this story – nonetheless, they portrayed it as the only or inevitable story to guide action.

Rhetoric and reasons for growth and focus on the financial economy raised by the participants were very similar and in this vein:

"*I understand the social risks but again, it depends upon your philosophy, I guess. I find that the free market economy does a really good job of solving problems if left alone.* Bermuda's got a confluence of [social] aspects that have been really hurting it because it's trying to find a way, in a lot of aspects, how to integrate itself in to the world economy. The problem is the world economy is very competitive right now.*"	1st conversation

Rhetoric like this requires pause and a closer reading. In some ways, the comment might have passed me by. At this stage in my research however, with the recycling conversation that did not come with, in most cases, a call to action in the face of the enduring socio-environmental legacies these types of conversations had me on high alert. A new question formed in my mind: How much of a financial miracle does Bermuda need before its leaders feel this wealth might be in part distributed towards the sustainable care and development for the community that supports its growth? As citizens of the corpor-nation that enables Bermuda's sacred financial phenomenon the impact of the current market thinking in support of capitalism comes with steep risks in the twenty-first century for the social and environmental fronts.

Documentation to enrich an understanding of Bermuda's sacred financial phenomenon, the power and privilege, the drive for continued investment in the Island's competitiveness in the world economy is relatively accessible to community leaders who have a reputation for concerns about the socio-environmental deprivations under discussion. The CATs would fall in to this category of leadership. The Government of Bermuda invested in an impact study that analysed the international economic business relationship the Island had with eight other nations that covers from financial crisis of 2008 through to 2014 showing "Bermuda's innovative economic role supporting these large nations …" (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d., p. 9). The support of the global economy at the cost of economic hardship at home is made explicit.

When viewed across different sectors in Bermuda, the contradictory story told in the fieldwork (the private sector) and the throne speeches (the public sector) in recent years was patently misleading. Two examples from my review of literature document that Bermuda, notably between 2011 and 2014, acted as a

funding centre for United States and Europe American tax exempt entities that sought to invest US$8 billion in Bermuda's capital markets as a "means to add liquidity in a secure regulatory environment" (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d., p. 6). Bermuda's international insurance and reinsurance market recorded a forty-one per cent increase in net premiums over the previous year with the market holding an aggregate of total assets of US$607.6 billion (Bermuda Monetary Authority, 2015). Even in the context of a global crisis for capitalists, systemic protection of the markets seems robust.

These results of the government resourced research and reports of the type documented above suggest Bermuda's key presence as the world's transfer risk industry as described by the Island regulator. As stated "Bermuda remains one of the world's most important in the insurance markets" as the statistics present "the market's continued resilience in the face of increased competition" (Bermuda Monetary Authority, 2015). This stands in stark contradiction to the social and environmental resilience of the people of the Island who cannot compete in access to public goods or bare necessities of life. The Island retained its economic competitiveness as shown by the financial regulatory updates and recent reports in that "supportive of investors and responsive to partner governments," meant that for Bermuda "new financial flows grew by US$15-$25 billion in the last two years" (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d., p. 5).

Revisiting experiences I had early in my career allowed me to bridge the gap between my intuitive knowing then and reassured my concerns of public and private leadership's haphazard approach to the enduring socio-environmental legacies while transforming these old memories into experiencing enlightenment today. Clearly Bermuda's financial economy is proving very profitable for some.

The challenge is that none of this profit is monetised in the local economy, nor is there a means of redistribution leveraged for society; the clarion call is still the seventeenth century one of *profit at any price*, and that itself being at the expense of people and planet.

From *miasma*, stochastic time and space debris I now move to discuss twenty-first century leader and the conversations with the many-sides of the local and global capitalist in the next section.

6.4.1 Leadership - The Local-Global Affect of *Homo mundi economici reciprocans*?[60]

In the fieldwork it became apparent that not many of the Island leadership questioned deeply, or understood the historical context holistically of how this corpor-nation was built, nor really took an in depth look at the social impact of their combined activity. In recent years, leadership had become engaged in global environmental concerns. The catastrophic business losses modelled based on global warming predictions that does not recognize and acknowledge the associated social deprivation. These key limitations are unsettling and call for a more robust leadership across public, private and third sectors that are engaged in closing the intelligence gap. The implementation of a matrix on transparency and accountability for evidential policymaking and knowledge could track the impacts. I am hopeful, across space and time that the fieldwork conversations and stories will have a rippling out effect in the transformation, or at least the arresting of the socio-environmental decline.

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[60] James Bresnahan personal communication 25 November 2013 – recognition of his contribution to correcting **Homo Globalis Economici-Reciprocans** and evolving it to more correctly express the meaning sought.

Bohm told Jaworski, "You've got to give a lot of attention to consciousness. This is one of the things of which our society is ignorant. It assumes consciousness requires no attention. Except consciousness is what gives attention. Consciousness itself requires very alert attention or else it will simply destroy itself. It's a very delicate mechanism" (1996, p. 82).

In the fieldwork, I was attentive to the levels of consciousness in the participants, a sense of self-awareness because an "everyday meaning of "consciousness" is closely linked to "conscience" – the inner sense of what is right or wrong in one's motives and conduct – which has been examined by philosophers throughout the ages, and with its implications of ethics …" (2014, p. 258).

	"I came from a middle class family. The first of my family to go to college. And when I first went away...so I think I have a pretty typical story of a young male in Bermuda growing up. I was actually pretty bookwormish as a kid up until I got to be 16."	2nd conversation
	"There's a verse in the Bible that says A man can receiving nothing except that it be given to him from Heaven. I look at everything that I have accomplished and everything that I have achieved is a gift. You will find people who will say that I did this, I am self-made; no one is self-made. Someone had to help you. In my case, I know where my story comes from. So my faith has played a very big part into where I am and how things have been set up for me to assume control. I never aspired to be the C.E.O. …"	3rd conversation
	Welcome to 2112 *"Yeah, I mean, it's an interesting story. Again, I guess, if I'm just going to go through these things, a world we're living, business contributing to society, leaders who act for the world, imagine...I think all that happens now. So, again*	4th conversation

maybe it's just me, but actually a lot of that stuff actually happens now. I don't think it needs to happen in 2021. I think it's already happening in 2012, 2014. Maybe not as much as some people would like. It seems to me that you don't think it as much, but from what I look at it, I think this world is worth living in. The advances we've made, the technology, and biochemistry, and engineering, and solving...we've solved diseases and stuff, I mean, it's pretty incredible. You know the poorest person now lives a hundred times better than the richest man did in the 1900s. So I think our advancements have been good. And I do think business contributes to society because that what makes it good. I mean, a business person made air conditioning. A business person created the steam engine. So I think business do contribute to society. They create things that improve our life so think that's happening now."

"And leaders who act for the world? Well, anyone that cures hepatitis C is pretty much helping the world, right? So if you argue with the C.E.O. of Gilead that he was not contributing to the world, I think he would take exception to that. So I think there's, you know, that's just one example. But I think there's a lot of companies that do good for the world. And maybe not just purposefully, but just ancillary because of what they produce and do. So, and I think a lot of those leaders are that way now. There's the bad exceptions. But there's bad exceptions everywhere. There's bad charities. Horrible charities, right? So, there is exceptions in any sense of the world. But I think that's kind of happening now. And hopefully it gets even better by 2021 or whatever. I see a lot of it now, actually."

"So, if you're not sure where we are in the economic cycle of where the money is actually going and what's happening and other statistics like employment … and all kinds of other aspects that might be a factor for people to understand and for investors to understand, then it makes it really difficult to make a commitment to do anything on the Island if you don't have good data."

5th conversation

"Because the business community is focused on what it's doing and saying, here's something that we're going to do for the community. And it's not, unfortunately,

5th conversation

as well structured and organized between them all as it could be. But I think 60- or 70% of the issue, if you're looking at how do we drive change, it's got to be with policy makers, not necessarily just with the business leaders. Unless you're getting the business leaders to stump up and influence the policy makers." **My Response:** Like that doesn't happen. "*Yeah, it does. But it doesn't happen as much as you think.*"	

From the first days of settlement, trade and economic principles were central to Bermuda's identity. The fictions of the illusory world serve economic interests that in turn provide economists with generous support through the foundations, media, think tanks, and educational institutions they fund and control. Korten sees that economists accept this support as "… affirmations that their theories generate financial profits for the people who apply them and that they must therefore be valid" (2015, p. 96). The resulting public and private policies, as I have been seeing on the Island since the turn of the twenty-first century, reduce living communities to "… depend on nodes in interdependent global supply chain that are inherently fragile, unstable, and prone to collapse as they deplete the Living Earth's ability to maintain the conditions essential to life" (Korten, 2015, p. 96) while many suffer either in "… joyless urgency" of leadership (Robinson, 2015), joyless servitude in demeaning jobs (Korten, 2015) in a desperate struggle for survival of unemployment of underemployment on this Island.

In the midst of this state of affairs the Island's economy continued to give the appearance of being financially robust throughout the Great Recession (2008) until late 2012, although markedly with two distinct segregations: (i) the success was credited to international business which now is firmly marketed as separate from the failing local business economy as the first decade of the twenty-first century sunset; and (ii) the local economy sector declined dramatically and continues to do so.

The state of *miasma* endemic in The Bermuda Government is evident in the recent Throne Speeches; the 2015 one speaks to the local economy, specifically "[t]he economic challenges facing Bermuda remain deep and concerning. High levels of youth unemployment are unacceptable, annual government deficits are unsustainable and public debt is a threat to Bermudians not yet born" (Ferguson, 2015, p. 2). Paradoxically, Bermuda makes a great contribution on the world's stage while strangely it fails to attend to the local social risks as effectively.

As reported in 2014 (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d., p. 5) Bermuda has an "outsized economic presence … it supports close to 500,000 jobs in the world …" (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d., p. 5). Plus its "the well-regulated and deep financial intermediation to help China invest and grow" as its local economy continues to shrink with devastating effect (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d., p. 5).

With a new geopolitical and technological reality Walter Isaacson (2014) cites John Kelly, IBM research director, saying that people will "… provide judgment, intuition, empathy, a moral compass, and human creativity" reinforcing our place in the digital age of imagination. But is this enough when talent is being directed purely to business schools then into leadership with little understanding of science and the humanities?

In creating the space for the fieldwork I learnt I was not alone in my feelings of paralysis and sense of standing on an abyss. Concerned by the great silence by those holding power and response-ability according to Bohm, as shared by Jaworski, most people had a block because "they feel they could never make a difference, and therefore they never face the possibility because it is too

disturbing or too frightening …" thus the importance of "a communication that will take place that will dissolve that block" (1996, p. 100). So said so done, as threads were woven in to this space by the participants:

	"So, the local economy retail and tourism is floundering over here, almost no leadership at all, and no input, no new idea, and no money. Construction does very well because of the international business sector, but you know it's finite except we didn't allow ourselves to think about that. We just, you know, we're grasshopper. We just go ahead and make our money. And then international business is the success story. And it remains a success story and actually was beneficial to almost the entire Island in my day, in its early stages, and again, the bank is a good example here. Both banks. We had issues since, but both banks were a good example. In the '80s and '90s we grew because of international business... We were influential." "Well, I'll tell you a story 'cause that's why I'm frustrated. That's why I'm bounding out now.* *So international business, everything was pretty hunky dory in the '80s and really through the '90s, okay? And the cracks just were starting to show. But then, okay. You've got a couple things going on which we're not paying attention to. One is the local economy is starting to fray but more importantly, there's absolutely no leadership. Nobody was at the helm.* *But again, and again this is a harsh statement, but if you've got a group of people who are more interested in preserving what they have and less interested in growing, they weren't thinking about growth. Not in that. In business, they were thinking about growth. In the local sector on the whole, people were doing what they'd always done."*	1st conversation

Poverty and the Market: is it subtle economic terrorism?   Capra and Luisi note that most economists have remained "uninterested in the political problem of unemployment, and instead have continued their attempts to "fine tune" the economy by applying Keynesian remedies of printing money, raising or lowering

interest rates, cutting or increasing taxes, and so on. However, these methods ignore the detailed structure of the economy and the qualitative nature of its problems, and hence their successes are very limited" (Capra & Luisi, 2014, p. 55). It is time for a domesticated consciousness that is squarely intolerant of intensifying capitalist interests at the expense of the Bermuda population facing systemic poverty.

Bermuda could evolve from a country with a successful market orientation, now negatively impacting the wellbeing of some of her most vulnerable people, to a country that can be transformed through a public private collaboration using the local and international intellectual capital in Bermuda to inspire holistic social policies and meaningful impact for all Bermuda's vulnerable citizens. Although there is mutual trust and close cooperation between the public and private sector for business, trust is sadly lacking in the population, who are sliding into poverty.

Torrance posited that the "… simplification of human nature serves the more mathematical approaches to economics well by reducing the variables down to a more manageable and measureable subset" (2004, p. 199). More importantly, Torrence goes on to add that such "an approach to economic justice that falls far short of reality" (2004, p. 199).

Having had close contact with my research subjects, CEO's of corporations of significance to the Bermudian economy and to the global market, I was left questioning: Are the economics of the miraculous global market place really a rational choice? Or: Is the success of the market place a legacy issue where the "modern economics failed to account for the complexity of human choice in a dynamic world" as we dub the man in the market as a "fabulous economic man" or *homo economicus …*" (Zawojska, 2010, p. 5 citing Mises, 1949, p. 62, 651)?

While *living the illusion,* the question arises as to why we are still only talking about this. Thousands of words written in expert and scholarly voices, in both public and private reports, provides hundreds of concerned voices, all questioning across Bermuda's three sectors, the public, private and third sectors both past and present, about the continuance of entrenched poverty. There is a failure to address the systematic deprivation, happening in plain sight, as it became once again obvious in more recent times. Yet, while Bermuda is dubbed the "World's Risk Capital," (Association of Bermuda Insurers and Reinsurers, n.d.; Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d., p. 35) it is a fact that across the Island's public and private leadership there is a failure to address the social and environmental decline, despite continual advocacy from the third sector and wider civil society lobbyists as set out in Chapter Two.

As Korten puts it, "[m]oney, markets, and corporations can all be useful servants" whereas they are "terrible masters" (Korten, 2015, p. 105). This is in evidence with this corpor-nation. There is little contrast and forward vision present in the annual report from the Government of Bermuda. They firmly place responsibility for failure on the local people. For example: "There is another challenge confronting Bermuda, and, unlike [Hurricane's] Fay and Gonzalo, it will not move off on its own accord. It is an economic storm that poses a grim threat to Bermuda's way of life. … Bermuda is besting tested by an economy no longer big enough to meet the needs of many Bermudians, and by cost and debt pressures that, if left unchecked, threaten the Island's solvency and financial independence" (Fergusson, 2014, pp. 1–2). Such articulation is strangely inconsistent given these inflammatory statements and the conversations with the participants do not reflect the robust economy reported to the Government of Bermuda in 2014 (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.).

When assessing the outcome and trustworthiness of this research, that was itself a project for (socio-environmental) transformation, it morphed in to a conceptual framework for theory making and method making over time when the keystone time was inserted between the two pillars of theory and method.

I found I was taking into account that the *inauguration of* Bermuda was *as a corpor*-nation was a result of a hurricane in 1609 and transformation occurred in this fieldwork thanks to two back-to-back super hurricanes hitting the Island in 2014. Both of these weather events, centuries apart, took away the ability to get off the island (physically and/or virtually) or around the Island while bringing home the vulnerability of being so isolated in the mid Atlantic.

Socially, there is still a sense of enslavement. In contrast to the physical slavery of the seventeenth through the nineteenth century, the twentieth and twenty-first centuries are generators of financial slavery of countries and their people. In Bermuda, the antiquated criminalisation for debt makes access to work in the market place virtually impossible.

In contrast, elements of a particular kind of corporate social responsibility and good corporate citizenship flourished in Bermuda between the late nineties and well in to the first decade of the twenty-first century. One example is the XL Foundation that partnered with the Government Ministry of Education and other private interests in 1998 to establish an information technology programme for public schools. By 2002, the Bermuda Technology Education Collaborative Information Technology program (commonly referred to as B.TEC) curriculum became the first in the world to be given the Seal of Alignment by the International Society for Technology in Education (ISTE) (K. Smith, 2003). This

recognition drew the attention of other countries around the globe interested in emulating the new paradigm of learning created in the Bermuda model.

However from 2007 onward there was a marked downturn in corporate funded technology development initiatives although this as yet has not been a highly visible U-turn from 2007 onwards. Corporate foundations in Bermuda, once celebrated are now a mere shadow focused on providing urgent bare necessities.

Strategies of centralisation, decentralisation culminates with the reduction of charitable organisations both driven by the corporate donors through the Donor Forum and Centre for Philanthropy in partnership with the Government of Bermuda. Yet the new charity legislation, discussed in Section 5.2.3, does not provide for social enterprise and is strangely punitive with the inclusion of large fines and prison sentences for breaches of the regulations.

The Bermuda Government debt has grown exponentially. This debt was made up of major infra-structure projects, the increasing necessity of welfare benefits for single parent families, disabled and sick, the unemployed and the unemployable (that is acerbated by the criminalised).

Compounding the difficulty to understand the real state of affairs in Bermuda is the access to quality-accessible statistics, data and information (Burchall, 2014; Dunstan, 2006; "SAGE Commission Final Report 2013," n.d.). The U.S. State Department diplomatically addresses the guesstimate on unemployment by citing "the official government statistics put unemployment at 7-8%, local economists estimate it as closer to 12-14%" (2014, p. 15) showing the spread that can be interpreted from the published figures.

How much of the Government of Bermuda debt is driven by social decline? Over the last decade major infrastructure projects, the increasing necessity of welfare

benefits for unemployed and unemployable were at the forefront of the previous Progressive Labour Party Government's policy.

Are corporate masters responsible for this terrible contagion of profit and at any price? Is the continued demand for GDP growth evidence of a 'corporate affluenza' because contrary to the expressed concern of many local and global critics there is an over powering influence across this Island, within leadership, and every sector seemed forced to serve this same agenda.

But how do you...the first thing is you gotta grow GDP. And then you will see their redistribution going down because the redistribution is gonna come through jobs. And the jobs are gonna be direct or indirect. And by expanding GDP, you also increase the velocity of money. If the money doesn't go from me to you, from you to the restaurant, from the restaurant to the waiter, from the waiter to the cab driver... if the velocity.	1st conversation

I had started this research because I saw a deep and abiding commitment to philanthropy on the Island through the 1990s to 2010. It seemed to me that private leadership were proactive at putting technology in schools and resources in the third sector. I was reminded of Berger and Luckman, who posited that "… the inevitable tensions of the processes of institutionalisation, and by the very fact that all social phenomena are *constructions* produced historically through human activity, no society is totally taken for granted so *a fortiori*" thus "no symbolic universe" (Berger & Luckmann, 1967, p.123-125). *Homo mundi economici reciprocans,* my participants, appeared to me to be people who were potentially radical change agents. I came to see that the symbolic universe that they were implicated in and gained security from held them fast. I was reminded of the power of exclusion when one participant said:

	"Don't be defensive. This is the reality of Bermudians are very judgmental and it takes a very long time for Bermudians to forget anything that you've done or that they've done and they all have you blacklisted. That's why we get people like you around and these people who rise because no one wants to be blacklisted here. So you just keep quiet or you don't put your hand up or you don't...because what's gonna happen to you after that?"	1st conversation

Watching the symbolic universe unfolding and expressed in the conversations brought to my mind the power held, wielded and local and global affect when it came to the use of philanthropy. With constraints how would giving be integrated into community that was accounted for in terms of more than the dollars?

6.4.1.1 The Local-Global Affect of the Generosity of *Homo mundi economici reciprocans*[61]

Public and private leadership enjoy great power and prosperity in the world economy (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.). My efforts, through this research, to document and interrupt the pseudo philanthropy as practiced in Bermuda, were aimed at raising awareness of the support for the illusion that the society is flourishing under the current capitalistic regime of corporate good citizenship and a call for account-ability to the community.

I continue to question life on the Island as GDP soared in the twenty-first century yet social progress remains stagnant and the situation for some is dire. Does

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[61] James Bresnahan personal communication 25 November 2013 – recognition of his contribution to correcting **Homo Globalis Economici-Reciprocans** and evolving it to more correctly express the meaning sought.

Bermuda provide an example of philanthropic action from a distance or even one of the world's pronounced philanthropy mistakes given the great deal of philantro-capital invested in Bermuda?

There is an exaggerated importance placed on the amount rather than the accountability for response-ability. The results are hardly a roaring success, maybe a mixed bag or in part they are a flat failure when viewed over the course of the twenty-first century.

For a while, between 2003 and 2011, the Donor Forum published the giving of about thirty plus companies. Does this thesis also tell a tale of the tail of public and private leadership really wagging the corpor-nation's community? Where it can be posited that private leadership is the custodian of corporate profit, and public leadership is the guardian of democracy. The conclusion I have come to, is that their combined leadership offers a distorted perspective that has resulted in demolishing the levels of trust within Bermudian society. Between 2012 and 2016 I have not been able to get any information on corporate philanthropy. There have been ambitious programmes. There is little research and publishing on the success or reach of these initiatives in terms that measure the benefits for the community as a whole. There is a corporate public relations photo opportunity around the corporate giving, which is widely reported, and little is reported on the outcomes. While in more recent years there has been this 'quiet behind the scenes' giving by leadership that only the immediate donor and recipient organisation know about.

It is far from clear whether or not there is any sustainable progress for the community. With the speed of technological advances driving profit, has philanthropy been used as a maintenance tool to provide bare necessities, if that, for the vulnerable? Thus, creating a barrier, if not insulation, distorted view of

the vulnerable while not engaging in person in the world of hardships. My reviewing of the literature, the statistics, and the conversations with my participants held my attention on the ethical question:

How is it that the continued justification of the corporate system can ignore and/or gain at the suffering of people and planet

The leaders I have met in the corporate space are committed to community, generous, hardworking, and self-made. My concern rests more with philanthropic strategy and the poor stewardship of such large funds at the interface of wealth and poverty with its impact agency, their capacity for action, access to resources and redistribution.

There does not seem to be any analysis or self-corrective mechanism in the philanthropic space being driven to fit the chaotic world of the market. Capra and Luisi counsel we need to be prepared to "question every single aspect of the old paradigm ... we will not need to abandon all our old concepts and ideas, but before we know that, we need to be willing to question everything" (Capra & Luisi, 2014, p. 13). I have been left puzzled. Why in an environment of great profit and great philanthropic giving were we not building sustainable communities and environment?

The enduring status quo of the social legacies was accurately highlighted by author, social worker and civil servant David Critchley (1925-1993) in 1989 where he described his concerns in *Shackles of the Past* (1989, p. 19) about the absence of "… reliable information … the life-blood of effective decision making … especially in the area of the wellbeing of Bermudians, is a major problem" that remains today. Critchley wrote decades ago and feverishly before his death about the concerns I have raised throughout my decade of research. He said that "Bermudians are said to enjoy the highest standard of living in the world" while

there are "families [that] receive financial assistance" (1989, p. 19). The root cause of this remains unaddressed, and the Island continues to be "polarized by our prejudices and ideologies because we lack sound data" (1989, p. 20).

Critchley asked then what many are concerned about today in terms of social wellbeing, "[w]hat are the facts of life about today's Bermuda?" (1989, p. 22). "We lack other vital information that would enable us to determine the state of our wellbeing and focus our efforts on those areas that are most in need of attention" (1989, p. 22).

There is a good heart in the Island's leadership although is there a good leadership heading …? This continued spreading around of money haphazardly does not have a sustainable impact or long-term benefit. It leads to *miasma* … contamination and lack of results. There is a theme of blame on the vulnerable in need of assistance and social issues not necessarily always of their own making. Is there any vested interest in sustainable action helping to resolve what can be resolved?

"But you're talking about the fact that we're trying. Yeah, there's less money now and we're trying to focus in one more of the needy areas and it's hit and miss. When there was a lot of money it didn't go to the right areas. Certainly from a business perspective, there was more money available for charitable purposes 10 years ago than there is today. And that money did get spread around a lot more as opposed to going to some of the critical areas. But I think when you look at what we should be doing and what has gone wrong, you have to look at 60 or 70% of the issue is government-to-government policies. And you can't just rely on for the business community didn't do the right things to supplement what the government didn't do."	5th conversation

Mind the Gap! We can see the costs of today's economic progress in ecological devastation, human and social fragmentation, and spiritual impoverishment.

	"Just as a general statement, I don't know that we can measure or compare where we are now to what we might have done then until we've had the benefit of 20-30 years of history. Because I'm sure if you were living through one of those, notwithstanding the significant amount of research you would have done in those areas, but we can look back now with tinted glasses and say, "Boy, didn't that work really well". Yet at the same time there were probably some other major things going on that on the whole, it didn't feel very good to those people at the time. Which could be the case now. There could be some wonderful things going on right now that you don't get to measure or figure out until many years later."	5th conversation

In the fieldwork it became apparent that leadership never questioned deeply, or understood the historical context holistically of how this corpor-nation was built, nor really took an in depth look at the social impact. I did notice that in recent years leadership had become very engaged in global environmental concerns and the catastrophic business losses modelled on global warming. I am hopeful across space and time that the fieldwork conversations and stories will influence a rippling out, effecting the transformation of the socio-environmental decline.

	"But as I've said before. We are at such a critical point from a financial perspective that if we turned all of our attention to solving our social problems, they would only get worse and we would never be able to fix them because we would just not have the wherewithal to fix them. It would get so bad it would be ridiculous. We would … you know, if we don't fix our financial problems over the next two or three years, we will have such a mountain of debt that there would be significant layoffs around the country. Businesses would be going bust. Crime would be rising. International companies would be leaving because of it."	5th conversation

| | *"I know there are concerns about the economic drivers, you know, the financial economy. But Bermuda is not going to shift its business model overnight. And we've got to work before we have."* | 4th conversation |

6.4.1.2 Gladiators on Bermuda's Great Sound - America's Cup 2017.

Let us consider a live example currently in play for a paragraph or two. Like gladiators of the Coliseum, Bermuda's Great Sound is the ring for the big boats to fight for the America's Cup in 2017 (AC35).[62] The temporary assemblage of mega sports spectaculars of today be it AC35, Olympics, Politics or Rugby Classic draw those to the Island who "enjoy the skills of the competing athletes; to heighten self-esteem by associating with winners; to profit financially from betting; to take pleasure in the victory of favourites or defeat of rivals … or just raw entertainment" (Fagan, 2011, p. 197).

I offer as a corollary of this type of thinking in the form of the use of spectaculars. For this event there is the bringing together of two different initiatives that are in keeping with the Island's 162-year sailing heritage and offer an injection for the local economy still in a downturn.

The CUT Complex and America's Cup, are two initiatives that offer examples of the natural avoidance of asking the hard questions and the needs to be considered when thinking in terms of the probability of a real return on investment for community. Rhetoric and actions indicate some form of anesthetisation that allows competition to consequence play out between fuelling the financial economy and the enduring socio environmental legacy. One example of a significant ellipse can be shown when considering the progress of these two initiatives over recent years.

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[62] https://www.americascup.com/

Bermuda is small, geographically and demographically. The Government of Bermuda is led by vested interests that dominate with a two-faced Janus face approach demonstrable in some of the decision choices being made. A living example is currently in play. The CUT Complex, a proposal for a sports and tourism centre, based on the population's interest and participation in sport, features a mix of public and private investment, and designed as a self-sufficient business for the long-term benefit of the population. The project was the only private initiative included in the Bermuda National Tourism Plan ("NTP")[63] adopted by the government in 2012.

The lack of private initiatives in the NTP is symbolic of Bermuda's dominant corporate nature through government. In 2014, the CUT Complex was side-lined in favour of the prestigious America's Cup sailing race (AC35) to be held in Bermuda in 2017. Although the AC35 is not really suited to Bermuda as the model of transferring a world-class sport to Bermuda drastically stretches the Island's social and environmental infrastructure.

These spectaculars are designed to keep the community happy, hopeful and temporarily employed, defusing discontent that needs to be openly expressed rather than suppressed so the Island can run at a profit. Spectaculars offer a lift to spirits in bondage, while leaving them with the burden of the extravagance and excess of the expense afterwards. Bermuda's leadership is dominated by corporate-like short-term opportunism.[64]

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[63] http://www.govsubportal.com/dci-documents/item/699-the-bermuda-department-of-tourism-national-tourism-plan-presentation

[64] My special thanks to Peter F. Wilson, the founder of the CUT Complex, and long standing supporter of the Bermuda community, investor in the Island's progress, and his ongoing interest in this thesis for this I am heavily indebted to the development and thinking around the CUT Complex and the AC35.

Corporate and public policies directly "prioritizes corporations over the human rights of living persons and holds corporations to a lower standard of accountability than living persons for harms against society" (Korten, 2015, p. 112). This subtleness can and often does play out in support of spectaculars like the mirage offered by the America's Cup that leaves a burden on the community that hosts such events. For example, as evidenced by the 2015 Throne Speech the depth of support:

- Certain provisions of the Customs Tariff Act need additional amendments to properly accommodate Bermuda's contractual obligations with the America's Cup Event Authority
- ACBDA Ltd (America's Cup Bermuda) exempt from paying land tax for leased land … ensure Government grant moneys are spent on development rather than land tax
- Other initiatives will be announced by later in the Parliamentary year … to ensure the success of Bermuda's hosting of the 2017 America's Cup (Ferguson, 2015, p. 18)

In contrast, a permanent project like the CUT Complex (started 2009) aimed at revitalizing the social economy and creating a third economic pillar for Bermuda as a sport's tourism destination has seen no benefits. This project offered a unique Bermuda solution to a number of social problems facing the Island. Solutions such as supporting vocational training and employment, providing 450 jobs, of which 120 would have been for young people that could address what Moulaert *et. al*. calls urban social polarisation (Moulaert, Rodríguez, & Swyngedouw, 2003; O'Loughlin & Friedrichs, 1996) and inequality segregating them and their Bermudian families in this society.

The project included many Island wide benefits such as knowledge creation and circulation via the performing arts school. Through to 2012 this project had had private and public support. Nevertheless, with the change of government in 2012, at the cost, progress and investment were a casualty of poor politicized decisions or indecisiveness, as the project moved back to square one with the requirement to resubmit and then it was allowed to die on the vine.

Michelle: Are you familiar with the CUT complex which would use the brown space out west but it's around sports tourism and would have hired 450 people. Of that 150 would have been youth. It was in the 2012-2013 tourism budget. There was $2.3 million I don't know where it's gone but the time for planting the tree was 20 years ago.	
"*Yeah, things are being blocked often not for any real reason.*"	1st conversation
"*Well, yeah, and it's so complicated. Maybe because I come from a business world, I always find it relatively straightforward to talk about business issues. Social issues are not straightforward. They're very, very complex because everybody in the room has a different perspective or a different need. To me, there are trade-offs in business, certainly, but not to the extent that there have to be trade-offs in social issues.*"	2nd conversation

Rhetoric and actions indicate some form of anaesthetisation that allows competition to play out between balancing the financial economy and the socio-environment legacy. In this case it might even become a significant ellipse that is playing out with the CUT Complex and AC35.

The founder of the CUT Complex shared with me that

> "*The CUT Complex left us broke but not broken. The CUT Complex was side lined in favour of the America's Cup AC35 in 2017 in Bermuda. We keep stirring the pot on the back burner and hope that it will rekindle enthusiasm in the period after 2017. In Bermuda, the economy appears to have stabilised. While jobs continue to fall due to mergers and the like, the pace has slowed considerably. Retail sales are up marginally and tourism is flat. Growth will be slow and Bermuda will not reach the heights of 2008. This is the new normal. CUT would have been perfect for AC35 but it was not to be. I should like to make an argument for the CUT Complex to be the natural successor to AC35. We did try to get approval to build the hotel only for AC35 but were blocked by WEDCo (the West End Development Corporation and owner of*

the proposed site, now a parking lot for sailors' shipping containers). Our argument was that AC35 might be prestigious but was in some ways misplaced in Bermuda; where on the one hand there is a shorter than usual racing course, on the other hand it is essentially landlocked and visible by the public from all around as well as from boats; however, the viewing population, for example for races on the Solent in the UK, is usually of the order of 50,000 people, which just cannot be accommodated in Bermuda due to the restrictions of travel and accommodation, with only some 2,000 beds in Bermuda. The corridors of power did not smile. Using projections conducted by the Bermuda Tourism Authority, it was estimated that AC35 would only generate approximated 2,000 hotel visitors for the period or about $3 million dollars in spending. That is not a long-term policy for tourism, which would have been provided by the CUT Complex."[65]

Shawn De Shields and Cordell W. Riley, both of Bermuda College, prepared a report for a public forum in February 2016 to consider the economic and social impact of Bermuda hosting the AC35 and whether it will be helpful or hurtful for the Island? De Shields and Riley submitted an abstract for the Dubai conference (2015) but did not host the forum locally.[66]

Horkheimer and Adorno suggested that with the growth of civilization and enlightenment, as they refer to consciousness, that there "is the self-strong enough and domination secure enough to turn festival into farce " (1973, p. 105). Calls for a careful review of the analysis of the real return for the Island in terms of the estimated US$242 million and consideration for their research of the numerous studies counselling the massive initial public funds invested for hosting such events do not always result in positive returns.

The Government of Bermuda's 2015 budget is titled *"A Better Tomorrow"*. Deloitte's snap shot of this budget note that for 2015 the AC35 expenses are

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[65] Personal communication Peter F. Wilson 9 January 2015.
[66] Personal communication Cordell W. Riley 2 February 2016 and 22 February 2017.

US$11.7 million.[67] I hope this contribution to the dialogue around the CUT Complex will ensure it is still breathing for the future because I, like Wilson and others, still believe it is a much needed long-term sustainable winner for the Island and its future.

In light of the paradoxical backdrop of the continued contractions in the local business economy and tourism industry taken with resident perceptions of their expected benefit this forum is a welcome eventuation for hosting a conversation and reality test for all with vested interests.

Now the AC35 is playing out on the Great Sound, a view enticing to Twain as relaxed on the porch of one of his favourite guest houses, are there anaesthetised elites and politicians quietism in action.   This term that seemed to capture the late 2015 through 2016 public space around AC35 in terms of open public dialogue and early impact of this event on the vulnerable. Breaking the culture of silence and increased public understanding is essential for action against the oppressive reality in that "[d]ialogue is the encounter … mediated by the world, in order to name the world, transform it …" Freire (1970, p. 88). Freire (1998) posits those participating were more likely to see the possibility of transformation by understanding more accurately the reality in play with their increased critical consciousness (Freire et al., 2000). In terms of my fieldwork I saw a few participants pick up the challenge of transformation of the socio-environmental legacies as set out in sections 6.2.3 and 8.2.

Korten joins the urgent call for leaders with the skills and understanding required to advance our turning to a living economy. Rather than indoctrination in the fallacies of the sacred money and market story, they need schooling in the values and understanding of the Sacred Life and Living Earth story. They need skills in

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67 https://www2.deloitte.com/content/dam/Deloitte/bm/Documents/about-deloitte-bermuda/2015%20Deloitte%20Bermuda%20Budget%20Snapshot.pdf

observing, understanding and adapting human institutions to the living systems of Living Earth within the frame of living-wealth economics" (Korten, 2015, p. 121).

In this section I emphasised *homo mundi economici reciprocans*, the use of spectaculars such as the America's Cup 2017. Added to this I would include artificial intelligence (AI) because when taken together there is a demonstration of a collective narrative. This came to my attention while I was conducting the second phase I found I was still left wondering, along with others, who was at the helm of globalisation (Bauman, 1998a, 1998b; St Jane & Humphries, 2010) and Bermuda's corpor-nation.

6.4.2   Artificial Intelligence

The term 'artificial intelligence' (AI) has many different meanings. The term can used as a field of study relating to computers' utilisation of strategies as effectively as or more effectively than humans. Secondly, this term can also be used when referring to online games in the sense that the game has the ability to replicate the way a human uses strategy (Carreker, 2012, p. 7). Plus, in multiplayer games, AI can also be Non-Player Characters (NPC) in a game functioning as an opponent. A NPC is any character in a game that is not under the control of a player. Lastly in the game space, the NPC could be an AI character that has noncombat interaction with a player (Carreker, 2012, p. 145).

Horkheimer and Adorno asked if "[s]cience in general relates to nature and man only as the insurance company in particular relates to the life and death" (1973, p. 84). I would add to this artificial intelligence because of the power of super algorithms. Artificial intelligence and super algorithms, as tools, do not have conscious of self like science" (1973, p. 84). These new trends around the technological culture leave me in wonder laced with dismay as I rethink questions

of responsibility while considering the new forms of agency that are constituted through sociotechnical apparatuses driven by globalisation and technology. Technology appears to dehumanise and create distance. As British-American author on leadership, Simon Sinek (*Leaders eat last*, 2015) identifies the amplification of abstraction by technology. Importantly, he goes on to say that "[t]he human being really has gone virtual." The new norm, of being categorised by your LinkedIn profile used by the market to find talent to fill jobs, your social media presence influencing your brand presence and marketability are pertinent examples. Labelled the Bash Brothers (Thompson, 2013), it has been suggested that globalisation increases joblessness and computers increase inequality (Thompson, 2013).

The two growth areas for jobs, and that's why the U.S. is suffering with the structural unemployment, is again a mismatch about need and skills, is they're gonna be service jobs, high end service jobs like being a medical professional, a nurse, etc. And low-end service jobs, being a personal trainer or being a waiter or a hair cutter. And financial services kind of jobs. Because all the manufacturing is gonna be done by robotics which is a wonderful thing, because the quality of life is gonna improve for the entire world.	1st conversation

Connections multiply. Configured, as tensions rise, we try to grasp the meaning of events that increasingly entangled humans with decisions made by machines, the distance is erased and thereby enables more co-mingling lives as Donna Haraway (2013) puts it.

Korten notes that there is "no reason for any corporation to exist other than to serve a democratically determined public interest" (Korten, 2015, p. 113). Yet, there are laws that "grant a rogue corporate robot rights that trump the rights of the living community that create it" (Korten, 2015, p. 113). The fortunate few

seek solace in ever more extravagant consumption, while the many struggle with their lack of money in addition to a denial of their meaningless and dehumanising servitude to the computerised financial markets and corporate robots.

I could see that the system compensates the corporate elite extravagantly for their services. This creates an illusory appearance that the elite are in control (Stacey, 2007). The system, however, is the master. Habermas' identified that those responsible for the effects of power might well not be entirely sovereign in the end.   Korten, who puts this in the twenty-first century context, said that the "… financiers and C.E.O.'s are but pawns of corporate robots they serve but do not control" (Korten, 2015, p. 96).

I have noticed the increased exposure of the "myopic banality of the Sacred Money and Markets story" (Korten, 2015, pp. 132–133) in Bermuda.   As voices rise about questionable global corporate behaviour or the progress of capitalism became apparent across the media space. In the paragraphs that follow I offer diverse samples from different media sources challenging the status quo of the current thinking.

Firstly, in fictional books there is '*The Unincorporated Man'* (Kollin & Kollin, 2009) where a corporate billionaire awoke in the twenty-third century to find to his horror every human is incorporated in a manner that create shares at birth. Automatically shares are assigned with 5% to the parents and 5% held by the government. Since 2004 onwards, within the Bermuda corpor-nation there has been a weeding out of professional circles that has been apparent to me. It does not feel out of the question that in decades to come a move to incorporating humans at birth would be the next step on from financial slavery.

The television show, *Blacklist,* has gained traction in the public imagination. The first season on NBC ran from September 23, 2013 to May 12, 2014 then sold to NetFlix for $2million an episode. In Episode 108: *General Ludd,* aired 11 November 2014,[68,] provided an insightful example of why this series captures the interest of the global viewership watching the attack on the currency system. In this episode the Federal Bureau Investigation (FBI) special agent Elizabeth Keen uncovered an elaborate plot to destroy the country's financial system by the General Ludd organisation. With all the heightened focus on terrorist groups, there is a thread linking in the corporate actions. These actions are very similar and attract redress from different groups like the Occupy Movement as shown by the use of the Guy Fawkes masks.

The trend continued with another television series titled *Mr Robot* (Esmail, 2015). In Episode 2 (1 July, 2015), *fsociety*, a corporate antagonist that challenges the one per cent, made public a video making a number of demands that includes all people being released from their debt. In addition to these demands Evil Corp was to dissolve their company and donating all their assets to charities around the world.

A further example comes from the movie '*Survivor*' (2015) depicting corporate terrorism either the companies or terrorists are profiting from their act destabilisation the global markets and earning US$100 billion in short sell profit along with their political goals.

Korten reminds us that corporate robots are wholly of human creation designed by them to "colonize the labour and resources of the many for the benefit of the few through monopoly control of the means of living" (Korten, 2015, pp. 96–97). It has been suggested that the success of these corporations is so complete that they now "function as largely autonomous entities in control of the institutions of

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[68] http://www.nbc.com/the-blacklist/episode-guide/season-1/general-ludd/108

government, law, education, and even religion. They now use their control of these institutions to support the final consolidation of their own independent rule …" (Korten, 2015, pp. 96–97).

This is being projected through the new popularized media shows, some I have referred to above. They are asking hard questions and exploring issues to my surprise that resonate through this thesis too.

There is yet another example of how media is being used to normalise robots among us targeted at young viewers. Episode 5A in Season 1 of *Alvinn!!!! and the Chipmunks* ("The App," 2015) was about Dave, the quasi-parent, who starts using an APP, the Home Harmonizer, and a flying drone for monitoring noise levels that cramps Alvin exuberance.

Dave then upgrades the effective drone to a human sized robot called Harmony, which Alvin believes is a "robot death machine," to oversee the boys (Chipmunks). Alvin has plans to go to a party. Dave has refused Alvin permission so the chipmunk turns off Harmony. Harmony reboots with urgency to locate "baby Alvin" which results in much embarrassment for Alvin in front of his partying friends with cameras. In the end, Alvin's promise of reform secures Harmony's return to the factory much to his relief. When this episode aired I was in the company of three children under 10 years of age. These three sat in total acceptance and when I asked if they would mind Harmony living in their home they seemed nonplus about it.

This show reminded me of the quote by Mitchell J. William in *Me++ the cyborg self and the networked city* (2003, p. 58) "*In an electronically nomadized world I have become a two legged terminal, an ambulatory IP address, maybe even a wireless router in an ad-hoc mobile network. I am inscribed not within a Vitruvian circle, but within radiating electromagnetic wavefronts.*"

There are complicated undercurrents flowing in global localisation. Manuel

Castells, for example, foresaw this desolate future as "the coexistence of the monopoly of messages by the big networks and the increasingly narrow codes of local micro-cultures, built around their parochial cable televisions" (1983).

Although, as Korten notes, artificial intelligence is "… entirely of human creation, we had best view and deal with the money-seeking corporate robots as the equivalent of alien invaders. The goal is not to tame them. It is to eliminate them and replace them with institutions accountable to deeply democratic Living Earth communities" (2015). Technology, such as artificial intelligence, is entwined in the economic system and as democratic, as Horkheimer and Adorno stated (1973, p. 4). I would also add that there is a massive presence of artificial intelligence present in games especially online multiplayer games that feature in eSport that will be further discussed in the next section and Section 7.3.

6.5   Leaders, Policymakers and Scholars at Play

In the early stages of the research design I had given a great deal of thought to designing a social impact game for the participants to take part in. I was inspired to create a landscape for experimenting with the socio environmental norm, where leadership could examine their decisions in the short and long term with regards to the outcomes of breaches and conforming for public and private policy impact.   I felt there was a need for leadership to reflect on their depth of knowledge, the real impact and understanding that was wider than just reading a report or reached them in their privilege gated settings.   Perhaps I will flag this for the future. A social impact game may offer leaders a space for imaginization (*Imaginization*, 1997), that being creative management and a fresh look at old management styles, a test of ideas, and deeper consideration of the wider impacts. Not only would this be a place for imaginization but there would be the additional benefit of an added level of transparency for decisions that are based

on reality faced by the invisible vulnerable at the mercy of the market and its decision makers.

Figure 6.2 Bermuda Fulcrum Point: Early Game thoughts

Around this time I was attracted to a new influencer on my thinking, Jane McGonigal of SuperBetter Labs (2012, 2015; 2010), she taught me to make my own online super hero. Avatar and virtual world game experience, as shown in recent studies (Rosenberg, Baughman, & Bailenson, 2013), may lead to increased empathy (Greitemeyer, 2013) and prosocial behaviour (Gentile et al., 2009; Greitemeyer & Osswald, 2011) in the real world. Could it be that strategic choice and cooperation in play in the game space provide the needed positive socio-environmental influence that could transform leaders and reshape organisation behaviour?

McGonigal is a designer of alternate reality games that aim to "improve real lives or solve real problems … using the science of positive psychology."[69] McGonigal

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69 http://janemcgonigal.com

starts from the position of "*how can this game lead to real and positive impacts and build social connections and relationships*?" Although it is early days, research is evolving in the area of the interplay between games and social influence (Pereda, 2016). This work is being further extended to consider the coexistence of multiple kinds of interactions across biological, social and technological networks that includes "… a multiplex description of the interactions between constituents" (Gómez-Gardeñes, de Domenico, Gutiérrez, Arenas, & Gómez, 2015), cooperation in multiplex game networks (Gómez-Gardeñes, Reinares, Arenas, & Floría, 2012; Matamalas, Poncela-Casasnovas, Gómez, & Arenas, 2015).

All of these goals have been rising in my consciousness as I was laboriously working through my research design that all feels so last century! To achieve my aims with the fieldwork I hoped to attain ambitious and surprising accomplishments, like McGonigal, in service to something bigger than myself. My aim was to create flourishing in Bermuda and possibly a model for the world harnessing the fulcrum point between the financial economy demands and the social and environmental needs in a way that benefits human and non-human flourishing as much as the bottom line.

Although this did not eventuate during the fieldwork I was seriously considering how to design a game that built socio-environment knowledge, kept it salient (Heyes, Lyon, & Martin, 2016) and encouraged a positive community impact as a way to capture my participants attention and contribute to the deepening of the research. I wish to capture this intent here because it will be a post doctorate goal that I intend to build on. The reason I have added reference to it here is because my interest remained pointed. I diligently watched the evolving space fascinated. In doing so I noticed that *Kairos* makes an appearance in this

landscape through social impact game examples like Endgame Syria[70] and BBC's Syrian Journey (2015) that explore the landscape of conflict, opportune in putting many online users in the shoes of the refugee that moves from the limitation of the written word albeit it still a simulation to engage in the core issues.

The open virtual environment provides a fertile landscape for experiencing the dualism of time, for example the game Minecraft engages *Chronos*, *Kairos* time and space that effect experiences of each for the players (Lenhart, 2011). I will discuss this further in Section 7.4.1.

6.6   Purposeful Re-Engagement of Paralysis

The end of Phase Two culminated with a second stint in the hammock in August 2014. Listening to the birds and breathing in the wind dancing around me, I stepped beyond the corporate veil to see space and time.

I paused in my approach to consider that the participants might be what Boje describes as "… change agents … projecting our storytelling onto ontic-reality … also agentially-changing the nature of *timespacemattering* (Barad, 2003, 2007) through the deployment of ontologically-involved-living storytelling. This showed me, as Joseph Campbell phrased it, "[w]here you stumble, there your treasure lies" (Jaworski & Flowers, 1996, p. 118).

The second experience of paralysis left me reflexive in my naivety and over estimation of expectations on leadership. Yet still faced with what I was not sure, it could be absenteeism, anesthetisation, disassociation, quietism, the obvious fact of dire circumstances still present in the socio environmental vulnerability exposed to the principle driver of economics at any price.

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[70] http://gamethenews.net/index.php/endgame-syria/

Through the call to attention that was met, the historical contingency of Bermuda's early incorporation set, the conversation was had and their stories heard. Korten wrote that the Sacred Life and Living Earth story "… draws from many sources of human knowledge and understanding to give deep meaning to our existence" (Korten, 2015, p. 133). The fieldwork affirmed Senge in that "… when we can see what is true, something new can show up. I think this is why people like David Bohm and the biologist Francisco Varela, who have come to understand what it means to operate clearly in the moment, believe they must spend time with this person" (1985) as I did with my participants during the fieldwork.

Both phases of my research exposed the myopic banality of the sacred money and markets story (Korten, 2015). This tells me that organisational *miasma* very much relates to a country organised as a corpor-nation too. Gabriel posits that *miasma* is not just future-oriented, as it affects both the past and present: "A silent killer, like a silent virus, treating people as objects, selecting, deciding and dismissing" (Gabriel, 2008, p. 61).

It is a theory that calls for action that aligns with an ethic of answerability. I raised this irony with public and private leadership in the 2008 pilot study. One example proffered was when periodically there were newspaper reports of homeless black men in their late fifties had died in a public places. Amazing to me, that both the Bermudian public and private sector have been passive spectators to these deaths. There has been **no** action or even **reaction** nor any demand to discover what is happening. It is almost like it is the cost of doing business in the corpor-nation. The daily news reports stated that these deaths were not suspicious. No apparent outright murder was involved. One might consider, however, that Bermuda's very economic success may have contributed to these early deaths. Are these middle-aged homeless black men deemed invisible because they're unemployable in this economic paradise and therefore

unworthy of concern? This possibility is distressing. Although Bermuda is highly successful economically, it would appear to be socially in arrears when it is acceptable on some level for middle-aged black men to be dying in poverty while the Bermuda Digest of Statistics noted that female deaths had increased by 24 per cent between 2012 and 2013 (Bermuda Government & Department of Statistics, 2015). I have not seen any explanation for either of these anomalies.

I concur that it is imperative that this needs to be noticed because as Boje (2014) put it there is an "overarching grand narrative that provides legitimacy … to the late modern … capitalism upheld by playing on the desires and angst instilled in modern western minds." For many there is no access to Bermuda's economic success. Consequently, the high cost of living in Bermuda can take its toll on the family structure and contribute to high levels of stress in the management of day-to-day existence and escalating unemployment.

Jaworski shares a story about his time with Bohm and his advice to him "You're on the verge of a creative movement. Just go with it. You cannot be fixed in how you're going about it anymore than you would be fixed if you were setting about to paint a great work of art. Be alert, be self-aware, so that when opportunity presents itself, you can actually rise to it" (1996, p. 83).

6.7   Summary

What was originally framed as a straight forward action/activist research project through which to inspire transformative action with leadership in Bermuda known to share my concerns evolved into two phases of conversation, reflection, and theory scanning. In this qualitative project Phases One and Two encompassed the unanticipated shifts and progressions throughout the stages of the fieldwork. Doing so produced unforeseen and exciting results through considering both theory and fieldwork from two very different stances.

I report on a disruption to my thinking at the end of Phase One and again in Phase Two in this chapter. Both disruptions seemed so radical that I became too paralysed to progress my writing about leadership of Bermuda ad hoc reactions to the issues of common concern that formed in to the right arch. Phase Two showed how the research had evolved to be more about myself and the journey, contrary to transformation of leadership initially intended, that brought me to the threshold of the moon gate topped with the keystone time linking living storytelling, autopoiesis and organisation *miasma*.

The dominance of the Sacred Money and Market Story (Korten, 2015) forced a shift in the fieldwork. I was compelled to move from transformative conversations to beyond the corporate veil to see the space and time occupied by living storytelling, autopoiesis and organisation *miasma*.

Phase Two demonstrated the need for a current, more robust vision with genuine engagement in the socio-environmental flourishing in harmony with the financial economy as opposed to its expense. The participants could not disagree with the urgency of the call to action, although questioned how to move forward. This I leave firmly in the hands of private, public and third sector leadership in the hope they mature into the role of good stewardship of the Island. Getting this right, as I posit Bermuda is a microcosm of the world, offers solutions to the same problems globally. Physicist and Nobel Prize winner, Bohm once said to Jaworski:

> *"You've got to give attention to that block. You've got to find out where it comes from both in yourself and in anybody. If you were able to get a group of people working together with one another at a different plane, they might find a new way to operate that would not be simply individual. A new individual arises which is the whole concept, you see? The individuals would operate as if with one mind. If the results were in the domain of public knowledge, public experience then people couldn't explain it away. If such a group got beyond a certain point, it could have a real impact"* (Jaworski & Flowers, 1996, p. 82).

Today's knowledge society creates wealth by organising patterns of information through global algorithms that drive markets that transform society and regulates our daily lives, access to employment and public goods. Some scholars and authors have gone so far as to diagnose in 1997 the "*Cancer Stage of Capitalism*" (McMurtry, 2013) writing about the crisis to considering cures for corporate affluenza (James, 2008), and more recently TFW virus (Taylor-Fayol-Weber) (Worley et al., 2015).

Moreover, social media global networks centralising the concern of activists, artists, coders, community leaders, cultural players, designers, dreamers, farmers, hackers, organizers, peasants, researchers, students, spiritualists, writers and basically everyday people. Two recent examples are poignant. The first being The Rules[71] a social media presence challenging C.E.O.'s, economists, politicians across the public private divide calling for radical reform in five areas: Money, Power, Secrecy, Ideas and The Commons.

The Rules campaign "Capitalism is Just a Story: We can tell a better story" (2015) is making synchronistic waves through multimedia space as this research is in final draft stages emphasizing the impact of storytelling powerfully present in many different spaces and time about organisational *miasma*. Can we imagine (*Imaginization*, 1997) something better I asked the C.E.O.'s in the fieldwork? There appears to be something beyond the veil of linear time of our physical sense that we are conditioned to pay homage to.

To this point the thesis represents the mapping the presence of an inescapable tension between the commitment to good corporate citizenship and social

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[71][31] http://therules.org/

responsibility by leadership and the command and control of the call of the market as it is now driven by artificial intelligence possibly well beyond human control. It is important for leadership to grasp their advocacy, decisions, public and private policy impacts, however indirectly, morally, politically, and economically implicated. Thus as Francis Bacon (1825, p. 254) once said like nature, the patriarchy govern her in their opinions, are in thrall because of her necessity, but sadly not led by her invention! The same could be said for technology as we turn in to cyborgs, at the mercy of global algorithms and dominated by artificial intelligence.

I realised I have changed what I could in Phase One. That being present to the story, contributing my knowledge in Phase Two, this is the point where I must recognize what I cannot change. Left with a sense of evolving theory and method making in a transitional moment I was where I needed to take care not to stumble. It was time of primordial and ontologic definition of life-story.

In Arendt's (1906-1975) view of morality, as she puts it, in *The Human Condition* "a recognisable life-story from birth to death" (2013, p. 19) is the equivalent to what Boje calls the living story in everyday action (2014). For Arendt, it is "the cut through the circular movement of biological life" (2013, p. 19).

Here on the threshold of the moon gate I gaze in to a liminal space that appeared to be very potent as I pause under the apex of the moon gate below the keystone. Identified in the latter stages of the fieldwork *time* in its many dimensions was to take its place at the zenith joining the two arches. As I physically moved towards observing the connexion of *Aion, Chronos* and *Kairos,* it felt unpredictable and that I may even be off-course. Nonetheless I felt called to walk in faith, being available to the experience, not insisting on the how's or why's, just flowing with what may come next, as it plays on beyond the veils of physical knowing. My experience was that it was time to surrender, trust and accept, even if I did not understand at this stage.

Here are two examples of moon gates in Bermuda. One in a residential parish location and the other moon gate built in the hub of Hamilton City.

Figure 6.3 Moon Gate Hamilton City - photo M. St Jane.

Figure 6.4 Moon Gate Paget Parish overlooking Hamilton City - photo M. St Jane

7   APEX – TIME

7.1   Introduction - Surrendering to the things I could not change!

I had hoped for change in participant commitment to action during the fieldwork period. The previous chapters explain how I came to stack two discrete pillars of theory and reflection I had trusted would generate explanation and transformative action. Both phases left me puzzled and paralysed. My reflection on the inadequacy of the two pillars became instrumental in the exploration of an integration of the insight generated in each. I was encouraged by the work of Jaworski and Bohm to stay committed.   The stillness of the paralysis provided me with a creative response to my PhD predicament. I needed to pull the two pillars together and find a means to allow my insights to flow back and forth in a complex manner.   I was inspired by the work of Ancona (2001), Czarniawska (2004), McCulloch (2014) and Petruzzi (2001) on time. It is now that I saw the possibility of pulling together the two pillars together to create an archway. What I needed was a keystone to bring the two pillars together to form a strong arch. The structure was then complete when fused at the apex with a keystone. Now, it could be used as a heuristic device for the culmination of my project. The image I now had, had become a moon gate.

Figure 7.1 Moon Gate Bricolage Design
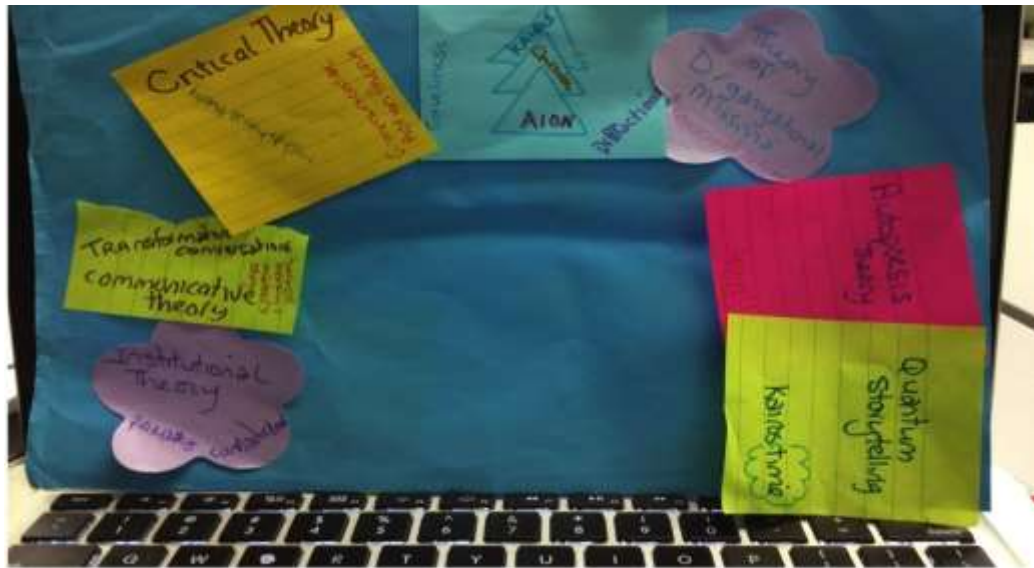
The structure that was formed when I drew the two pillars of my research phases together formed an arch that framed a threshold where I could bring my fieldwork insights and my pressing intuition together. The frame was in the shape of a moon gate with a threshold that meant I could cross into a creative space rather than be hindered by the 'wall'[72] that offered apparent limitations of my earlier stacking of blocks. With the keystone in place, a refreshed and more fluid orientation of theory and method making enabled me to sense the ripples crossing backwards and forwards between the blocks and all around the space framed by the moon gate.

My somewhat anxious acceptance of the paralysis at the end of the work on each pillar, once stilled, allowed for new thoughts to arise and flow freely. This stilling

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[72] In some centuries old Bermuda homes you will see staircases that lead to a wall inside or outside the dwelling. The staircases will have been left in place after perhaps multiple renovations. What was once an entry is now a seeming dead end - a dead end unless the 'blocks to entry' are removed giving way to a new view, a new interior perhaps never imagined by the stair-builders.

showed me that non-resistance to a point of tension could eventually stimulate thoughtful engagement with creativity.

The momentary stilling of my active mind created a peacefulness that allowed me to see the ripples of energy flowing in the space I had created. Like the turning of a kaleidoscope, I could see images bubbling with the energy that was shifting and morphing with each turn showing me the image of Bermuda's sacred financial phenomenon inter-connected with the wealth of socio-environmental diversity.

7.2   The Keystone in the Moon Gate Bricolage

It is not my intention in this chapter to address metaphysical or scientific aspects of space and time. My aim now is to view the threshold of the moon gate as a boundary through the keystone I have created to hold the arch in place and provide the channel of integration of insights this chapter attends to.

My lens is a multifaceted and fluid device, a kaleidoscope allowing me to view differently than typical scientific microscopes that allow magnification of what has already been decided as the object of observation. My lens is more akin to a kaleidoscope as I describe below. This lens acknowledges time and space not sequential movements of ticking clocks or fixed spaces to be enlarged for better view.

I am working outside of the idea that the classic view of time, as it is expressed in much of organisation studies. Advances in evolutionary and complexity theory challenge the dominant thought that time is linear and space is fixed is not stationary or one directional time according to Kaplan and Orlikowski (2012) and Lord, Dinh, & Hoffman (2015). Boje and Henderson (2014) suggest that time in a conventional sense could be thought of an "unfolding, unidirectional arrow …" but ideas from quantum physics suggests such semblance is not an adequate understanding of time.

In considering the presence of time in this research I was aware that time was more than my eye on the clock noting the hands moving forward as time sensitive tasks needed to be done. I drew on the thinking of Barad (2010); Haley and Boje (2014); Henderson and Boje (2015), and McCulloch (2014) when thinking about the entanglement of time as a spiralling and circling of energy in the open space of the moon gate arch.

I could position the keystone at the zenith that joined my two pillars of work explained in Chapters Five and Six to encompass the consideration of three types of time: i) *Aion,* the Greek god of eternal cycles (McCulloch, 2014) explained in Section 7.4*; ii) Kairos*, the deity of supreme, creative, opportune time and divine proportion) (McCulloch, 2014) set out Section 7.3.3; and iii) *Chronos,* the Greek god of linear time (McCulloch, 2014) in Section 7.3.2.

Sir David Brewster (1781-1868), a Scottish writer, physicist, and inventor with a passion for optics and scientific instruments, created the kaleidoscope in 1816 (Gordon, 1870). It seems appropriate on the 300th hundred anniversary of this invention to posit the kaleidoscope as a helpful image to explore the matters under discussion for this chapter. The image of a kaleidoscope allowed me to imagine moving the theories and methods I have been working with into different forms and patterns of theory and action. As new patterns arose that created an ever-changing array of possibilities came into my view, I was able to suspend my intellectual approach and see the images as if magical and rotating. Reflecting on the activity in the archway and my periods of paralysis through this device allowed a new noticing and enhanced wonder of the world that was invaluable to this research.

I take this opportunity to reference the tribute paid to Sir Brewster by Dr Peter M. Roget (the creator of the Thesaurus in 1834) in Blackwood's Magazine 1818. Roget wrote "… *no invention, and no work, whether addressed to the imagination*

or to the understanding, ever produced such an effect" (Rennison, 2007, p. 94). My call on the idea of this material invention serves as an invigorator of my imagination and allowed for the work to take its turnings – differing lights and shadows on the consideration of time, in the many forms as we perceive it, were brought into view.

I became aware of a secondary stream of consideration. Through the imagination of the keystone as the metaphorical gathering place of multiple images of time, my thoughts were turned to the concepts of doing and being. Here in the keystone, time as 'the present' was crystalized in its diverse presences on the threshold as framing a space full of energy.

The legend of the Bermuda moon gate invites you to make a wish as you walk through the limestone archways, and look forward to a joyful and prosperous future.

For the last stages of this work, I paused on the threshold of my imaginary moon gate. I remained here for the purpose of looking out at this wondrous view before me to contemplate the possibilities for post doctorate work on the path ahead. I have created the necessary quantum 'discontinuity' that was "… needed for the timeliness of the now "where [t]ime can't be fixed" (Barad, 2010, p. 264) just experienced.

In the keystone *Kairos* time becomes visible alongside *Chronos*. McCulloch writes that she believes that "quantum rhetoric of the energetics of *Kairos* can contribute to … unveiling" (2014, p. 59) of visibility. She notes that "*Kairos,* is understood as opportune force, energies and divine proportion including harmonics in frequencies, may help us out of the chaos *Kronos [Chronos]* … produced in overwriting *Aion"* that *Kairos* reveals (2014, p. 59).

Purveying on the threshold of the moon gate I found myself viewing an unfamiliar landscape, well over the edges of my understanding but within my willingness to explore. Senge (Jaworski & Flowers, 1996) wrote of the crafting of new ground he recognised Jaworski was doing in the realms of developing authentic leadership, in "… this territory [that] can't be fully understood conceptually, [and where] any attempt to digest and explain it intellectually is at best a type of map" (Jaworski & Flowers, 1996, p. 3). Senge (2005) said that the map must not be confused with the territory.

From my position on the threshold of the moon gate the view of the road map for possible post doctorate work is depicted in this magical landscape. By employing a kaleidoscope image I will not be tempted to provide a static map.

Swirling kaleidoscope patterns on the boundary of the moon gate threshold came to the fore once the keystone of time was in place to metaphorically turn the lens. It became possible to see the 'entanglement in practice' Orlikowski (2010) writes about as patterns were emerging in the way of twisting things that draws the critical theorist's eyes. Things that want to be invented tend to want to be born of practice not of theory, according to Taleb (2012). It is a sensitivity expressed by one participant:

	I think people sometimes attach too much to their qualification rather than their experiences … and they think they have all the answers.	3rd conversation

Theory, however, has a place in the shaping of the knowing of any territory. To understand the territory, we must earn [such understanding] in our life experience" according to Jaworski and Flowers (1996, p. 3).

My reading of the kaleidoscope patterns were enriched through my confluence of theory and fieldwork practice and are now drawn in to my concluding reflections

on my research. Jaworski (1996) spoke of understanding the territory and the importance of our life experience that deepens this knowing. His views support my researcher experience and transformation. This transformation was made possible by personal experience and professional practice (Herr & Anderson, 2015), that resulted from the conducting of this fieldwork – for many of my participants and for myself.

7.3   The Twenty-First Century: The Age of Play

With leave to craft new ground and new noticing by paying attention I began to think about what was new and different about this new century. Heather Chaplin, a games journalist, and Eric Zimmerman, a game designer and scholar, described the twenty-first century as the Ludic Century. As few know the meaning of the word 'Ludic' they rephrased it as the 'era of games' (Chapman, 2014). They were highlighting that information has been put out to play.

Games are ancient. Humans have been drawing on cave walls, making music and playing games forever. In the twenty-first century games are interactive, so much so that we not only play amongst ourselves but competing and/or collaborating with artificial intelligence. What a dramatic contrast to the twentieth century! That was a century defined by books, dominated by movies and the information revolution. The New Zealand electronic sports federation (NZESF) website highlights that internationally people spend more time playing video and online games than play all offline sport, such as soccer or cricket, combined.73

As a contributor to *The Gameful World,* Zimmerman (2015) brought to fore a need to pay attention to the presence of *Kairos* time*. Kairos* also makes its place

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73 www.esf.nz

known in the ancient art of making images, playing games and telling stories. All of these activities involve time.

As discussed in Sections 7.1 and 7.2, time is a far more complex notion than the simple conceptualisation of *Chronos* that dominates Western rationalism. There are many examples of classification for time. Most derive from the ancient Greeks but in recent times in the games space more thought comes to the fore. Jose Zagal and Michael Mateas (2007, p. 516) are involved in the Game Ontology Project (GOP)[74] a framework for analysing games. They pose four common temporal frames for analysing the temporality of games (Zagal & Mateas, 2007, pp. 517–519):

i)   Real-world time (events taking place in the physical world);
ii)   Gameworld time (events within the represented gameworld); including events associated with gameplay actions);
iii)   Coordination time (events that coordinate the actions of players and agents); and
iv)   Fictive time (apply socio-cultural labels to events, as well as narrated event sequences).

To experience the game space I joined the Global Game Jam, the coming together of virtual communities in ninety-three countries around the world, that ran over 29 January through 31 January 2015.[75] The purpose was to bring together talented individuals in person or across different game jam sites to work together, push their skills and challenge their way of working. Game jammers can also work concurrently with developers around the globe. The central theme was identified as 'Ritual.' Game jammers then have 48 hours to create a game. My team was based at the University of Waikato in Hamilton, New Zealand. Within forty-eight hours, the Waikato teams had produced sixteen games in both the online environment, and a couple of material board games.

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[74] http://www.gameontology.com/index.php/Main_Page
[75] www.globalgamejam.org

Figure 7.2 Global Game Jam 2016 Waikato University Site Entries – Photo by M. St Jane

I was fascinated by the dominance of *Chronos* in its forms of clock time, bureaucracy chaos and rigid rituals. In fact, two of the games featured a form of *Chronos* and *chaos* in their titles (*Chrono Survivors*, *From Chaos Comes Orders* and *Ritual Bureaucracy*). *Kairos* made appearances as well. There were games centred on collaboration (*The Rise of the Temple*), building knowledge and wisdom (*The Tower*). Another game (*Famish*), uniquely, included two Artificial Intelligence (AI) players competing against the human player/s.

Typically in games there are two types of AI, i) a state based system that controls the presence of game pieces like an avatar that builds in logic (actions, behaviour and movement) and ii) to navigate the uncertainty (path finding algorithms) (Millington & Funge, 2016).   According to Rouse (2005), the unpredictable behaviour of other human players in multiplayer games are what make it so entertaining while Snow (2011) suggests that not only the game but AI too have to be engaging enough to keep players participating.   AI is integrated in almost all multiplayer games. For example, AI is utilised to control a body inside a game when the player is not using it. AI is included in more competitive components like titan in the game *Titanfall*. Another use of AI employs 'bots' that offer players an opportunity to match their skills, tactics in practice that may improve their and/or team's ability against other human players.

In some game environments, everything continues in its space and time bringing challenges and opportunities whether a person is present or not. An example of such a game that comes to mind, involving social network sites such as Facebook with its largest share of the world's game players, is the game *Farmville.* This game involves multi-players who are occupied with its tedious crop making and frustrations leading to an investment of real world money when game currency is exhausted. There is the potential to reshape human interactions around the globe through play (Kleineberg & Boguñá, 2016).   Zagal and Mateas (2007, 2010) have addressed the issue of time in games that got me thinking about leadership and time.

Attention to Online games re-attracted my attention to the similarities of this realm and the financial markets and their entanglement in the lives of the people in Bermuda I have been so concerned with.

I returned to my fieldwork notes to re-review after Zagal and Mateas' four

common temporal frames came to mind. Applying time to one transcript jelled my thinking around the nuanced understanding from different positions in a game. When one of the participants was commenting on the coming jobs war and Bermuda's inability to compete in the game, this led to me think about the perspective of leadership, if thought of in game time, as the nature of their responses around decision making are important to understand:

"I understand all those statistics coming out. I mean, I think it's kind of complicated, though. I'll give you a quick story. Jim Durant wrote a book called "The Coming Jobs War". Anyway, there's something like 7 billion people in the world right now. There's about 5 billion of those are of working age, right. And there's only about say 3 billion jobs. Of the 5 billion there's 3 billion [people who] want to work and there are only about 1.8 billion jobs. So this is not just a Bermuda thing. This is a worldwide competitive job market and to be honest, this is what comes to this aspect and the new technology jobs and the new future. If we want to win this job war, or at least compete in the job war, we need to be relevant. And so Bermuda's got this confluence of factors, right? We're in industries that are not growing. I would argue we not in huge growth industries, correct? We have an uncompetitive cost jurisdiction with the rest of the world. So we can't go up there and compete on cost, which is one aspect. It's not the only aspect. You have value and intellectual capital and other aspects. But, to your point then, we need to amass an intellectual capital and have it here so that people come here. Right? And it's not unheard of when you have all these conditions, that the social condition gets hurt. Right? We're expensive workers, like you were saying, doing administrative tasks. They become obsolete, unfortunately. A lot of them become obsolete. Becomes computerized. So that's another confluence of factors. Now we have this, we need to find how to replace all this with another highly diversified big economy …"* *Bermuda's economy is just not diversified. That's what worries me. We don't want to get involved in it, I mean, the conscience says we can't do that. Don't bother. It's too expensive. It's too*	1st conversation

hard to do. It's impossible."	
I really am fascinated and actually enjoy the interchange on these [social and environmental] issues. I wish I had better ideas of how to actually come up with practical solutions. We've got this whole issue with the PRCs, and status, and listening to the talk shows, and the pros and cons. Part of the disconnect to the people who are in positions of influence and power and financial ability to divert funds are the very same people that are saying, "What's my skin in the game?"	4th conversation

The above narrative provides an example of how the 'on-going' conversation is shifting the participant's perspective. Results, such as the example above, endorse the **a**ffective possibilities of activist research I was drawn to in my aspiration to design a research project with transformational intent and outcomes.

Generalisations made by the participants throughout the fieldwork raised my awareness about how gaming reality could generate results for certain agendas in terms of creating the necessary reality needed to be at the forefront of leadership decision-making and the radical systemic transformation from a global perspective. In these philosophical fragments there are synergies to capitalise on in the game space for CMS studies and leadership development that incorporates people and planet. It is time for a more inclusive reality.

Time is multi-dimensional and of different types as described in this chapter. Zagal and Mateas referred to time in the game space involving the real world time, game world time, coordination time, and fictive time. While Gabriel (2008) suggested that *miasma* affects time in terms of past and present as well as the future. Haley and Boje (2014) deepened this thinking with multiple sensemakings of time in the storytelling of internationalisation along with contradictory stories

spanning space and time appearing in internationalisation accounts. I have referred to the dissociation, the excusing, the quietism, in trying to understand the lack of action. Could this deflection of action be a type of anesthetisation as described Horkheimer, Adorno and by Freire?

This philosophical anesthetisation influences culture through game space-time absorption, movies and other media. There are examples of the reality hijacked from a local perspective, around community concerns, the international, from a time and space perspective, have been reported. Bermuda creates a great number of jobs globally, according to a 2014 report (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.). There are enduring influences present through more traditional channels like radio and television. Examples of the reality hijacked from a local perspective around community concerns in Bermuda and the international arena from a time and space perspective that have been reported. Take for example, where Bermuda claims to create a great number of jobs globally according to a 2014 report (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.). As set out in previous chapters, Bermuda fails to create sustainable work opportunities locally or expand the pool of resources sustainably to allow for enterpreneurialship in leading edge industries such as gaming (unless it is a casino) and scholarships that encompass fast growing segments like eSports.

Leadership has a perspective that is not multi-dimensional when aligning resources to different time realities and disruptive technologies. I have watched this lack of vision play out over time and in my reading of the history of Bermuda. It is like a chess game that has been in play for over a century in both the public and private sectors.

According to Game Ontology, the top-level elements of game ontology are

interface (a hierarchy of entities), rules, and entity manipulation. The goal is 'to win' more profit. There is a limited 'win' in the game for Bermuda's home grown community due to mal-distribution (Forst, 2014; Fraser, 1997). Here the goal is more difficult to discern than the mere capture of The King. The game's 'benefit' is not really more than a general trickling down. There is a need to surpass the talk for those vulnerable to unemployment and/or underemployment, and limited access to public goods that are most deemed private goods. Perhaps, something similar to Zagal and Mateas (2007) four common temporal frames for analysing the temporality of global games is needed for business before they apply their business practices, policies, strategies on real communities. Then there is the opportunity to evaluate the benefits and impacts in terms of the state play for the communities subjected to the business game, it use of possessions, privilege, property and sources of revenue makers.

The AC 35 is an offline sport between played between now and 2017. AC 35, discussed in Section 6.4.1.2, may prove to be a game play worthy of closer scrutiny from this perspective both on and off the water. This fuelled my thinking around the possibilities of a social impact game that could track these plays and the impact, locally and globally, for people and planet as set out in Section 6.5.

From in-world competitive games to virtual world social impact games have not found traction and I have taken notice of the efforts, false starts and staggers in the marketplace even by major players like Valve, an American corporation[76] that is the Google of the game world. Valve is a successful technology and entertainment company established in 1996. The business centres on developing leading-edge technology and its premier online gaming platform Steam. Valve focuses largely on reproducing markets within its organization boundaries through project groups functioning in a transactional and modular work

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76 www.valvesoftware.com

environment (C. Baldwin & von Hippel, 2011; C. Y. Baldwin, 2008; C. Y. Baldwin & Clark, 2000).

My imagination is still fired up with the recent resurgence of games and the rapid development of eSport, also known as cyber-sports, competitive computer gaming, and virtual sports. By July 2014, there were over 3,400 games available on Steam, and the platform had surpassed 75 million active user accounts by January 2014 (Conditt, 2014). Although few have noticed, eSports has a strong presence in the global market place (Schreier, 2015; Segal, 2014; Siwek, 2014), and not just in terms of revenue and consumer base. Now Video games are included in the Olympics, per an announced for Rio in 2016 with future Olympics planned in Pyeongchang (2018) and Tokyo (2020)(Foxx, 2016). Although Olympics may be viewed with a jaundiced eye by virtual athletes as suggested by Pao Bago tweet "giving shiny medals and zero money is suspect" (Foxx, 2016).

eSport was propelled by swift internet connections and video streaming technology, [77] facilitated by satellites, together with live and on-demand programming of contests offering prize money in the millions and attracting a huge viewer base. Anthony Cornish, Marketing director for *The Pokémon Company* said **"**Gaming events are capturing online views that rival cable show audiences" (Matthew Jarvis, 2014)**.**

Big business, explosive growth, new career paths offer CMS much to consider with the twenty-first century re-emergence of the e-Sport sector and the professionalisation of computer gaming (T. L. Taylor, 2012) with technology driving collaborative decision making in people centred multi-bottom line organisations (Murray & Benander, 2005).

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77 TWITCH is a free live streaming online video platform launched in 2011 and broadcaster of the large tournaments.

eSport encompasses competitive video game play (competitions in a few major genres such as first person shooters (FPS), real time strategies (RTS), multiplayer online battle arena games (MOBA).   A critical look into the industry was offered in the 13th episode of Bull, an American television dramedy in its first season, tackled Electronic Sports (eSport) (Aarniokoski, 2016) and the power resting in the team owner and impact on a player who failed to play in a tournament due to an unknown health issue. The show gave an up close look at the workplace and the Major League Gaming (MGL)[78] competition, one of the early pioneers in this space (Jackson, 2013), that sits at the heart of the story in this episode.

Another example of an eSports tournament is The International[79] hosted by Valve Corporation, the developer of free-to-play Multiplayer Online Battle Arena Games (MOBA) like Dota 2. The first tournament was held in Germany in 2011 with US$11 million in prize money (Sullivan & 2011, 2011). The last tournament, August 2016, took place in Seattle with prize money totaling US$20,770,460 (Savov, 2016). Competing teams are made up of invited teams and qualifying teams from 4 regions: Americas, Europe, China and Southeast Asia.

Wannabe competitive gamers do not just have to be spectators because there iss an ease of participation in eSports for players of any level that was facilitated by Gfinity.[80] Gfinity provides online daily eSports competitions and awards almost $50,000 in prize money each month (Heaven, 2014).

South Korea may be the most involved country; it even has a television channel devoted largely to eSports (Wingfield, 2014a, 2014b). In October of 2014, more than 40,000 fans packed the outdoor soccer stadium used for the 2002 World Cup semifinals in Seoul to watch two teams of five players gaming—each sitting in front of a computer with mouse and keyboard—with three massive screens

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78 www.majorleaguegaming.com
79 The 2014 documentary Free to Play is about the first Dota 2 International Tournament
80 Gfinity.net

displaying the action at the LoL championship (Mozur, 2014). Western countries such as the United Kingdom have also come on board with government support and its own news online.[81] In August of 2014, London's Copper Box arena hosted G3—the largest eSports event ever staged in the United Kingdom—where a US$140,000 prize pot was split amongst the winning gamers playing the following video games: FIFA 14 (soccer simulator), StarCraft 2 (strategy game), Call of Duty, and Counter-Strike (both first-person shooter games)(Heaven, 2014).

An example of cross sector cooperation involves a non governmental organization, The Korea E-Sports Association (KeSPA), started in 2000 with government support and a national culture "where digital gaming is not only big business, … significantly supported through public policy and the government (T. L. Taylor, 2012, p. 161). KeSPA promotes both a "teenage game culture and supporting game-related international interaction business" as well as tournaments and e-sport stadiums (Wingfield, 2014a, 2014b).

There are games that tackle issues of corporate terrorism and predatory use of resources. Take for example, Titanfall, a first person shooter video game created by Respawn Entertainment that was tested in February 2014 (Campbell, 2014) and recipient of multiple industry awards (Stuart, 2013) with the latest being Best Online Multiplayer for Titanfall 2 at 22nd The Electronic Entertainment Expo 2016 (E3). Questions were raised about sensitivity due to the Orlando shooting two days prior to the Expo ("Microsoft started E3 with a moment of silence," 2016; Orland, 2016).

Titanfall can involve up to 50 characters live in one game involving a maximum of twelve players engaged over fifteen multiplayer maps involving a base game moving up through multiplayer modes (it can be played as a single player).

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81 http://www.esports-news.co.uk

To provide some context, there is a civil militia of citizen soldiers in resistance to predatory corporates like the conglomerate Interstellar Manufacturing Corporation (IMC). IMC started out under the name of Hammond Robotics, a major aerospace and defence contractor that specialised in natural resource extraction. The transformation and explosive growth of the corporate is contributed to the market cornering technology and ruthless acquisition and exploitation over the century. The game plays out in the deep space region known as The Frontier and the war between factions above involving the different stages of that war, call to action through activism, across multiple locations. I wonder if it will evolve the story to deal with space debris that will make the voyage of travel so risky for the vehicle and passages on each trip out to deep space. See Section 6.4 on the costs, issues and seriousness of space debris.

Until recent times, competitive gaming has involved first-person shooter games or strategy war games (Crawford & Gosling, 2009). More recently, eSports in North America utilize the strategy war games, one example being Dota 2. Arguably, these games encompass what Kretchmar's (2005) termed as 'sport intelligence.' Players solve problems and creatively perform what Hemphill (2005) coined as 'cyber-intelligent action' where eSport players exhibit game sense through skillfully linking avatar movement actions to game-posed challenges. Wagner (2006) noted, "teams that train for eSports disciplines will increase their competency in making complex strategic decisions at a high speed" (Wagner, 2006, p. 4).

Corporate games could well be extended to consider the decisions of leadership in the next wave for play or at the very least developed in business schools to invest in skills and consciousness around the impact of our decisions through simulated playing out of the process. What an opportunity – imagine being able to test your decisions in a virtual environment representative of the real world?

In this chapter I have introduced the triad of time and the inspiration of including multimedia in the conversations making visible the multiplicity of 'time.' The moon gate framed the space for the entryway full of a kaleidoscope of energy in the fertile movement across and among the theories to-ing and fro-ing as explained in the presentation of my re-impressions of my fieldwork as expressed in Chapter Six.

Highlighting the need for a more nuanced conceptualisation of time in CMS. This "interplay of kairotic and chronological timing needs to be studied in organizing" [because time is] "constantly calculated in organizing, many and often conflicting ways" (Czarniawska, 2004, p. 777) such as in eSport and online games.

There is a need for a more nuanced conceptualisation of time in CMS. This "interplay of kairotic and chronological timing needs to be studied in organizing" [because time is] "constantly calculated in organizing, many and often conflicting ways" (Czarniawska, 2004, p. 777).

In organisational studies, the challenge can be the development of a methodology that intends to study a space in constant motion. An organisation may be more fruitfully considered as a denoting action in time and space. This is especially portent with corporations like Valve composing of internal markets (Zenger, 2015) such as economic activity within-firm (Zenger & Hesterly, 1997) and 'boss-less-ness' culture, employing talent rather than contracting. To explore further goes beyond the scope of this thesis but I place Valve Corporation here as an example to flag this as a future trend to watch.

Ethnography journaling of experiences may provide fluid insight when the observations recorded are not read as a depiction of 'truth' or 'reality' narrowly conceived. Such journaling might rather be thought of as engaging with "[m]odern organizing … [which] takes place in a net of fragmented, multiple

contexts though multitudes of kaleidoscopic movements" (Czarniawska, 2004) playing across the research plan amidst the invisibility of other factors like kairotic interventions (Czarniawska, 2004) and as researched activities – impacted also by the very act of engagement and observation (Capra & Luisi, 2014).

7.3.1   Moon Gate Bricolage

The early focus of my fieldwork was to explore the extent that research conversations could generate actions into transformational change.

This aspiration was applied to a desire to make a significant difference to the seemingly intransigent social and environmental deprivations I witnessed in Bermuda. In my work, this Island is depicted as a microcosm of intensifying corporate capitalism as a significant driving force in economic globalisation as explained in Chapter Two. The image of the moon gate was used as a heuristic device to support theory making and method making in motion. My contribution in its use to transformative action research is now evaluated.

The two blocks at the base of each pillar of work as outlined in Chapters Five and Six, were institutional theory (the bottom left) and quantum storytelling (the bottom right) of the moon gate what was later to become the moon gate. These two 'base blocks' represent and contain the reviews of my search for theory and related research method through which to undertake my study. Each pillar seemed to come to an unsatisfactory outworking when taken alone. Moving back and forth between these two base blocks created the space to consider the institutional impact of the living storytelling as I came to experience it in the conversations with participants.   Common elements and expressions were present in each story that was similarly told by a lot of the participants. This was an indication that these were institutionally common, robust and taken for granted. This alerted me to a closer examination of what these stories had in common and yet seemed not to hold up to deep scrutiny.

The repetitious nature and similarity between each transcript I reviewed at the end of March 2014 indicated that, although I was meeting each leader separately they were telling the same tale. Their stories raised deep confusion for me as I watched smart people repeat a metric that held that the secure growing of Gross Domestic Product ("GDP") equated to economic and (by inference) social success that was contrary to much research (as reviewed in Chapter Two). Their part in this success story was clearly linked to their obligation to ensure their employing institution was 'financially successful' and might even entail some philanthropic distribution of corporate wealth. Reflecting on my literature reviews, and now paraphrasing Fitoussi and Stiglitz (2013): GDP does not measure real income, nor does GDP measure the wellbeing of each person in a related community. GDP also does not measure the wellbeing and vitality of the planet (Capra & Luisi, 2014; Korten, 2015, 2015; Shiva, 2010, 2010).

Not surprisingly, slavish service to GDP (and associated individual and corporate contributions) distorts policy, while the necessary dialogue around what Bermuda as a society cares about does not translate into sustainable actions. Although common elements in the dominant story told, and shared values by the leaders expressed in the common language used, there were inconsistencies between their stories and my own understanding of the status quo began to emerge.

Over the course of the fieldwork, however, a lack of consistency in interpretation of the status quo began to emerge in the conversations within and across participants, even when the same set of statistics was produced as conversation starters and deeper thought was given to the related issues by each participant. It was accepted or discounted to varying degrees that public and private policy, charity and philanthropy, were not applied strategically enough nor measured in terms of a return on the investment in ways deemed beneficial for the

community. Nowhere are the enduring concerns with intensifying social and environmental deprivation adequately reflected in the Island's statistics or in the full thought-scapes of the leaders included in this project.

Philanthropy was the often, albeit shrinking, response to systemic inequity for participants. There was no deep consideration of the system of economic growth and its link to social (in)equity. The light of associations now made between social and environmental deprivation by critics of globalisation and the review in Chapters Two and Six shine on the contradictions and paradoxes re-enforced as the norm by institutional *miasma*.

On their own terms of responsible action, the Inter Agency Committee's report (Inter Agency Committee for Children and Families, 2014), has not, as yet, resulted in holistic sustainable public and private policies, models and measurements that are more reflective of the concerns and values of Bermudians.

An aspiration of this research was to explore the extent to which an action, or activist, research intent could contribute to the transformation of the contradictions present on this Island. The chosen method was the initiation of evocative conversations I hoped would lead to some intentional action by the participants – perhaps as projects I could be part of. At the end of what has become Phase One of my work, I had reached an initial opinion that I had not achieved this aim.

The next stages of my analysis would have been to retrace the blocks of theory in the pillar I had constructed for this work to see if I had misinterpreted the theories about institutional change, chosen an ineffective research method, or just attracted a group of particularly obtuse participants. These possibilities were considered in the lead up to my first experience of mental, emotional, and

spiritual paralysis, subsequent recovery, and my decision to look for different theories to explain my dissatisfaction with the position I seemed to have brought myself to.

It is at the base of the second pillar of blocks that my attention turned in another direction. It may have been through the quantum discontinuity of my intuition and researcher experiences to that point that energised the ripples to move outwards causing me to continue to seek answers. According to Barad (2010, pp. 248–249) quantum discontinuity is a "… a disruption of the before/after" of the sort being expressed through the living stories of the participants.

The living stories revealed the internal contradictions in combination with institutional paradoxes exposed at the heart of the 2014 fieldwork that were consistent with and endorsed my understanding of the critical organisational studies approach in Phase One. The notion was that such critical insight was a first and necessary step to systemic transformation, if 'like-minded' people would attempt transformation, but this did not bear out in action at the time of my experience.

The too-ing and fro-ing between the blocks of the moon gate I later devised by drawing together the two pillars with a capstone that served as a bridge between the pillars, allowed for diverse patterns to be made visible. Patterns were a result of the different combinations of attention to the substance of the blocks from each pillar as they were considered in concert with time in all of its manifestations. The middle blocks for example, on opposite on sides of what was now an arch, were communication theory and autopoiesis theory. Barad (2003, 2007), Hird (2009) and Capra and Luisi (2014) claim human and non-human communication is not passive. McCullough concurs: "conversation across species occurs continually to reconfigure material ways of going and knowing" (2014, p. 85).

Bohm suggested to Jaworski that we should compare dialogue to superconductivity. Bohm explained that "[i]n superconductivity, electrons cooled to a very low temperature act more like a coherent whole than as separate parts. They flow around obstacles without colliding with one another, creating no resistance and very high energy. At higher temperatures, however, they begin to act like separate parts, scattering into a random movement and losing momentum" (Jaworski & Flowers, 1996, p. 111).

Bohm went on to explain that with dialogue, the goal is to create a special environment in which a different kind of relationship among parts can come into play. This special environment reveals both high energy and high intelligence. He went on to clarify that this was in a "… sense the "field" forming as we entered into true dialogue" (Jaworski & Flowers, 1996, p. 111) in a place Habermas calls for the communicative action of ideal speech (1981, 1989).

7.3.1.2 The Butterflies Arrive

As illusive wings send turbulences over my shoulders, ripples of energy propel me always onwards. I do not have the language or lexicon for this sensing of something yet to be understood regarding my experience in Chapter Six. Boje (2015) describes this as an experience not yet explained.[82]

At this stage I do not know if my experience was an instance of the touch of the 'Tetranormatising' butterfly, originally drawn by Boje (2015). The wings on this butterfly divide into four quadrants. The top left holding social/cultural fractals, the bottom left shows the ecology/quality fractals, and on the top right the earth as a board room table depicting trade fractals, then bottom right showing the economy/accounting fractals of the markets.

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82 Credit for graphic design "Philip Dobbs, Digital Artist and Graphic Designer.

Figure 7.3 Tetranormatising butterfly (2015, p. 19 Figure 9).[83]

Perhaps it was the quantum butterfly that Pratchett (2008, p. 15) describes as *"… the butterfly of storms with wings, slightly more ragged than those of the common fritillary."*

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[83] In recognition of Philip Dobbs, Digital Artist and Graphic Designer, collaboration with me to turn my ideas in to this visual image.

Figure 7.4   The Quantum Butterfly of Storms[84]

Perhaps many butterflies are present around us in greater numbers than we realize … Dwelling on the possibility of the touch of butterflies (Wheatley, 2006, p. 142) – or angels for that matter – excites the imagination about the liveliness of partial meaning making and living storytelling are all "unfinished, emergent, and vibrant, inhabiting multiple environs" (McCulloch, 2014, p. 85).

This insight reinvigorated my commitment to weaving together theory and method making in this space. The moon gate creates room for the inclusion of other voices challenging the dominant narratives by entering the conversation with its own living storytelling.

The voice that had been largely unheard or ignored in Phase One of my work was that of the Earth – a voice manifested in Nature if we choose to hear Nature's form of communication. Two back-to-back hurricanes struck Bermuda in October 2014. On reflection, the music of frogs, songbirds and seabirds had been echoing around me all through 2014. At first this had not been of acute interest to me.

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[84] In recognition of Philip Dobbs, Digital Artist and Graphic Designer, collaboration with me to turn my ideas in to this visual image.

Their sounds became increasingly appreciated as I brought my attention to the voice of Nature, a voice that had not been integrated into my listening or conversations with participants or with the Earth to that point.

The reconsideration of the base block devised for the second pillar in Phase Two invited a deliberation of my own being in leadership (in this case through research). That could have been about what Jaworski and Flowers describe as "… creating a domain in which human beings continually deepen their understanding of reality and become more capable of participating in the unfolding of the world …" (Jaworski & Flowers, 1996, p. 3).

I included my thoughts on the hurricanes in conversations with participants in October and November 2014. Ultimately, working with and among "leadership … creating new realities" (Jaworski & Flowers, 1996, p. 3), while recognizing the storytelling in the fieldwork by participants provided the opportunity for me to widen the space to include other stories.

In Phase Two, to inject the immediate urgency of the need for transformation and the necessity for action, I added in a story set in "*2112*" written by Muff el al., (2013). I hoped the story of *2112* would inspire participants to see the responsibility we have to consider the impact of our (in)action on tomorrow. I hoped as, Senge opines, that a sharing of a deep sense of our common concern would energise their action even if that action was initially an overt amplification of their concerns and a commitment to stay focused on the uncertainty of how to move to action.

The action would be an energy released from a sense of 'being heard.' I had taken hope from Bohm's experience of people who have the feeling that "… telling Joe [Jaworski] their story, their story will actually be *heard*. A type of fidelity emerges

from this" (1996, p. 8). The experience of engagement also offers another perspective as "Joe [Jaworski] tells his story … experience of … [such engagement] is much more like looking through a window than watching a movie. We don't just hear the memories, we look through his experiences at something that was actually there" (1996, p. 8).

The uppermost blocks across from each other were critical theory on the left and organisational *miasma* on the right. Using critical theory makes visible those who, McCulloch describes as having "struggled at the margins of these corporate narratives, even though, paradoxically, class and economics have been glossed to elevate capitalism and consumerism as the way out of economic chaos" (McCulloch, 2014, pp. 59).

McCulloch strongly voices that in this "consumerism, the consumer is consumed on *Kronos'* altar in an ancient cannibalism" (McCulloch, 2014, pp. 59). This quote inspired me to work towards seeing past the corporate veil.

The building of the moon gate has been an unfolding. Now that the conceptual device was structured it was possible to trace the quantum entanglement under the moon gate with the insertion of the keystone. Time was the keystone, as depicted by the presence of *Aion, Chronos* and *Kairos.*

As I moved towards observing the interplay of *Chronos* and *Kairos* it felt unpredictable. I felt that I might be even more off course as I experienced at the paralysis stages. On a deeper level I felt my own growing conscientization[85]

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85 conscientização
Conscientização is a Portuguese word, with many contextual layers of Portuguese-ness that were meaningful to Freire. I am mindful that to use an English translation is problematic – as even a quick Wikipedia search uncovers translations of conscientization, consciousness-raising and critical consciousness. Also by giving conscientização an English translation, I frame it within an English-speaking culture and context with attached definitions and meanings. However, in this work it is my intention, even though I speak and write in English, to use the Portuguese word,

(Freire, 1970). I was beginning to walk in faith, and being available to the experience, not insisting on the how's or why's, just flowing with what may come next as it continues on beyond the veils of physical knowing.

Haley and Boje (2014) considered that "[s]pace–time conceptions can also identify simultaneous causality from multiple origins, and internationalisation's ripples within relationships." They explored the hegemonic impact of storytelling networks by multinational enterprises (MNEs) offering that "… storytelling could add nuance and depth to both discursive and metaphoric approaches to understanding internationalization" while connecting to previous theoretical findings" (Haley & Boje, 2014, p. 1129).

My thoughts were called to consider the amount of synchronicity I have experienced as I reflected on the fieldwork. As a result this writing is influenced by a second read of Joseph Jaworski's book *Synchronicity The Inner Path of Leadership* (1996) that formed part of the early literature review.

As Jaworski published his book (1996) I was completing my law degree. The following year I was reading *Synchronicity The Inner Path of Leadership* (1996). I was struck by how similar my legal career and thoughts mirrored his. My turning away from the corporate world in 2003 led to the founding of KAIROS Philanthropy, a social enterprise law firm. Jaworski thoughts echoed my own during this transitional time:

> *"… I had begun to reflect on the larger purpose of my life, and what I wanted out of it. I realized that I wanted to broaden my perspective and perhaps find a way to contribute to the larger social enterprise, not just my narrow little niche in the practice of law. The more I thought about it, the more I realized how much I*

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conscientização, where I can to acknowledge that the reader may have their own interpretation of the word and to give voice to those contextual layers that can get lost in translation.

wanted to do this. And yet I found that I was afraid to take the risk of stepping into anything unknown. And most importantly, I was afraid that I just couldn't make any different anyway. How could I possible get my arms around the issues facing our community or our nation? I felt powerless, … I didn't feel qualified … I didn't have any support group to speak of … and I basically felt isolated" (1996, p. 50).

It is significant that the social enterprise law firm, KAIROS Philanthropy offered legal services in combination with pro-bono legal services. Between 2004 and 2011 the demand for pro-bono legal services accelerated to absorb ninety-five per cent of the firm resources to address access to justice by vulnerable persons facing severe hardship. In 2004, I committed to graduate research focused on the Bermuda situation as it developed.

McCulloch described the different presences of *Kairos* can take the form of music, Jesus, criminalisation and creativity (Boje & Henderson, 2014). In the fieldwork *Kairos* came to the fore with some participants sharing their style of leadership as being influenced by their religious beliefs and practices. For example, participants expressed it this way:

"And the challenge has been that over the years, what we have done so much to take God out of the economy. Everyone wonders why we are the way we are. And it's, you know, anyone reading what I'm saying will either be extremely offended by what I've just said or they'll acknowledge what I've just said. And those who I would categorize as being offended by what I'm saying are looking for the very thing that they're trying to dispel. And that's the challenge. So we can get into some pretty heavy theological debates on this but the one thing I would say is that I could not have gotten to where I am and I cannot stay where I am if I don't have and continually invite the Lord Jesus to give me the strength, the wisdom, the understanding to deal with issues. So that's my leadership style. That's the source of my strength. And that's what I go to every day."	3rd Conversation

"There was a lot of practical aspect of how do we bring this risk conversation onto the table. The same thing with, for example, the Muslin community. They do a lot of things to bring the people together. Practical things to bring people together. So for instance, let's say okay. We do family night on Friday night. We'll do a free market. We'll do a charity walk. Everything is practical to bring people together. It's important. But I think this is almost, I'm not saying you're forcing people to do something, sometimes…"	2nd Conversation

Figure 7.5   Chronos Word Cloud

7.3.2. *Chronos* Time in the word clouds

There were moments of time in the sacred space of the ordinary when creating visibility using word clouds made evident *Chronos* time. The fieldwork participants made it very clear, that we must be aware that it was legally understood that the mind and management of the company acted in concert in their duty to, as McCulloch puts it, "… sever the public from their profitmaking … that operationalize stasis and silence voices of dissention" (2014, p. 55).

I understand the law and its power, it is acceptable as it is written by the powerful and it is a way for things to work in the way of things today. Perhaps it is not necessarily better for a better tomorrow.

Thus in the blocks of the moon gate, I was observing the way time, namely *Chronos* being of the clock, left no room for consideration of other ways of being and becoming that the Pulitzer Prize-winning novelist Marilyn Robinson (2015) calls our times of joyless urgency. She posits we are more interested in creating technologies for the material wellbeing of freighted capitalism than using our imaginations towards society's flourishing.

Today, when the vulnerable are in a conflicting position in relation to the decision makers this may be where there is a the central role for imagination (Bourgeois, 2013; Marcuse & Rogers D. Spotswood Collection, 1964; Nickerson & Sanders, 2014). In contemporary philosophy there needs to be a focus on the contradictions and paradoxes in play (Bourgeois, 2013) and offering ideas that capture the curiosity. One example being the proposed idea of a social platform on the Bermuda Exchange shared with the fieldwork participants (see section 6.2.3). In 2013 The Chief Justice of Supreme Court included this as an example of influencing a more ethical commercial sector (2013).

I envisaged *Chronos* as one lane on the road, as inspired by Henri Poincaré (1854-1912) who "used topological concepts to analyse the qualitative features of complex dynamical problems and, in doing so, laid the foundation for the mathematical theory of complexity that would emerge a century later" (Capra & Luisi, 2014, p. 108). Initially in the research, conceptualising a road, along the lines of Freire's "making the road by walking" (Horton et al., 1990) left room for developing this stream of thought. This meant the road coming to the fore in the fieldwork was creating insight, or as Stewart put it (2002, p. 72) in the case of Poincaré he "was gazing at the footprints of chaos."

While in this research I was seeing the multiplicity of time. Interwoven, time encompasses both chaos of *Chronos* enduring nature of *Aion* and the creativity of *Kairos* (as discussed at Sections 7.3.2., 7.3.3 and 7.4) each flowing through the present.

What better instrument than imagination for peering into the future and envisioning possibility, in all the turns and twists, as thoughts become actions. Senge suggests that "[o]nce we understand this, we begin to see that the future is not fixed, that *we live in a world of possibilities* (Jaworski & Flowers, 1996, p. 10). Senge went on to say:

> "At present, people create barriers between each other by their fragmentary thought. Each one operates separately. When these barriers have dissolved, then there arises in mind, where they are all one unit, but each person also retains his or her own individual awareness. That one mind will still exist even when they separate, and when they come together, it will be as if they hadn't separated. It's actually a single intelligence that works with people who are moving in relationship with one another.

Cues that pass from one to the other are being picked up with the same awareness, just as we pick up cues in riding a bicycle … If you had a number of people who really pulled together in this way, it would be remarkable. They would stand out so much that everyone would know they were different" (Jaworski & Flowers, 1996, p. 80).

"There is a difficulty with only one person changing," said Bohm:

 "People call that person a great saint or a great leader, and they say, "Well, he's different from me – I could never do it." What's wrong with most people is that they have this block – they feel they could never make a difference, and therefore, they never face the possibility, because it is too disturbing, too frightening" (Jaworski & Flowers, 1996, p. 81).

From the fieldwork it was said:

	"*We are definitely at a crossroads. Absolutely definitely. And I do see a lot of people embracing change and taking things by the reins and saying I want to be part of this, I do. But then I unfortunately also see people who are very, very resistant to change and put all sorts of roadblocks and I understand that's fear. Don't get me wrong. I understand that …"*	1st conversation
	"*As the leader of our company, you have a budget and you have to make that budget. That's it. There's no, you either do your job or you fail at doing your job. And then obviously there are consequences for you personally if you fail. So you don't want to. And not just for you, but they'll be consequences for everybody if you fail. So one does one can within the confines of the money that's available."*	1st conversation

Making visible the cannibalistic footprints of capitalism at the height of economic success on Island in the first decade of the 21st century showed clearly that in the

good times capitalism (otherwise known as profit at any price) does not trickle down. Poorly stewarded philanthropy can be a blunt instrument or worse dead hand philanthropy. Adam Smith argued that "beneficence is less essential than justice is to the existence of society: a lack of beneficence will make a society uncomfortable …" or even worse in a situation like Bermuda, but complications like the "… prevalence of injustice will utterly destroy it" (1812, p. 47).

Philanthropic giving merely cloaks the pernicious aspects of the process that generates such poverty. No matter how much money is thrown at socio-environment legacies, at the end of the day the success of the economy does not mean the cessation of mal-distribution (Forst, 2014; Fraser, 1997) and enduring socio environmental legacies in the corpor-nation. The continuing story of 'sacred money' being spun by leadership serves to refocus attention again on the supposed saving grace of economic growth Post Great Recession.

In this situation *Kairos* would be considered an opportune force. Kairotic energies, including harmonics in frequencies, may help us out of the chaos that *chronoic* market produces while in overwriting Aion in these continuing eternal repetitive cycles that *Kairos* reveals (2014, p. 59).

7.3.3   *Kairos* in the song

Energy waits for the right attention, the right environment, the right moment, and the rising consciousness to appear. Sounds in the forms of song, voicing story brings a power of grace to be released in to the world of vibrations that help serve and support flourishing.

Staying in awareness creates a state for recognizing *Kairos* time. This is often referred to as being in the flow, aligned with the universe, seeing the beauty and majesty of the natural world surrounding us, while receiving from a higher

intelligence an expanding of time that clears the fatigue of being under time constraints of the clock, organisational miasma (Gabriel, 2012) and the sacred money and market story (Korten, 2015).

"One way "to live into" these subtle territories of leadership is through a story. When Greenleaf wrote *Servant Leadership*, he "entered" through Hermann Hesse's *Journey to the East,* an autobiographical account of one man's journey in search of enlightenment. Along the way, the narrator's loyal servant, Leo, sustains him through many trials. Years later, when the man finds the esoteric society he is seeking, he discovers that Leo is its leader – so the servant is the leader, and the leadership is exercised through service" (Jaworski & Flowers, 1996, p. 3).

Peter Senge recounts what Jaworski shared with him about a seminar in 1989 where Bohm described the phenomenon of thought and patterns of thought that can hold us captive, or as Bohm succinctly said "[t]hought creates the world and then says 'I didn't do it,'" (1996, p. 6). Bohm was referring to what Senge identified as a 'generative order' in which, depending on our state of consciousness, we participate 'in how reality unfolds.' Bohm's theory broke new ground by going beyond interdependence to wholeness (1996) very much in keeping with the more holistic thinking present in the literature as developed by Capra and Luisi (2014).

I can relate to how Pythagoreans lived and spoke and had their being in *kairotic* moments because this has been my experience since the turn of the twenty-first century with my involvement in the founding of KAIROS Philanthropy. McCulloch (2014, p. 74) writes of material storytelling with a *Kairotic* foundation.

With the advent of Phase Two, I intended to contribute redressing this lack of noticing Kairotic storytelling among the "internationalization narratives for

efficiency and markets aimed to attain legitimacy and resources" (Haley & Boje, 2014, p. 1126) while, as Michel Foucault (1926-1984) encouraged, creating and/or co-opting "discursive spaces by localizing global, expanding consumption space and institutionalizing time norms" (1977).

Senge notes that"[w]hen this type of commitment starts to operate, there is a flow around us. Things just seem to happen." We begin to see that with very small movements, at just the right time and place, all sorts of consequent actions are brought into being. We develop what artists refer to as an 'economy of meaning,' where, rather than getting things done through effort and brute force, we start to operate very subtly. A flow of meaning begins to operate around us, as if we were part of a larger conversation" cited in Jaworski and Flowers (1996, p. 13).

McCulloch wrote about "processes going unnoticed within normalizing discourses" and sought to bring these in to "present living time then traced for partial consideration" while impressing the complexity meant that "only partial noticing is possible from [a] limited perspective" (McCulloch, 2014, p. 53). In setting the beginnings of a foundation for how to understand McCulloch (2014, p. 53) proposition that "*Kairos* summoned at the level of quantum motion in a living emergent time understood through a post humanist and vital materialist quantum adaptive rhetoric."

Through adopting the thinking of Barad (2007) and Strand (2012), McCulloch (2014) essayed that Barad (2007) and Strand (2012) insist upon including material discourse in any analysis of emergent phenomena and she uses this to focus on emergences in her attempt at "sketching a relevant rhetorical performance and effects theory that establishes *Kairos* as a time, force, energy, or wave frequency that allows emergent phenomena to be noticed." McCulloch writes that she

believes that "quantum rhetoric of the energetics of *Kairos* can contribute to this … unveiling" (McCulloch, 2014, p. 59).

Between late February and the end of March 2014, the analysis of the first group of transcriptions revealed that the dominant narrative across all of the transcripts appeared as if the participants were 'singing from the same hymn book.' Perhaps the intention, as Horkheimer and Adorno put it, is"[t]he system must be kept in harmony with nature; just as facts are predicted from the system, … [and] characterize the individual's contact with nature as a social object …" (1973, p. 82). Or was it tactical storytelling "to meander when the erosion of space and time makes the stories less useful" (Haley & Boje, 2014, p. 1127).

In March and August, 2015 I experienced lows that resulted from my realisation that the dominant narrative was the "Sacred Money and Market story" (Korten, 2015). I found myself injecting the stories of deprivation faced by people and Nature on Island if not the planet. This is what Korten refers to as the "Sacred Earth and Universe" story (2015).

I introduced the Sacred Earth and Universe story in response to the "… nonlinear combination of mundane and strategic repetitions of storytelling events" (Haley & Boje, 2014, p. 1127) dominating the grand narrative in the fieldwork. Government, politics, advocacy and multi-media messages reinforced this story, (Ferguson, 2015; *The SAGE Commission Report*, n.d.) as can be seen with the current spectacular, The 35th America's Cup being hosted in Bermuda.

The lead up to the 2017 America's Cup initiative requires the involvement of both public and private leadership. This involvement demonstrates how the global scripts are interjected into local beliefs, norms and values legitimatising its goals over the needs of the human and nonhuman stakeholders.

Although, by the time of the 2014 fieldwork, the hardship facing many of the stakeholders meant that the narrow agenda driven by public and private interests was viewed as unwholesome and unbeneficial for the local community, economy and environment.   It was hard to see the benefit with so many suffering including the middle class.

Diffraction arose as another aspect in the patterns. Barad refers to this as a (re)turning which she notes is not "as in reflecting on or going back to a past that was" (2014, p. 184), but more of a turning over and over again as I did with the conversations over 2014-2015.

I listened, read and watched the products of fieldwork in the myriad of different mediums. Among the shadows of frustrations there were prisms of light showing the "unaccountable gifts given that still give, to proceed to the place from which we never left/leave" (Barad, 2014, p. 184),

Other examples include the appearances of Nature such as; the unusually loud music of the songbirds and their visits with me during the times of despair in the hammock; the seabirds dancing in the air above me while swimming or doing morning meditations at the beach and the sounds of the waves breaking on the beach drawing my attention further out to see the magical patterns appearing in the sands below before the wave crested and broke.   The final visitation of Nature took the form of two super storms that wildly informed the fieldwork space with the last of the conversations during October and November 2014 as Nature had the last word. Bohm proffers that "… if people were to think together in a coherent way, it would have tremendous power" (Bohm, 2004, p. 227). Moreover, as he communicated to Jaworski, it would provide "… an opportunity for sustained dialogue over a period of time, we would have coherent movement

of thought, not only at the conscious level we all recognize, but even more importantly at the tacit level, the unspoken level which cannot be described" (1996).

In the second phase of the fieldwork it appears time was of the essence but also the right time for expanded thinking, as expressed by this participant:

"I tend to look at socioeconomic issues as almost self-made. And I think that might, well, while I haven't done a 180°, I think I have a broader perspective on some of these challenges and now, more empathy for people who are going through, who are below that line who are not participating in society or not benefitting the way some of us are benefitting."	5th conversation

As Bohm said "… dialogue does not much require people to agree with each other. Instead, it encourages people to participate in a pool of share meaning that leads to aligned action" (1996, p. 111). I experienced this. Here is an interchange that provides an excellent example of how it important it was to take the time to listen to each and to share our deepening thinking as:

"I understand what the issues are and I understand that you're very passionate about it, and there are some significant things that we need to fix. I have a hard time understanding your rationale for linking companies that are in Bermuda that are underwriting earthquake and wind storm risks around the world to because it's catastrophic because it seems to me like you use this word 'catastrophic' that they are catastrophic insurance companies and this is a catastrophic problem for us. Therefore, they should come in and swoop in and they should be the ones that quite easily could provide products and services, etc. What they're doing is so different so removed and the intellectual capital that they're using to do that isn't even related to what some of our problems are. Now at the same time, these companies are all doing significantly things in Bermuda to support our social services and whether or not it's through employment etc. or whether or not it's through some of their	5th conversation

donations. But I don't see the link between their products that they do from an insurance perspective to your comment that they should be doing products in Bermuda that would be more directed to some of these issues. I missed that." **My Response:** **The first decade in the 21st century [the private sector] was hugely focused on good corporate citizenship and social responsibility. There was a lot of wealth made. But we haven't really looked at the implications of when we were at that the top of the pinnacle, we didn't take care of these issues. Now that we're out of money and we've got this big shift going on, it's now all about going back to making money. So if we have this captured small Island with such captured intellectual capital, to me it's almost like time … for the country to come together and look at how we run better as a society…"**	
"But intertwined with all that is cultural issues which are very, very difficult to address. I certainly don't have all the answers, but I think that that's where part of the bottleneck ends. There are some things…you can't do one thing and just say, we're gonna have a long term approach that benefits at best in the next generation. In the meantime, we'll just let things be status quo take place with the current generation. How do you address the social ills now? Assuming that you're not really, I mean, some of them you might be able to rehabilitate."	3rd conversation
"So I feel that right now we are in a major crisis. I just described to you from the West End East End, but then I also showed you the positive side that Bermuda, as a diverse population, is being adopted by the United Nations and the youth conference template that was made from the Bermuda community is now about to be distributed throughout the world. It's kind of sad, when you think about it, because our template of Bermuda is being distributed throughout the world when we as Bermudians are really, really struggling. I'm pleased with the community, though. In these tough times they seem to be holding it. They seem to be doing very well in keeping their head up, although things are low in the undercurrents of their life."	West End East End Charity interview clip

7.4   Aion – Enduring Time

The Greek god of eternal cycles (McCulloch, 2014) is known as Aion. McCulloch draws attention to "*Kairos,* particularly as it is set understood as opportune force, energies and divine proportion including harmonics in frequencies, may help us out of the chaos *Kronos* [Chronos] has produced in overwriting *Aion"* (Boje & Henderson, 2014, p. 59).

Understanding enduring cycles, for the purposes of this research, of both the corpor-nation together with corporate philanthropy and the enduring socio-environmental legacies existing across four centuries – offers businesses and governments insight into the investment and stewardship of resources (be it public funds, strategic philanthropy or charitable) in this wealthy island. The ability to plan for society's needs and keep the competitive edge needs to be balanced from a holistic view of what is best for their stakeholders in a complex community, an engaged Nature and the global business environment.

I believe knowledge of the different types of time interplay leads the way. We now live in a knowledge society in which wealth is created by configuring big data. The speed of information that is spun into broader, higher level patterns then linking these with other enduring patterns. The result is innovations that beneficially transform while recognising the interconnectivity of society, our places of business and our human and non-human daily lives.

7.5   Moon Gate Archway – The Promise of Time

We have reached the threshold. Sequences of time are portrayed with *Chronos* in each block on the left side of the arch while *Kairos* is present in the right blocks. From this vantage point, looking through to the other side of the threshold to the region of space-time I am not sure of the structure.

I choose to see across the two lanes with the left being a chronotope road, that being where dialogic breaks down into *Chronos* meaning 'time and chronotope being "defined as the interaction of time and space" (Thorpe & Holt, 2007, p. 78). What is more important is what we do with this? This question is relegated to Chapter Eight in the section of future research.

Jaworski learned during this time with Bohm that "… the mind has powers that allow us to go beyond our normal or habitual way of being as a group, even more possibilities open up. But somehow a kind of block prevents these extraordinary experiences from happening" (1996, p. 82).

Bohm suggested to Jaworski:

> "You've got to give a lot of attention to consciousness. This is one of the things of which our society is ignorant. It assumes consciousness requires no attention. But consciousness is what gives attention.   Consciousness itself requires very alert attention or else it will simply destroy itself. It's a very delicate mechanism" (1996, p. 82).

Bohm shared with Jaworski that:

> "[o]nce they have experienced the wholeness, they cannot deny the insight that results. Relatively few individuals working together in this way could have a profound effect on society because, according to Bohm, their consciousness is already woven in to all consciousness" (1996, p. 98).

"…investors are not going to buy something if it's not going to appreciate over time. On the other hand, if you're trying to promote a helping, you know, or to show talent in the people, I think the charitable institution route might be more effective, I think. Because then people make a donation. They don't expect anything in return other than the gratification; they're going to see one or two or three individuals succeed in their art or in their trade." *"And sometimes out of that activity, you start creating value. If a painter comes with 15 paintings that can be sold, then you start creating value. If the dance theatre, which we support here, starts putting performances that people can pay money to go and see then that creates revenue and it enhances the purpose of the group."*	2nd Conversation

Bohm then told Jaworski "that we have capacities within us that we do not recognise. You have capacities within you that are phenomenal, if you only knew how to release them" (1996, p. 82).

7.5.1 Kairochora – meaningful online virtual space

There is an online virtual space that needs to be mentioned here in relation to time. One example, Minecraft, is an online game, that provides a landscape for players to "… explore, investigate and change the world around them" (2011, p. 2) while experiencing the meaning of space and time in a virtual environment. Lenhart positioned his research through the lens of space of time using the original Greek concepts to explain how Minecraft was constructed and how the game intentionally affects how the players understand space and time within the game. Lenhart posits that although Minecraft is not reality, it has a possible limited value when viewed as a "… world in another reality, that being the gamer's" interaction with the presence of time. For example experiencing *Chronos* time in Minecraft is perpetual in that it does not include seasons, the days and nights are the same, the sunrise, sunset, noon and midnight are

described by Lenhart as "… trivially predictable … there is almost no ignoring the Chronos aspect of the game" (2011, p. 9).

In contrast, *Kairos* in Minecraft is typically shaped by the player as they experience the world and try to combat the impact of *Chronos*. In the words of Lenhart (2011, p. 9) the player can be "… free to experience right moments … of *Kairos* may expose themselves when combating enemies (or other players), or may occur in the realisation of natural events such as the sunset … by moving to a high place in the landscape where they can view it … a good opportunity to witness beauty." Of interest to this research is that the players' goal of gaming is the taming of *Chronos* that is key to this gaining technical skills to create food, clocks, walls and other crafts needed at the time (*Chronos*). Minecraft is an example of the conceptions of the duality of time. The game demonstrates how a player employs the space/time of the game world to meet their needs on *Chronos* and to do the right thing to be in to the harmony of *Kairos* time.

7.5.2 Reflections / Fractals

Having kept a reflections journal during the research I came to see my thoughts were capturing history, near and distant experiences (Buckner & Carroll, 2007; Dane & George, 2014; Kaplan & Orlikowski, 2012; Sherover & Johnson, 2003; Suddendorf & Corballis, 2007). This was only a mirroring of those moments and the future that was like flowing over time. I was inspired to look further as if through a kaleidoscope with all the moving colourful parts reflected by the internal mirrors in motion again and again settling into numerous different patterns each time until I could see the pivotal moment through time.

Perhaps as Pratchett describes when considering reality, thanks to the fractal nature of the universe, "… means that those ragged edges of the butterfly of storms' wings … are infinite – in the same way that the edge of any rugged

coastline, when measured to the ultimate microscopic level, is infinitely long – or if not infinite, then at least close to it that Infinity can be seen on a clear day" (Pratchett, 2008, p. 15).

Figure 7.6　　The Quantum Butterfly of storms touching down on Earth86

The threshold of the moon gate was no place for neutrality with all of its tensions and partialities in the nascent theoretical meaning making. Human and non-human stories were entangled in this archway positioned ontologically and epistemologically open to emergent material-discursive phenomena becoming very discernible to the senses and thus examinable by the rational mind if viewed through the two different lens of *time*.

Barad considers theorising as a "form of experimenting … being responsible and responsive to the world's aliveness, allowing one to be lured by curiosity, surprise and wonder" (2012, p. 207). Barad (2003) reminded me that 'we are part of Nature' from a post humanist onto-epistem-ology we are also of the storytelling Nature is doing, and in an 'intra-activity' not outside storytelling or observing the world (Boje, 2012).

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86 In recognition of Philip Dobbs, Digital Artist and Graphic Designer, collaboration with me to turn my ideas in to this visual image.

As it is with the nature of storytelling, as Jaworski described it as "a wave/particle-like aspect" to dialogue in that "… when it's present, you know it and you can't fake dialogue" (1996, p. 112). He went on to point out that "… when you focus on it too hard, and try to capture the process, you change it, and it collapses and vanishes" (1996, p. 112) bringing to mind ocean waves breaking on the shore line.

Figure 7.7   Horseshoe Beach Warwick Bermuda – Photo by M St Jane

7.6   Summary – Time's Up

All of the theories and the methods I had engaged with led me to see that time played a lens in the entanglement on the threshold of the moon gate through it's energetic circling and spiralling. A more detailed description of the movements of these integral parts was needed yet words seem to make meaning less certain and more open to exploration on the road ahead.

Time also had an impact on leadership although mostly in the form of *Chronos.* Leadership also showed how difficult it could be to reconcile one's personal face

and professional face, thus, creating a Janus effect that lead to the term *Homo mundi economici reciprocans*. Trying to capture the two sides of the complexity of the gap between these faces and the *affect* felt by people and planet. So much philanthropy and so much profit yet so much more to sustain than market and money in this sacrificial framework generated by the story.

Chapter Four provided the theoretical and methodological underpinnings for the initial research approach taken – retrospectively articulated as Phase One. It also revealed the need to begin anew in what I now call Phase Two.

Raising my awareness and choice during the stages of paralysis meant I discovered an inner guidance system allowing for a willingness to connect to a higher power outside of myself. I levelled up my trust in that the seeds were planted, accepting that changes might or might not be taking place, with leadership.

In Chapter Six I describe how I positioned myself as an activist researcher. I explain the stacking of blocks that seemed to lead to a dead-end to my analysis twice over. I explain why I seemed not to be able to square what I had prepared intellectually with my intuition (Anderson, 2004) pressing me to look again and again. Placing the keystone at the zenith of both pillars allowed me to bring my intellect and intuition together.

Time emerged as the pervasive and unifying theme. Now, freed from my paralysis and unswaying, I steadied and stood strong with others in my expressed concern about the socio and environmental decline of Bermuda. My on-going intention was to contribute to the Island's transformation with the hope that this microcosm of the world will create a model to show that the shadow of *Chronos* is not bigger than the light of *Kairos*. Like any hurricane in nature, this too will blow itself out.

Being more fully present in this moment, and the presence of the different aspects of time, I was poised on a threshold created by the conceptual device of the moon gate. The arch created the framework for the theory making and method making.

For the time being I chose not to step over but enjoy the view where many points connect on this threshold, making visible a road beyond, yet not travelled by scholars but will be all in good time. Looking forward into the future, I envisaged looking in to the teleidescope as a lens to make sense of the landscape ahead and redirect the reliance on standardised static tools (such as policies, procedures, and strategic plans) to map the next unknowable future (Stacey, 1992, pp. 3, 186). I came to see the other side of the threshold as a road.

A teleidoscope, unlike a kaleidoscope, can be a glass marble or crystal sphere or triangular-shaped bodied instrument with almost the same parts as a kaleidoscope, but does not have a case that limits what you can see in this space. Rather you look through mirrors or reflective surfaces at the surrounding landscape around you. The teleidoscope, when pointed towards the landscape changes the tiny parts into images making the whole world into a kaleidoscope of your own creating.

This lens can explore the space-time unfolding on the road beyond this threshold. This I will leave for those coming awake, willing to say goodbye ticking clocks and hello to discovery, by stepping through the moon gate.

8   RESEARCH CONTRIBUTION – Stretch or Stumble

Pure poetry above liquid space
She dances in the wind a ballad of grace
Taking directions from heaven's map
The Cahow is homeward bound
Heading back
November calls her home for shelter
Chicks safely tucked in the nesting chamber
Feeding chicks her driving wish
Once they fledge they can fly and fish
        (*Cahow: Bermuda's Own*, 2013, second verse)

8.1   Introduction

I begin this chapter with the second verse from the *Cahow Song* (2013). These lyrics remind me that all living beings need a shelter to rest, food to nurture themselves and their young, and opportunities for fulfilment of their being. At times of vulnerability they may need support, not dependency. In this chapter I reflect on the contribution of my work that brings theory and practice of community-engaged research, to the evaluation of Bermuda as an icon of capitalistic resilience for those in leadership who have expressed their concerns about justice, and for the vulnerable people who have no choice but to live on this Rock.

My research was curiosity driven. The unanticipated changes in the direction of my work brought me to a full stop at times, but even that paralysis piqued my curiosity and I chose to inquire into it. In this chapter I amplify the benefits of this inquisitiveness as I reflect on the contributions my work brings to the fields of theory and research practice and in my continued aspiration to contribute to transformation of enduring social and environmental legacies. My intention is to bring the fluidity of curiosity and creativity as the fount of all transformation to the fore of this thesis as articulated in four specific contributions:

1. Showing the fruitful outcomes of purposeful engagement with researcher paralysis evidenced in the restoration and optimisation of creative energies that led to new questions, and alternative fields of scholarships, and the courage to redesign my project to explore the qualities present in the dark places and the light;

2. Identifying and naming the global philanthropic leader of a multi-national corporations as *Homo mundi economici reciprocans* – persons expressing concern about social and environmental deprivation, willing to explore what was hidden in the darkness, yet unable to release themselves from serving the priorities of market driven privilege that contributes to such deprivation;

3. Identifying both the human and non-human voices confronting the dominant narrative of market-driven capitalism and the failures in the democratic governance to serve all life and the entry of these voices into living storytelling – as a necessary voice in the telling future into being; and

4. Highlighting the different aspects of time made visible, through its placement as a keystone on my metaphoric moon gate, their enduring creative presence, in time past as well as time future. As a prism for the examination of enduring socio-environmental upheavals and the wisdom of more complex understanding of timespacemattering together with the skills to transmute inter-generational trauma on this Island is a call to leadership's compassion, consciousness and wisdom whilst shaping a future.

The road beyond the moon gate is examined in Section 8.2 along with leadership. Consideration is given to assumptions at Section 8.3, limitations and delimitations at Sections 8.4 and 8.5 of this Chapter. The chapter ends with recommendations for future research in Section 8.6 brings me to the conclusion of this thesis.

8.2   Response-Ability: An Emergent Order in the Twenty-first Century

As urged through my reading of the work of Bauman and Donskis (2014) I chose to maintain my gaze on the terrain I framed by the moon gate. Viewing this landscape through the lens of Time (depicted as the metaphoric keystone) allowed for the kaleidoscopic patterns to shift and settle. I summarise and explain my contributions to the scholarly domain in the sections below:

i)   I show value of purposeful engagement with bricolage research methods as serving a fluid research process that fuels creativity;

ii)   I identify and name the global philanthropic leader of a multinational corporation as *Homo mundi economici reciprocans*;

iii)   I identify both the human and nonhuman voices challenging the dominant narrative and their entry into the conversation through their living storytelling;

iv)   I highlight the different aspects of time made visible in their enduring presence.

8.2.1 Contribution 1 To Methodology. Bricolage Research Methods Creative and Fluid.

Staying present in the moment, at a time when I was brought to significant paralyses in my research, while remaining substantially open to new ways of thinking about and doing my work brought about the opportunity to make a contribution to theories of method (methodology). In the infinite realms of creativity, that being *Kairos* time, I began to weave together different strands of various research methods I had undertaken that seemed appropriate under my changing circumstances and insights at a particular point in *Chronos* time.

The original intention and design of the transformative conversations were to "*a*ffect" the participants in ways that might stimulate their active engagement for learning and transformation of enduring socio-environmental legacies.   I observed that the participants were willing to talk to me, to explore the Bermuda shadows, consider the urgent need for stewardship and sustainable investment to address the enduring socio-environmental deprivations, yet the fieldwork produced limited activist results.   My distress was immense, as deprivation continued to accelerate in 2014, and generated my first experience of paralysis. I was determined not to allow the failure to gain traction for transformative actions from the very insightful conversations to be the end point of my thesis. This stage of my PhD was reconceived as the shadows of Plato's cave wall and my paralysis as the assumed chains. To get up and search for both an explanation for and a way forward from my paralysis is depicted in realisation that I was not chained and I could open up my consciousness and let it reach towards the light.

Many times in this process of this research, I felt overstretched and overwhelmed. The challenges I experienced during the writing of my thesis were transmuted into different phases.   This exposes how difficult it can be for a researcher to stay engaged, such as when the paralysis hit me and the willingness generated in me to search for another way, when faced with the deflection by my participants tied to capitalistic norms, policies and principles that they could endorse. Bauman (1998b, 1998a, 2011; 2014) posits this as the collateral damage of social inequity and loss of sensitivity in liquid modern times.

At the completion of Phase One and again at the end of Phase Two I felt a sense of relief that surely the end was in sight. This was not the case. I was still awash with a deep sense of dissatisfaction. I came to conclude that my dissatisfaction was an indicator that I was in transition and the research was at a halt. I needed

a way to bring the usefulness of each phase to full benefit. I sought a method of interweaving my observations of theory and fieldwork into a coherent story. My discovery of the growing credibility of the bricoleur approach to research served my purpose.

The flexibility of the bricoleur approach to research allowed me to draw together what had become two separate pillars of work and shape the moon gate. Reconceiving the blocks as conduits of particular forms of thought to be connected by a keystone conceived of a complex notion of time provided the heuristic device, the lens I needed, to explore more fully the fluidity of movement essential for the unravelling my intuitive disquiet (Anderson, 2004).

I had a feeling of being still, fully dissolved, as I constructed the 'moon gate,' to frame the development of theory and method in an on-going manner. I discovered I could pause my swirling mental confusion by deeply witnessing the patterns twirling inside the framed space. Inserting the keystone meant the structure could withstand further explorations as discussed in Section 8.4. Reflection on each phase, revisiting the fieldwork conversations and recognising human and nonhuman stories as discussed in Section 8.3, showed an entanglement of spacetimemattering.

As an activist researcher, I wished to do more than just being a recorder of a situation, reflecting and reporting on a specific point in time. Staying focussed on the discomfort that arose for me at different points in the project was essential to work with opportunities, some gained and passed over, when the space became uncomfortable or unmoving. Maintaining my focus and sitting in stillness were key to discerning the shifts and patterns as they became present in this work at stages, as were actions at others. Continued purposeful engagement post fieldwork needed the space under the moon gate as I explored opportunities for

theory and method making that might give clarity and coherence as I experimented with the patterning forming on the threshold.

Overall, in rethinking my orientation and assessing the bricoleur approach of weaving of new theories and methods I learned that processes of research do not need to be lineal to be valuable, insightful, and significant. I know now that there is room for paralysis, stillness and re-visioning, a place for creation, intuition and innovation. The success of re-thinking methodology included my willingness to further expand and change my awareness by opening my consciousness to things yet unseen in the present in time.

I was inspired by Freire (1970) in my own growing conscientisation, as it expanded through doing this research and the noticing of sentient consciousness. At this point, feeling gratified, I can choose to stop on the threshold of the moon gate for the purposes of this research. The threshold of the moon gate was a good place to pause this research, peer into the space, reflect and pen the contributions from the journey thus far. I am inspired to continue deepening this work post-doctorate. Engagement with bricolage research methods served to provide me with the fluid process I sought to generate revisioning and creativity. Endorsing the value of the bricolage approach to research is a significant contribution of my work.

8.2.2 Contribution 2 To Leadership Theory: Identifying and naming the global philanthropic leader of a multi-national corporation as *Homo mundi economici reciprocans.*

The fieldwork participants were Bermuda based multicultural leaders from multiple countries of origin and working in the global market. Phase One highlighted iconic philanthropic market leaders functioning in a corpor-nation

fragmented by enduring socio-environmental legacies. Brian Boyd, in his chapter "*Evolution of Intelligence*" stated that in order " … to assess novel or problematic situations human minds can draw … on our individual present and our species' past …" (2009, p. 49). In my engagement with participants I asked them to consider the social problems in Bermuda. The conversations, discussed in Chapter Five, and multimedia, discussed in Sections 4.6.2 and 6.2.2.2, centred on the escalation of poverty and environmental decay showcased in the enduring socio-environmental legacies behind the Bermuda paradox described in Chapter 2. Multimedia made it possible to create a depth of engagement and interest in deepening knowledge of issues being discussed. Being both a creative and practical tool, the first use of multimedia involved the protest music video, Cahow: Bermuda's Own, with its prosocial verses and clips from one documentary on human suffering and another documentary on terrestrial conservation as a prelude to the first conversation. Midway through the fieldwork a brief video clip was shared with participants of interviews I had conducted with third sector leadership sharing poly-traumatic stories they currently faced. Near the end of the fieldwork I read a story, the preamble to "Welcome to 2112," at the start of the conversation with the participant.

Critical reflection on these discussions alongside the corporate philanthropy stories of concern, good intent and investment made visible a system preserving stories of the sacred market was reviewed in Section 4.3.2. The focus on competition and profit is further complicated by the abstraction driven economic targets by artificial intelligence possibly beyond human control. Although a creation by humans, artificial intelligence is being normalised into different mediums with the goal of indoctrinating young children if not all generations, with no accountability, balances or checks regarding the impact on people and planet from its activities in our lives or the markets.

The possibility of this type of research is both beneficial for the always emerging self, in its conscious raising impact as I have experienced with the participants, and as an outreach to others in learning environments or market institutions, or a group that comes together in response-ability albeit limited to a very few. There is a deepening in the possibilities for outcomes that better serve the social and environmental needs on our planet.

Phase Two theories showed corporate leadership engaged in quantum storytelling. In the fieldwork this contributed to understanding the local-global effect of *Homo mundi economici reciprocans*, as depicted in Sections 4.3.2 and 6.4.2, within both the business and living environments. There were some incidences in which the participants did take the time to really consider the plight of the marginalised in Bermuda. Such storying expanded to possible solutions in a couple of cases as an outcome of our conversation. For example, one participant reached out to public sector leadership to collaborate on an excellent idea, although this proved impossible to progress at that time. This suggests that with more time and resourcing, this form of enquiry has potential to contribute to the field of leadership theory and practice as exemplified in the work of Jaworski (1996), Senge (2005), Wheatley (2009), and Boje (2001, 2012; 2016; 2014).

Being conscious of being and doing, and working with conscience was my intentional commitment to this research. Being present to what participants (human and non-human) deemed important, unspoken, or unworthy offers implications for management education and opportunities for addressing enduring socio-environmental legacies going forward. We are all part of the world's ecosystem. Animals, plants and people are made up of many interdependent different parts and interconnectivity (Capra & Luisi, 2014; D. Korten, 2015, 2015; Shiva, 2015). There are times when as a witness you can

engage, as I did in the fieldwork, or disengage as I had to do during the paralytic times of letting go and being still. Then there are times when an unheard voice is speaking, as Nature did at the end of my fieldwork, and it is a time to hear, document, and sense by staying present (Barad, 2007, 2012, 2014; Boje & Ph.D., n.d.; Costa & Wilson, 2010; Grebowicz et al., 2013; Taleb, 2010) even in the face of the unexplainable.

Documenting this experience as a researcher offers a contribution to leadership education that includes advocacy for the interests of the vulnerable others but also the value of self-reflection as an emancipatory impulse for those with influence. Emancipation for leadership might be framed as a willingness to face one's own part in the maintenance of systemic oppression. Such oppression may include the dead hand of system preserving philanthropy that is not in service of the community it deems to support.

We cannot each be free while others are in the dark cave of *Chronos* making important social, political, and financial decisions based on the shadow play on the wall that seems to inform their consciousness. Moreover, people who wish to consider themselves as just people are **not** free from moral responsibility, when privilege is associated with the marginalisation of others.

8.2.3   Contribution 3 Human and non-human voices challenging the dominant narrative in to the conversation of their living storytelling.

I found that a lineal, one-dimensional logic, particularly one driven by the rationale of market sovereignty, did not address the enduring issues of systemic deprivation. This research outcome contributes support to the position taken by authors such as Capra and Luisa (2014). I agreed with the authors when posited that 'like others, I am an integral part of the web of life and must comply to certain norms of how we should live" (Capra & Luisi, 2014, p. 14) and breathe.

What I know for sure is that the support for the sacred money and market story does not let me breathe any easier – and I know it is pressing the life out of the most vulnerable in Bermuda.   A contribution arising from the fieldwork was the opportunity and willingness to converse face to face with influential leadership, consider the current thinking along with documented impacts and support consideration of alternatives and sustainable stewardship that enhances the quality of life for all in a corpor-nation.

An understanding of autopoiesis brought to my awareness that I am not an independent self.   This too is a significant outcome of my work.   Like most Western educated people, I have a strong sense of independence.   This notion underpins a significant contradiction in the sacred money and market story with the implication that this notion of *inter*dependence is ignored or downplayed in the prevailing sacred money and market story in the face of the enduring legacies involving the social and environmental impacts fuelled by this type of thinking.   I know full well now, that I am part of a whole – a humble part but a part that is also important in the waves that I may make.   I understand that I will not survive without the vitality of the whole.   My emancipation is surely tied to the emancipation I claim for the vulnerable – to be achieved not by charity but in the architecture of a society that is fair and just in the provision of the where-with-all to life.

Autopoiesis invites a broader perspective and deeper consideration of the sentient consciousness and the diverse voices unheard.   Nature joined the fieldwork in a manner that could be construed as a dialogue without words. Access to the global financial economy and physical access locally to necessities such as electricity were shut down by Nature due to the catastrophic effects of the weather systems that hit the island at the tail end of the fieldwork.

Getting the corpor-nation back open for business demonstrated the commitment and support of the locals through their strength of engagement post hurricanes that benefitted both local and global needs. During the aftermath of the 2014 hurricanes as I wrapped up the fieldwork I reflected on what Lilla Watson, an indigenous Australian scholar, pointed out, that "[i]f you have come here to help me, you are wasting your time. But if you have because your liberation is bound up with mine, then let us work together" (1980, publication unknown). The conversations with participants contemplated on the responsiveness of the local community that was instrumental to getting Bermuda back to the world of business. A contribution is made to theory with the inclusion of diverse theories such as autopoiesis and organisation *miasma*.

I outlined the possibilities of transforming human life by applying the distinctions offered by the autopoietic process in a practical way to everyday life, organisation, communication and culture. It is a principle that invariably could benefit management education for a better understanding of our world, the proper place of the markets and the necessary change to the human relationships with each other and with Planet Earth. To bring such value into actuality will require a shift in our ways of knowing and the patterning of our concerns and remedies in the context of parallel realities.

Positioned as an activist researcher, with objectivity and rationality in this research, I became conscious of the contradictions and paradoxes set out in Chapter Two. As an autopoietic entity making use of the different flows of time I did my best not to get lost in the drift of living, designing research, and viewing the legitimacy and *miasma* of organisational life with its affects and/or impacts on the social and environment. A contribution offered is the connection of my paralyses with organisational *miasma* and the recognition of autopoiesis lifted my energies to continue. A further contribution is the value of self-reflection as a

necessary part of transformational and activist research.

Quantum storytelling and autopoiesis and organisational *miasma* were combined for consideration because Bermuda is as physically isolated as an Island can be. With a small population and a large worldwide business presence, the necessity and continuity of alliances are critical. Access to markets and imported supplies faced with turbulent Atlantic storms, means good planning and stewardship of socio and environmental legacies is essential for sustainable business. The implication of this for CMS is the need to confront the shadows of the market in that it offers great learning and exploration. With the enlightenment of what has gone before, time past, with opportunities to develop and nurture what we can do differently, time future, comes from a position of compassion and increased consciousness, doing good, and gaining wisdom for authentic stewardship people and planet.

8.2.4 Contribution 4 Highlighting the different aspects of time made visible and their enduring presence enduring socio-environmental legacies.

The keystone, 'time', linked up the left and right arches. Highlighting the need for a more non-chronological aspect of time, this interplay of *Chronos, Kairos* and *Aion* (set out in Sections 7.3.2, 7.3.3, and 7.4) timing needs to be studied in organising as it is in this interplay that time is constantly calculated in organising, many and often conflicting ways.

Thus, in organisational studies the challenge can be with a methodology that intends to study a space in constant motion. Even ethnography may not be sufficient. Modern organising takes place in a net of fragmented, multiple contexts though multitudes of kaleidoscopic movements playing across the research amidst the invisibility of other factors like kairotic and aionic interventions.

Ramö (2004) is among scholars noting the deficit in qualitative research analysing organisational time with the focus limited to quantitative and homogenous (i.e. clock time). There is still reliance upon an understanding of chronological time. Ramö said that "the analysis of time in social settings remains crippled if there is a partisan focus on chronological time alone" (2004, p. 855). This research validates Ramö's position. I concur with Ramö (2004) that a myopic focus "leaves organisation studies with reified clock time maintaining its supremacy and dominance in our lives as an "economic exchange … to be translated in to money" (2004, p. 855). This research also highlights the need for the consideration of a more non-chronological aspect of time like *Aion* and *Kairos*. According to Czarniawska, this "interplay of kairotic and chronological timing needs to be studied in organizing" (2004). She suggests that time is "constantly calculated in organizing, many and often conflicting ways" (2004, p. 777) as was experienced in the fieldwork of this research.

Ancona *et al*. (2001) consider time as a new research lens worthy of following in understanding the dynamics of organisations as far as the time constraints of research allow. Jones and Coviello (2005) discuss the importance of *chronological time* with it being the same for all firms. It is likely that firms established in a particular era will differ in their behaviour either collectively (compared with firms established in previous eras), or individually (based on micro-level influences). Thus, time-based patterns may emerge. Jones and Coviello (2005) align with other researchers (Andersen, 1993, 1997; Coviello & Jones, 2004; Zahra, Irelane, & Hitt, 2000; Zander, Handelshögskolan Stockholm, & Institutet för internationellt företagande, 1994) in that research on internationalisation should explicitly incorporate the role and influence of time which is a valuable contribution. That being said, this research incorporates the age of play in the Twenty-First Century because it demonstrates yet another aspect of the multiplicity of time experienced, that being fictive time in game space (see Section 7.3). More importantly is the consideration of this infinite realm of

creativity for organisational studies and business leadership because this is a fast evolving and expanding space demanding of intuition and business acumen. Where consumers are playing more online games than offline sports there is an opportunity for offering a different level of stewardship. The contribution is in the flagging of this area here because as a global futurist I posit that there is an opportunity to transmute legacies and transform them or the implications of poor stewardship will be in full view in terms of impacts of a socio-environmental nature because it will not be hard to take decisions of yesterday into play the game of tomorrow to measure the benefit or lack thereof.

Organisational culture is a complex and ambiguous reification of the relationships among people, space and time. This is a taken for granted place that does not necessarily always offer up the truths of things. Senge laments that,

> "[i]f we could only see reality more as it is, it would become obvious what we need to do. We wouldn't be acting out of our own histories, or our own needs, or our own purely reactive interpretations. We would see what is needed in the moment. We would do exactly what's required of us, right now, right here" (1996, p. 10).

Jones and Coviello depict a limited time dimension, that being "chronological time shown as a continuous horizontal timeline." They suggested that it includes "reference points in time" they measure the duration of activity or process" (2005, p. 292). The external influence of cyclical time creates a fingerprint pattern for internationalization and firm behaviour. These authors argue that the dimension of time is critical to international research and provides a critical base from which to move forward for future time-based research. As Haley and Boje

(2014) highlighted there is a lack of research studying time in internationalisation.

In this multiplicity of time and complex space, I looked for the knowledge created and shaped in the fusion beneath the moon gate. This offered an opportunity to appreciate the specks of meaningful time and to document the partiality of the rhythmic movement of kairotopos in a place of wisdom and judgment while disconnected from a quantifiable space and time (Lenhart 2011, p. 9) (Rämö, 1999). Thus, being on the threshold offered the nourishing of contribution of creativity and visibility of lively energies. Like sun filtering through the breaking waves its light showed the footprints of the waves passing on the sand below.

With a *Kairotic* foundation there was improvisational space created for the conversations to deepen with participants. The space was vitalised because stories "have a source of energy … that gives stories a will that they can exert" (Tyler, 2010, p. 65). On this threshold, entanglement was created there for the noticing. In the crisscrossing backwards and forwards of theory and method under the moon gate arch offered deeper understandings of what was happening during the unfolding of this study.

The critical approach taken in this study drew my attention to each theory as it came into focus thereby creating a threesome of *Chronos* on clock time, *Aion* being eternal cycles, and the creativity of *Kairos* time with their intricacies of meaning. This approach was not limited by the interface of theories and methods that were not just influenced by the currency of literature reviews surrounding the subject as the moon gate was constructed.

Like a minute turn of a kaleidoscope lens, groupings of the different blocks of theory and method brought forward a new pattern full of new meaning and combined new perspectives on the distribution of knowledge and power as a contribution to theory and method. Furthermore, theory making and method

making allowed the flexibility to focus from different vantage points on each arch and cross among the different blocks.

By utilising a dynamic theoretical approach, space was created for allowing for fragmentation of perspective, if not reality, as it integrated and differentiated with the domination of *Chronos* and the periods of 'good-bye clock time.' This approach allowed for the appearances of *Kairos* emerging in time to the music of a song or the reciting of a poem and the appearance of *Aion* showing up in the enduring socio and environmental legacies over the centuries.
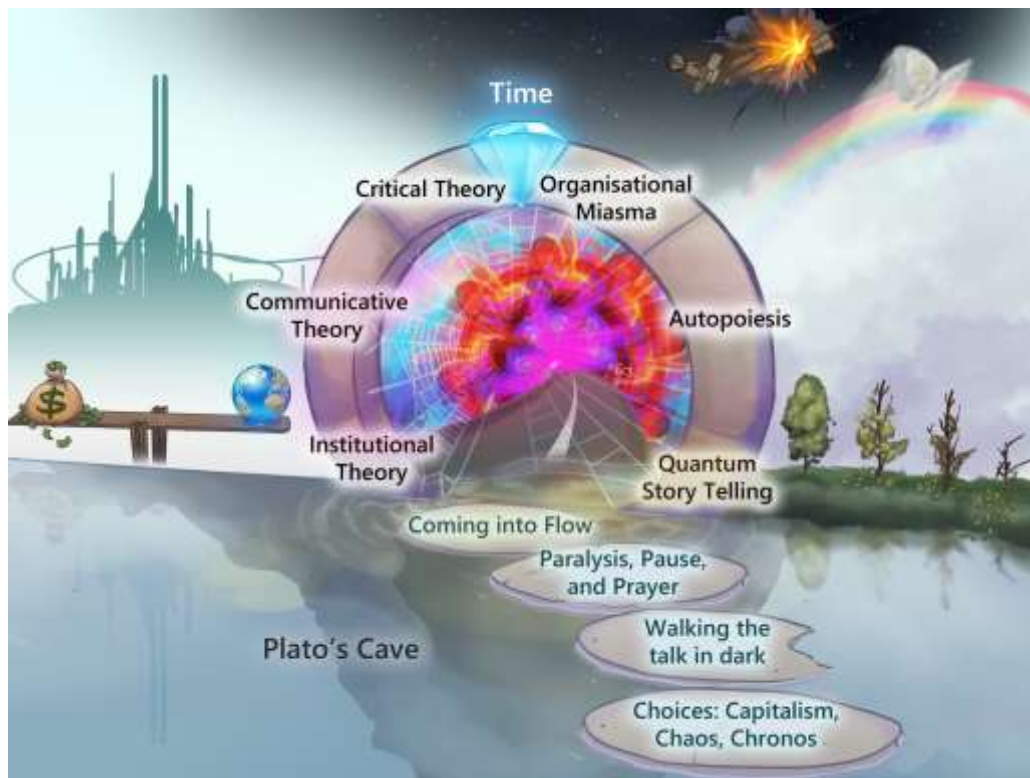

Figure 8.1 From Plato's Cave to the Threshold of the Moon Gate[87]

As set out in Chapter Six, there was a high level of involvement of human and non-human participants in the fieldwork as well as the appearance of the *Aion*,

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87 In recognition of Philip Dobbs, Digital Artist and Graphic Designer, collaboration with me to turn my ideas in to this visual image.

Chronos and *Kairos* time, are relevant in these chaotic modern 'liquid times' (Bauman, 2013; Bauman & Donskis, 2014).

Recommendations for future research include the productive currency in the contested space of *Chronos* and *Kairos* time for meaning making (Gergen, 1999; O'Connell, 2014, p. 187). Further research would contribute to changing of a Bermuda that has been historically organised as an entrepreneurial for-profit enterprise.

My approach in Sections 8.2.1, 8.2.2, 8.2.3 and 8.2.4 involved raising attention to some specific observations that flow from this research that contribute to the transformational aspirations of critical theorists, quantum storytelling and related research methodology. In terms of future research I suggest some key areas that were beyond the development of this study in Section 8.6.

In the next section I consider life as an inquiry worthy of incorporating answerability together with responsibility. What is around the next curve in terms of the patterns generated in mean making?

8.2.5   Anticipating the Road Ahead

Where does that leave things if public leadership and private leadership cannot figure out how to make such a radical commitment to a better world?
Who can …?
Who will …?
Who should …?

In the same way as a super hurricanes impact is evident in the storm damage soon after the event, the Great Recession laid bare the harmful impacts of institutional policies that appear as helpful, but are they? The corporate philanthropy initiatives can be seen as playing a part in driving social and local

economic inequities that seem to rate as background noise in the name of global corporate prosperity as measured by GDP.

The engagement in the fieldwork briefly tied back the corporate veil, inviting intentionality in our conversations. The participants had the opportunity to notice the marginalised people who were not experiencing Bermuda's economic strengths. The participants were called to a more critical responsibility/response-ability through reflection on the globalisation grand narrative, even in the light of what people of tomorrow, say 2112, thought about the decisions of the leadership of today.

From a critical perspective, choosing engaged and intentional conversations called on them to respond through an ethic of accountability – or what Boje calls 'answerability.' This answerability seemed akin to what David Bohm called living one's life by "participating in the unfolding" (1996, p. 10), a way of being, for which Marshall (1999) provides an embodied method - living of life as inquiry - that I hoped to demonstrate and to invite participant to do so too.

8.2.6   Contributions to Local and Global Understandings

Philosophers as early as Plato have explained the world as mirroring human thinking. Then philosophy progressed to the world being constructed by human thought (Berger & Luckmann, 1967; Gergen, 1999; Gergen, Schrader, & Gergen, 2009; Gergen, McNamee, & Barrett, 2001). Through this fieldwork with leadership I came to hear the non-human voice of Nature, in constant motion throughout different kinds of time, as discussed in Section 6.3.

This research makes contributions to scholarship for strategic management practitioners and scholars of the affect and effect of public and private policy making on people and planet.

Attention to the voice of Nature included in the fieldwork showed what I perceived as organisation *miasma* bringing its presence as an indicator of an increasingly outmoded system of the corpor-nation that is not fit for purpose. This is especially evident, as Fitoussi and Stiglitz (2013) put it, when unquestioningly using measurements like GDP that do not measure real income, the wellbeing of each person or the health and welfare of the planet (Capra & Luisi, 2014; Korten, 2015, 2015; Shiva, 2010). Mis-information drives policy, while not supporting sustainable actions.

8.3   Assumptions

For this research I believed there would be a willingness to engage in the fieldwork once the consent to participate form was signed. While the depth of that engagement was variable among participants in terms of time, there was a willingness to deepen the exploration of different topics as I had anticipated.

8.4   Delimitations of the Study

One delimitation was that although all of the participants spoke English there was a diversity in terms of place of origin. Therefore interpreting the impact of meaning making due to the variations in the use of language was addressed in the moment when noticed but the addressing of underlying assumptions was not tested for accuracy.

8.5   Limitations of the Study

The compilation of data for this report was extensive but hindered by the lack of current consistently collected and available up to date statistical data. In Bermuda, access to accurate information about the status of the people who live there is variable, although much improved in the twenty-first century. Timely

access to statistical information, open access to knowledge about economic, social and environment are closely managed by tight knit public and private groups. Moreover, being able to confirm the accuracy of data collected is very much a critical issue in terms of consistency across private and public domains that is further complicated by questions of quality, timeliness, and accessibility of statistics, data and information in Bermuda. Secondly, caution should be utilised when doing research and drawing conclusions without local knowledge and consultation to avoid generalisations supporting public and private policies that further entrench enduring socio-environmental legacies.

8.6   Recommendations for Future Research

When considering suggestions for prospective study there is a question that is still to be answered. *Where does the responsibility for* socio-environmental legacies *in Bermuda and/or their transformation really lie?* This question was raised by a participant in the fieldwork and lies at the heart of response-ability and reactive ad-hoc stewardship within the public and private sectors.

Offered in this research is a better understanding of the wider incarnations of influences like Bermuda in its less obvious form as a corpor-nation. The effects of the micro and macro influences flowing from this type of organisation form through public and private strategies and policies that fuel globalisation, economic growth, disruptive technologies, innovation and urbanisation.

Such strategies and policies create a ripple out effect on people and planet. Oftentimes, in small communities like Bermuda, the public and private sector leadership hold overlapping roles across the political, socio, religious and third sector.

In settings like Bermuda too few hold much power and influence. It was within the bounds of reasons to hope that participants might be moved into a communicative space. This space included both the evidence and my analysis to encourage a commitment to finding the fulcrum point between the financial economy and the socio environmental legacies. I am left with 'maybe' although two participants did attempt initiatives and were stymied in their efforts.

Where does that leave things if public leadership and private leadership cannot figure out how to make such a radical commitment to and stewardship of a better world? Who can …? Who will …? Who should …?

Insight generated by socio-environmental legacies over the centuries in Bermuda provides fertile ground. There is the opportunity to generate foresight well into the twenty-first century regarding socio-environmental legacy development both locally and globally. Bermuda, with its small homogenous population and wealth, offers the opportunity to tie socio-environmental legacies to both private and public policy retrospectively. Reflections on, and to promote dialogue around, corporate social responsibility, corpor-nationalism and mega events across the ages has the potential to document and inform communities, policymakers and researchers of the economic, environmental and social impacts of their decisions on what is invested in.

I highlight only three areas in the sections below from the many diverse projects and events ripe for consideration, having only included a sampler in this thesis (such as AC35, B.TEC, Blue Halo, CUT Complex, Terrestrial conservation for turtles and the Cahow). Reconciliation and measurement of public and private actions provide a bridge for strengthening understanding. With this understanding, then we can celebrate innovation, acknowledgement and address failures, observe the

gaps and invest in better outcomes focused on the progress of meaningful value creation investment that includes the socio and environmental landscape.

8.6.1 Where are the Women?

Despite my best efforts, the representation of women in the fieldwork I was unsuccessful in attracting more female participants. Diligence and outreach did not resolve the avoidance response from those women invited to create balance in the participant numbers. An additional female participant came in to the fieldwork when one of the participants urged his colleague to join because of his belief in the importance of having the voice of professional women represented in this project. The resistance by professional women to engage in this type of fieldwork means only half of the population has a voice and influence. I found it interesting that the very demographic that gives birth to all of the population chose not to engage!

8.6.2 Dead-Hand or Pseudo Philanthropy

Because of Bermuda's dimensions as a corpor-nation we can study Bermuda's economic financial success and high investments of corporate philanthropy that accelerated over 2002-2010. Then there was a drop off in corporate giving and a decision by corporate donors to cease reporting.[88] There may be some correlation worthy of further research.

Standing on the threshold looking back at the illusions augmented to anchor the corporate veil. I noticed that not much had changed. It was the illusions that provided the comfort to the anesthetised remarkably busy doing business. This state of affairs along with the inadequate collection of social statistics, the

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[88] Personal communication on February 2015 from the Donor Forum chair, David Lang that they no longer surveying members or reporting stats.

cessation of the collection and reporting of corporate philanthropy statistics means that there is no real bench mark, or tracking of trends, or failures or even account-ability for the investment or lack thereof in the socio and environmental space.

Philanthropy in Bermuda has the potential to change lives and contribute to this society, if not the global society and also protect the planet. Bermuda would be an excellent project demonstrating the highs and lows of corporate giving in this century. Such research would be of value and beneficial for both community and donors as it would build on the learned lessons to date of what has gone well and what could be done better. There would be the freedom to make mistakes while providing valuable lessons for corporate philanthropists of the future. The ability to be accountable for resources and expertise, while practising active listening earlier in concert with the community in terms of needs rather than deciding corporate giving would make a difference without evidence. Corporate giving done the right way would mean that the Island could offer itself as an example of a microcosm of the capitalist world.

If we are looking to the future it is possible to take a deep breath, take longer strides moving forward on the path determinedly seeking the fulcrum point between the financial economy and the socio and environmental needs of human and non-human communities who are subject to the constraints of the corpor-nation and its system inducing deprivations.

8.6.3   The Multiple Dimensions of Time

Finally, recommendations for future research of productive currency in the contested space of *Chronos* and *Kairos* time for meaning making are proffered. *Aion* and *Chronos* are more identifiable than *Kairos*.

According to Petruzzi (2001, p. 349) *Kairos* is encompassing and opportunistic in that its is a qualitative moment of transformation that gives critical consciousness its dynamic ethical and liberatory dimensions. Researchers have built on Petruzzi's (2001) work on *Kairos* as an analytical method. For example, Hesford and Kozol's (2005) in the areas of just advocacy and transnational feminist method and Keck and Sikkink's (2014) methodological focus on culture, politics and the social arenas. Linking *Kairos* as a critical methodology in a global context seeking transformation in terms of socio and environmental legacies that include historical consciousness, private and public spheres is an area in need of further development.

8.7   Summary

This research makes contributions to methodology through the use of a conceptually design framework and to scholarship for strategic management practitioners and scholars of leadership that affect and effect of public and private policy making on people and planet. This chapter sets out the conclusions and contributions to local and global understandings of the level of involvement of human and non-human participants in the fieldwork.

There were appearances of *Aion*, *Chronos* and *Kairos* time. This was achieved through noticing the synergies sparked by these appearances in terms of the time-space-mattering relevant in these modern 'liquid times' (Bauman, 2013; Bauman & Donskis, 2014). Finally, recommendations for future research on Bermuda as a microcosm of the globe that offers productive currency in the contested space of *Chronos* and *Kairos* time for meaning making are offered as a contribution towards changing the company mind set paradigm of a country historically organised in the tradition of an entrepreneurial for-profit enterprise, that acts as a corpor-nation.

Taking time to reflect on my findings with a canvassing of their implications. Quantum storytelling in a corporate leadership setting shows the engagement contributing to the understanding of local-global effect of *homo mundi economici reciprocans* and their response-ability in the emergent order of the twenty-first century.

A consideration of leadership's use of corporate philanthropy, their willingness to steward change and of the return on investment for the living economy of people and planet needs evaluation. Evidence was provided of Nature joining the fieldwork and the entanglement of *Aion, Chronos* and *Kairos* time.

Curiosity and intuition drove this research forward at critical times that then opened the view of the frontier of knowledge beyond the moon gate. Chapter Eight has set out the conclusions and contributions to local and global understandings involving human and nonhuman participants and the different aspects of time in the fieldwork.

I conclude my report with an Epilogue.

Figure 8.2 Kairochoric Visual89

EPILOGUE – *Tomorrowland* (Bird, 2015, p. 1.42.21-1.44.43)

It was strange to find that an excerpt from the 2015 movie *Tomorrowland* (a science-fiction fantasy, mystery, adventure film) was eerily close to my own professional and scholarly efforts in the public-private-third sectors between 2000-2015, my experiences the 2008 pilot study with public and private leadership, and finally with the participants in the fieldwork where my efforts focussed on a contribution to the landscape of activist research.   The philosophical anesthetisation influenced public and private leadership was well expressed in the movie by the Governor of *Tomorrowland* who highlighted the enduring absorptions where he said:

> *"Let's imagine if you glimpse the future, or were frightened by what you saw, what would you do with this information? You'd go to politicians, captains of industry how would you convince them with data, facts, good luck. The only facts they won't challenge are the ones that keep the wheels greased and the dollars rolling in. But what if there was a way of skipping the middleman? Putting the critical news directly into everyone's head?   The probability of widespread annihilation would keep going up. The only way to stop it was to show it. To scare people straight. What reasonable human being would not be galvanized by the potential destruction of everything we have ever known or loved. To save civilization I would show its collapse. But how do you think this vision was received? How do you people respond? They gobbled it up like a chocolate éclair. They didn't fear their demise. They repackaged it to be enjoyed as video games, T.V. shows, books, movies, the entire world wholeheartedly embraced the apocalypse and sprinted towards it with gleeful abandon. Meanwhile, your earth was crumbling all around you. You've got*

simultaneous epidemics of obesity and starvation. Explain that one.   Bees and butterflies start to disappear, the glaciers melt, algae blooms. All around you the coalmine canaries are dropping dead and you won't take the hint!   In every moment there is the possibility of a better future. But you people don't believe it. Because you don't believe it you won't do what is necessary to make it a reality. So you dwell on this terrible future and you resign yourself to it. For one reason, because that future does not ask anything of you today. So yes you saw the iceberg, warned the Titanic and you will steam forward anyway - full steam ahead. You want to sink. You gave up" (Bird, 2015, p. 1.42.21-1.44.43)*.*

I am not alone in my belief in and efforts for, admitted to be Sisyphean, the kind of world that is sensitive to maintaining a fulcrum point based on the wellbeing of people living well and in balance with the planet.

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APPENDIX A: Thesis Flowchart			
Chapter	**Building Blocks**	**Philosophical/Theoretical Themes Raised**	**Potential Questions to be Considered**
Prologue		Plato Freire	Synchronicity. Consciousness and awareness.
1. Introduction	The Bermuda miracle and its socio-environmental impact.	Overview, organization of thesis and chapter layout.	
2. BERMUDA IN CONTEXT	Providing background.	Geographical, historical, social, local-global economics.	The historical and enduring role of globalisation and leadership in a corpor-nation. Raising paradoxes and contradictions of such wealth with socio-environmental decline?
3. Theory and Methodology	A Bricolage of Theoretical Pluralism: i. Institutional Theory ii. Communicative Theory iii. Critical Theory (Phase One Pillar).	Researcher orientation and positioning. Theoretical Framework. Critical theory. Organisation studies. Qualitative research.	Will these transdisciplinary theories and methods progress transformation of socio environmental legacies?
4. The Research Project	Theories, research design and methods used.	Archival research. Use of multimedia. Research questions. Transformative conversations.	What is the rational for research? Is Bermuda a microcosm of the globe? a. To what extent and how can local/global leadership? b. What is the transformative potential of the local context, and the larger attempt to transform the global socio-political-economic system, and potential role of the private sector, particularly global corporations, in facilitating change in socio-environmental decline? c. Openness to and the observing of the unexpected generated by multimedia: Cahow Song, Poetry, Word Clouds.
5. Findings	Fieldwork Phase One	Building Phase One blocks.	What is the transformative potential of *Homo mundi economici reciprocans*?
Chapter	**Building Blocks**	**Philosophical/Theoretical Themes Raised**	**Potential Questions to be Considered**
6. Findings	Bricolage	Restart building a second set of blocks.	What is the Storying of *Homo mundi economici*

	i. Quantum Storytelling Theory ii. Autopoiesis Theory iii. Organisation *Miasma* Theory (Phase Two Pillar)		*reciprocans*? What is autpoiesis and how is it present? *What is the relationship Homo mundi economici reciprocans* with the Human-Non-Human Community? Considering investment choices between the CUT Complex and America's Cup on socio-environmental legacies. What role does artificial intelligence play in the private sector? What are the economic, social and environmental impacts of artificial intelligence replacing leadership?

7. Apex – Time	Moon Gate Bricolage	The Keystone of the Moon Gate Bricolage	What is the unifier for the pillars?
			Is the twenty-first century the age of play?
			Noticing of the Timeliness*:*
			
			    How was Chronos present in the fieldwork?
			
			    How was Kairos present in the fieldwork?
			
			    How was Aion present in the fieldwork?

8. **RESEARCH CONTRIBUTION – Stretch or Stumble**	Response-ability of leadership in the 21st century		What are the contributions to local and global understanding in terms of the response-ability?
			Recommendations for Future Research:
			
			    Where are the Women?
			
			    Dead-Hand or Pseudo Philanthropy

9.	Epilogue –	Adorno and Horkheimer	Synchronicity. Is philosophical anesthetisation in public and private leadership noticeable outside of Bermuda?

Application for Ethical Approval
Outline of Research Project

Waikato Management School
Te Raupapa

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

> *Template:* Use clear and simple language. Avoid technical terms wherever possible.
> *Please allow **at least two weeks** for your application to be reviewed by the WMS Ethics Committee*
> *You must gain ethics approval prior to the commencement of data collection for your research project*
> *See How to fill out the form for guidance.*

1. Identify the project.
1.1 Title of Project

Bermuda's economic miracle and social decline: Exploring the transformative potential of participatory action research.

1.2 Researcher(s) name and contact information

Michelle St Jane
Email: mstjane@gmail.com

1.3 Supervisor's name and contact information (if relevant)

A. Prof Maria Humphries
Department of Strategy and Human Resource Management
Email: mariah@waikato.ac.nz

Dr. Suzanne Grant
Department of Strategy and Human Resource Management
Email: slgrant@waikato.ac.nz

1.4 Anticipated date to begin data collection
February 2012

2. Describe the research.

2.1 Briefly outline what the project is about including your research goals and anticipated benefits. Include links with a research programme, if relevant.

This research is to be a 'participatory action project' with key aspects of the research design to be influenced as far as is practical by research participants. This application is for the first 12 months of my

formal enrolment in the PhD program.   During this period, I aim to complete the draft literature review, theoretical framework, and methodology/research design sections.

After the first 12 months of my formal enrolment in the PhD program, the research design will be refined in through exploratory conversations with invited thought leaders – or 'social imagineers'(Cross, 2007). The participant selection process will come out of this phase. As no one will be identifiable in this preliminary phase, and as the ethical implications of the emerging methods will not come clear till further along in the process, I will resubmit a new ethics proposal then.

The information contained in this application relating to issues of methodology and research design are indicative only.

The focus of this research is on understanding and reversing the intensifying social decline in Bermuda, arguably one of the most successful economic jurisdictions in the world.

The delivery of a successful financial economic and declining social quality is facing public scrutiny and question in the wider global context – exemplified in the United Nations led 'Global Compact'. This project focuses on Bermuda. Bermuda illustrates how even in this privileged jurisdiction of much wealth has intensifying social decline together with environmental challenges that are not addressed in sustainability terms.

I will include a critical review in my PhD and of Bermuda's governmental policies, the financial economic success, concurrent failure of social policies and the focus and effect of corporate philanthropy. My goal is to contribute significantly to changing the paradigm of a country historically organised in the tradition of an entrepreneurial for-profit-enterprise.

The overarching research question for this project is:

Using participatory action research as our method of enquiry and engagement, how, and to what effect, can an invited group of thought leaders influence the reversal of Bermuda's social decline?

2.2 Briefly outline your method.

This application is for the first 12 months or less of my formal enrolment in the PhD program any methodology in terms of contact with participants will be developed in the next phase once ethics approval has been granted prior to the start of the next phase.

The methodology for this research will be generated from the genre of participatory action research (Reason & Bradbury: 2001, 2008).

The archival component of this research will include the collection of publicly available statistical information to map the gap between the financial success in the economy and the diminishing social conditions of the more vulnerable in Bermuda – reaching increasingly into the middle and professional classes.

The archival phase began during the initial preparation of my formal proposal, and will continue throughout the period of formal enrolment until submission as new indicators become evident. The secondary material included in this phase will comprise public material (Creswell, 2009) such as multi-media articles, corporate reports, government reports, statistics and academic publications. Although time intensive the archival method it is not invasive because this information is already available in the public domain, whilst bringing forward local and global material on this topic allowing for more depth.

The methodology calls on the literatures of 'research with transformative intent' and a literature review and theoretical framework will be developed on the successful financial economy that appears to co-exist with significant and exacerbating social decline in Bermuda.

In the next phase this methodology will entail an invitation to participants to engage with the research intent and design – as far as is practical within a PhD agenda. This will be co-designed to match the intentions of the participants who will be contacted after ethics approval is received for the next phase.

At all times I will endeavour to abide by the guidelines in the University Handbook on Ethical Conduct in Research.

2.3 Describe plans to give participants information about the research goals.

In this early phase the participants have not yet been identified. I will resubmit a new ethics proposal when the actual participants are known. The next ethics approval application will include a participant information sheet, that will outline research goals, and what contribution participants are likely to be required to make for the duration of the project. The information sheet will also outline how participants can withdraw, including a statement of the time limits that may apply to this withdrawal.

2.4 Identify the expected outputs of this research (e.g., reports, publications, presentations), including who is likely to see or hear the reports or presentations on this research
The main output for this research will be my PhD thesis. This will be publicly available through the University of Waikato Library. It is also anticipated that parts of the research will be used for additional research publications (journal/conferences) and organization reports during the course of my PhD study, and post PhD.

Identify the physical location(s) for the research, the group or community to which your potential participants belong, and any private data or documents you will seek to access. Describe how you have access to the site, participants and data/documents. Identify how you obtain(ed) permission from relevant authorities/gatekeepers if appropriate and any conditions associated with access.

The community of focus for this research is Bermuda. Many of the details of access are as yet unknown, and will be finalized as part of the development of the research design period. However, it is anticipated that issues of access will be limited, as the documents used for the secondary research will be publicly available in the preliminary stage. In this early phase the participants have not been identified. I will resubmit a new ethics proposal when the actual participants in the fieldwork

3. Obtain participants' informed consent, without coercion.

As this application of the application for ethics approval it involves the development of methodology and research design, details here are indicative only. Further ethics approval will be sought once Research design aspects are finalized, and prior to the start of the fieldwork phase.

3.1 Describe how you will select participants (e.g., special criteria or characteristics) and how many will be involved.

It is anticipated that participants will be selected on their interest in articulating the issues facing Bermuda and their commitment to work with me in generating solutions to the intensifying social decline and growing inequalities.

3.2 Describe how you will invite them to participate.

In this early phase the participant have not been identified yet. I will resubmit a new ethics proposal when the actual participants are known.

It is important for this work, that participants understand and concur with the project's intention and commit to enhancing its design. For this reason, it is envisaged that potential participants will be approached in person based on public profiles that would indicate their interest – and on any further 'word of mouth' recommendations. This method of participant selection is akin to the 'snowball method'.

Key informants

As yet unknown

Purposive sampling

Participants may be chosen based on theoretically important characteristics, or experiences (Mertens, 2009). In this early phase the participant have not been identified yet. I will resubmit a new ethics proposal when the actual participants are known.

For this research, the purposive sample will be built using a sampling technique.

3.3 Show how you provide prospective participants with all information relevant to their decision to participate. Attach your information sheet, cover letter, or introduction script. See document on informed consent for recommended content. Information should include, but is not limited to:
- **what you will ask them to do;**
- **how to refuse to answer any particular question, or withdraw any information they have provided at any time before completion of data collection;**
- **how and when to ask any further questions about the study or get more information.**
- **the form in which the findings will be disseminated and how participants can access a summary of the findings from the study when it is concluded.**

Details have not been finalized relating to the participant information sheet. This will be included in the next ethics application that will be submitted prior to the start of the fieldwork phase.

3.4 Describe how you get their consent. (Attach a consent form if you use one.)

When the research participants are identified I intend to use a participant consent form, which participants will sign after they have read the participant information sheet, and had the opportunity to ask any questions/voice any concerns.

3.5 Explain incentives and/or compulsion for participants to be involved in this study, including monetary payment, prizes, goods, services, or favours, either directly or indirectly.

There will be no incentives offered to participants, aside from the satisfaction of contributing to this worthy research.

4. Minimise deception.

4.1 If your research involves deception – this includes incomplete information to participants -- explain the rationale. Describe how and when you will provide full information or reveal the complete truth about the research including reasons for the deception.

It is not anticipated that this research will involve deception.

5. Respect privacy and confidentiality

5.1 Explain how any publications and/or reports will have the participants' consent.

The participant consent form will be signed prior to the start of the fieldwork phase will detail likely uses of the material, and seek consent from the participants to be included in these publications (e.g.: PhD thesis, conference papers and/or journal articles).

5.2 Explain how you will protect participants' identities (or why you will not).

It may well turn out that the commitment of the participants to be actively engaged in social change activities as part of this research will agree to their identification. If this is not possible, identifying characteristics and names will removed from the transcript or substituted for alternative terms/names.

5.3 Describe who will have access to the information/data collected from participants. Explain how you will protect or secure confidential information.

Details have not been finalized as yet. It is thought that apart from the material generated by participants for the purposes of mutual interest or public discussion, *conversation* recordings and transcripts will be securely held for an indefinite period, in a secure facility (for example, a locked cabinet), and on a password-protected computer. When/if the material is destroyed, it will be done so in a secure manner. The only people who will have access to this information will be myself and my PhD supervisors. If the need arises for additional people to have access to this material, consent will be obtained from participants on a case-by-case basis.

6. Minimise risk to participants.

'Risk' includes physical injury, economic injury (i.e. insurability, credibility), social risk (i.e. working relationships), psychological risk, pain, stress, emotional distress, fatigue, embarrassment, and cultural dissonance and exploitation.

6.1 Where participants risk change from participating in this research compared to their daily lives, identify that risk and explain how your procedures minimize the consequences.

The very nature of participatory action research is to risk change by participating in this research. It is my intention to contribute to developing an understanding of and reversing the intensifying social decline in Bermuda through exploratory conversations with invited thought leaders –or 'social imagineers'. The participant selection process will come after this preliminary phase so the ethical implications are not clear yet. I will resubmit a new ethics application, including procedures to minimize the potential risk to participants, when the research participants and ethical issues are clarified.

6.2 Describe any way you are associated with participants that might influence the ethical appropriateness of you conducting this research – either favourably (e.g., same language or culture) or unfavourably (e.g., dependent relationships such as employer/employee, supervisor/worker, lecturer/student). As appropriate, describe the steps you will take to protect the participants.

I do not expect to be associated with participants in any way that might influence the ethical appropriateness of the research.

6.3 Describe any possible conflicts of interest and explain how you will protect participants' interests and maintain your objectivity.

The only conflict of interest lies in that this research will contribute to my PhD thesis, and therefore I have a personal interest in completion. I intend to protect participants by protecting participant identity throughout. If there is a situation involving possible conflicts of interest between the researcher and the participant the matter will be brought to the attention of the research Supervisor and Co-Supervisor and advice sort on how to resolve such a difficulty.

7. Exercise social and cultural sensitivity.

7.1 Identify any areas in your research that are potentially sensitive, especially from participants' perspectives. Explain what you do to ensure your research procedures are sensitive (unlikely to be insensitive). Demonstrate familiarity with the culture as appropriate.

There are likely to be areas of both social and cultural sensitivity to be considered in this research. This will be fully reviewed in my literature review and in the research design and subsequent ethical considerations.

7.2 If the participants as a group differ from the researcher in ways relevant to the research, describe your procedures to ensure the research is culturally safe and non offensive for the participants.

My supervisor is significantly published in the area of diversity studies and has committed to guiding me in an alertness to these matters.

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Participant Information Sheet

Waikato Management School
Te Raupapa

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

*"*Engaging in Transformative Conversations about Bermuda's Economic Miracle and Rising Social Decline*."*

Michelle St Jane, PhD Student, Waikato Management School
Email: mstjane@gmail.com

Thank you for expressing an interest in my research. This research will contribute towards my PhD at the University of Waikato Department of Strategy and Human Resource Management.

Purpose
The purpose of this research is to to contribute to transformation of the growing gap in the financial and living economies in Bermuda through conversation-based participatory action research. I am interested in seeing if a research process that invites Bermudian thought leaders to reflection and perhaps action can contribute towards a fulcrum point balancing of the financial and living economies on the island.

What's Involved?
This research will involve conversations with those in leadership positions in the private sector of Bermuda. These conversations will be guided by (but not limited to) a series of questions I have about the seeming intractability of social decline in Bermuda. The research will involve six separate thirty-minute conversations over a six-month period. I will organize to meet with you at a convenient time so that we can talk about the research themes I am exploring. The conversations will be recorded, if you are comfortable with this, and/or I will take additional written notes. I will always welcome opportunities for you to converse with me for longer. I would welcome any supplementary thoughts by email or other means.

Your name and any identifying information will be kept confidential in the reports and publications that develop from this research. As a participant, you will have the opportunity to review the interview transcripts, and negotiate with me about any information that you do not wish to be included in the final writing of research. Once I have received your edited transcript, or if I have not heard from you within two weeks of you receiving the transcript, I will then use the material in the PhD research.

What will Happen to the Information?
Excerpts from what I hope will become co-constructed, intentional conversations will be used in my final thesis, of which a copy will be publicly available through the University of Waikato Library. Material may also be used in subsequent conference papers and journal articles. You will not be openly identified in any of these publications unless I have your consent.

The original transcripts and recorded interviews will be kept securely for a period of 5 years, and then will be securely destroyed.

Can I Withdraw?

You can withdraw your participation any time up until the transcripts are finalized – 2 weeks after the transcripts are provided for feedback. After this point, it is likely each transcript will be woven through many stories, so the task of removing an individual participant's contribution from the project will be difficult.

<u>What if I have any concerns or need more information?</u>
If you have any concerns throughout the project (and after), please contact either myself, or one of my supervisors, at the contact details below.

Many thanks for your expression of interest. I look forward to meeting with you.

Kind Regards

Michelle St Jane
Email: mstjane@gmail.com
Phone: 441 5056785

Supervisors:
Dr. Maria Humphries
Email: Mariah@waikato.ac.nz

Dr. Suzanne Grant
Email: slgrant@waikato.ac.nz

APPENDIX D : CONSENT FORM FOR PARTICIPANT

"Engaging in Transformative Conversations about Bermuda's Economic Miracle and Rising Social Decline."

Michelle St Jane, PhD Student, Waikato Management School
Email: mstjane@gmail.com

Consent Form for Participants

I have read the Information Sheet for Participants for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study. I agree to provide information to the researcher under the conditions of confidentiality set out in the Information Sheet.

Participants can opt out of the research process or withdraw particular material up until the end of September 2014 (or later by negotiation) when data analysis is expected to be well under way by notifying Michelle or Maria.

I agree to participate in this study under the conditions set out in the Information Sheet form.

I do / do not wish to be identified in this final thesis or publication.

Signed: _____

Print Name: _____   Date: _____

Researcher: Michelle St Jane, 10 Bulkhead Drive, Warwick WK 07, Bermuda
Telephone: 441 5056785
Email: mstjane@gmail.com

Supervisor: Dr. Maria Humphries
Waikato School of Management, Waikato University
Telephone: 64 272928809
Email: Mariah@waikato.ac.nz

APPENDIX E. BERMUDA: 2015-2016 ECONOMIC INDICATORS TABLE

Bermuda	2015-16 Economic Indicators	US$[90]
GDP	2014	5.7 billion (Bermuda Gross Domestic GDP 2014, n.d.)
GDP per capita	Per person	91,479 (Bermuda Gross Domestic GDP 2014, n.d.)
Non-Profit Sector (2011-2012) proportional of total GDP		2011 US$ 63,559.00 (1.1%) 2012 US$ 64,911.00 (1.2%) (Government of Bermuda Non Profit Overview 2011-2012, n.d.)
Exports	Goods & non-factor services	299,868 (Bermuda Gross Domestic GDP 2014, n.d.)
Imports	Goods & non-factor services	1,751,778 (Bermuda Gross Domestic GDP 2014, n.d.)
Central Government	Budget deficit	220 million
	Interest on debt	170 million
	Borrowing requirement	125 million
	Americas Cup expenses 2015	11.7 million Source ("2015 Deloitte Bermuda Budget," n.d.)
World Economy	Portfolio of the world with Bermuda (2013)	46.7 trillion
Direct economic relationships	Top Eight Major trading partners	
USA	Bermuda produces US based employment	304,000 (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.)
	Two-way trade in goods (2013)	70 billion (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.)
Canada	Bermuda's supports employment	25,000 (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.)
	Two way trade in services has grown	3.5 billion (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.)
United Kingdom	Bermuda sustains UK based employment	69,000 (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.)
	Exports to Bermuda	20 million (Transnational Analytics June

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[90] The Bermuda dollar, of 100 cents, is maintained at par with the US Dollar.

	annually (average)	2015 Report Bermuda and world economy 2014, n.d.)
	Cross border trade annually	3.2 billion (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.)
Germany	Bermuda created employment between 2006-2013	12,600 (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.)
	Bermuda portfolio of investment (2013)	9 billion
France	Bermuda supported jobs (2005-2012)	4,4000
	French imports annually	500 million
	French exports annually	2 billion
Asia		
China, Hong Kong, Singapore	Bermuda supported jobs (2008-2014)	10,000
Mainland China	Bermuda supported jobs (2007-2012)	2,200
Earthquakes	2010 New Zealand	Bermuda paid out 51% of reported liabilities
	2011 Japan	29% of reported liabilities

Definition / Term	Meaning/Explanation
ABIR	Association of Bermuda Insurers & Reinsurers is a non-governmental organisation and a political pressure group.[91] 2013 direct members (21) contribution to the island US$14.9 million. Employs 1513 (1007 Bermudian). Charitable giving in Bermuda in 2014 was US$11.6 million (Bernews, 2015). 19 Member companies wrote US$74 billion in global gross premium, capital and surplus base of US$99.3 billion, net income of $11 billion (Bernews, n.d.).
Aion	The Greek god of eternal cycles (McCulloch, 2014)
Artificial Intelligence (AI)	A field of study relating to computers' utilization of strategies as effectively as or more effectively than humans. This term can also be used in the sense that the game has the ability to replicate the way a human uses strategy (Carreker, 2012, p. 7). AI can also be Non-Player character (NPC) functioning as an opponent. This is any character in a game not under the control of a player. Or it could be an AI character that has noncombat interaction with a player (Carreker, 2012, p. 145). Artificial life (A-life) Software that attempts to simulate living systems and their evolution (Carreker, 2012, p. 12).
Autopoiesis	A Greek word, as defined by John Hayes basically breaks down in to 'auto' being self and 'poiesis' as production that is present in all living systems (Thorpe & Holt, 2007). For the purposes of this research autopoiesis, a theory of living organization, is extended to considering the presence of self-production phenomena of living systems in organizations, albeit a "materially and energetically open … necessarily closed in their dynamic states" of

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91 www.abir.bm

	self-production are still present in many forms in this study and making contributions to the dialogic socio-environmental imagination. As set in Chapter 3 section 3.5.2.1 Magalhães and Sanchez (2009) promote the potential of autopoiesis as a theory in the 21st century. They conduct a full review of the difficulty of comprehension, reluctance and reasons, new paradigms and approaches, while maintaining a support for relevance and value of this theory in management research in its unifying framework for the study of organizational phenomena. The attractions of social autopoiesis and radical applications of this approach are reviewed and expanded upon by John Mingers (2014).
Bermuda Also referred to throughout this thesis as: "the island," "jurisdiction," or corpor-nation.	Today an overseas territory of the United Kingdom. First settled 1609. Self-governing since 1620. Formerly known as Somers Islands. Located in the North Atlantic Ocean. Geographic coordinates: 32 20 N. 64 45 W.
Bermuda Company	In 1612 Britain settled and organized Bermuda originally as an enterprise under the Virginia Company. In 1615 a charter was issued for a joint stock company "the Governor and Company of the City of London for the Plantation of the Sommer Islands' (Hallett & Bermuda Maritime Museum, 2005).
BermudaFirst 	A public-private partnership and non-governmental organisation was formed in February 2009 dedicated to ensuring continued prosperity for all Bermudians through a non-partisan effort and public-private partnership, pulling together leaders from all across Bermuda (BermudaFirst, 2009). 2011 presentation presented BermudaFirst as a Think Tank "to track the landscape of threats and opportunities so we can collectively respond, protect and extend Bermuda's economic miracle." The vision for 2015 (2011): 1. Be a premier international financial centre; 2. Reinvigorate tourism as the second pillar of the economy; 3. Pursue new areas to diversify the economy; and

	4. Ensure equal economic opportunities and benefits for all Bermudians.[92]
Bermuda Community Foundation	A grant making organization made up of funds established by individuals, families and businesses.[93]
Bermuda Nationality	Noun: Bermudian(s). Adjective: Bermudian.
Biodiversity	Refers to the number and variety of species of plant and animal life within in a particular ecosystem … encompasses the variation in the genetic makeup of each species and the different ecosystems that they form ("2014-Environmental-Statistics-Compendium.pdf," n.d.).
Blue Halo	The largest proposed marine reserve in the Atlantic.[94]
Capitalism	An economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state: an era of free-market capitalism private ownership is a key feature of capitalism.
Centre on Philanthropy	Provides training and builds capacity of non-profit organizations in Bermuda.[95]
Chronotope	Dialogic breaks down into *Chronos* meaning 'time and chronotope being "defined as the interaction of time and space" (Thorpe & Holt, 2007).
Chronos - Kronos	The Greek god of linear time (McCulloch, 2014).
Corporate philanthropy	For the purposes of this thesis the definition of "*corporate philanthropy*" is the one set out by the Bermuda Donor Forum itself as the majority of the fieldwork participants are members of this organization. When asked about how the Donor Forum defines corporate philanthropy, the chair pointed to their mission and philosophy as set out on the Centre on Philanthropy website. The mission calls for the group to advance the case for philanthropy and inspire other business leaders to make a lasting commitment to community giving (Personal Communication S. Whayman, 2008). The philosophy speaks to "Giving back, when conceived and executed

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[92] See Social demographics/statistics Chapter 2 page
93 http://www.bermudacommunityfoundation.org/AboutUs/AboutUs.aspx
[94] http://www.planningdesignbda.com/blog2/2014/12/30/bermuda-blue-halo
[95] http://www.centreonphilanthropy.org/

	thoughtfully, creates a win-win scenario for business and the public."
Corporate Social Responsibility	The terms corporate social responsibility, good corporate citizenship and social responsible behavior are often used interchangeably. The concepts are explained by Carroll/Buchholtz as follows: Corporate social *responsibility* – emphasizes obligation, accountability; corporate responsiveness – emphasizes action, activity; and corporate social performance – emphasizes outcomes, results (Carroll & Buchholtz, 2011).
Corporation Nation (Derber, 2000)	Charles Derber describes America as a society that is controlled by powerful corporations.
CorporNation (Folbre, 2006)	Nancy Folbre composed an imaginary scenario featuring a multinational corporation, tired of the frustrations of negotiating over taxation and regulation by host governments. This corporation purchases a small unpopulated Caribbean island. Its new corporate titleholder writes a constitution and proclaims the formation of a country called 'CorporNation'. Each citizen of the new country will automatically receive a minimum salary $50,000 p.a.). There are limitations regulating citizenship: "… each person must have advanced educational credentials, be physically and emotionally healthy and have no children, and be under the age of fifty" (2006, p. 211). Citizens need not physically be present they can choose to e-commute from any jurisdiction. Citizens can "… instantly lose CorporNation citizenship and their jobs should they require retraining, become ill, acquire dependents, or reach the age of fifty" (2006, p. 211).
Corpor-nation	Bermuda has both the characteristics of Corporation Nation (Derber, 2000) and the imaginary CorporNation (Folbre, 2006).
Donor Forum	Founded in 2003 for donors to network and exchange

	ideas, but does not manage philanthropic funds. Works closely with The Bermuda Community Foundation, Centre on Philanthropy.[96]
Gross Domestic Product – GDP[97]	Gross Domestic Product (GDP) is used as a wealth signature of the country's economic state (Ausloos & Lambiotte, 2007).
The Geneva Association[98]	An international Insurance think tank, and non-governmental organisation established in 1973, serving as a "catalyst for progress in the understanding of risk and insurance matters, with a statutory capped membership limit of 90 CEOs from the world's top insurance and reinsurance companies ("The Geneva Association Newletter No. 72 July 2015," n.d).
Government of the Day	One Bermuda Alliance (OBA).[99]
Government Party in Opposition	Progressive Labour Party (PLP).[100]
Grand Narrative	A term introduced by Jean-Francois Lyotard in 1984 (Lyotard, Bennington, Massumi, & Jameson, 1999). The rewriting of all stories to fit an homogenous singular narrative (Boje, 2011, 2014).
Homo economicus, or economic human	***Homo economicus***, or **economic human**, is the central concept in many economic theories that position human beings as rational and narrowly self-interested actors who make judgments about and take actions toward their subjectively defined ends. ***Homo economicus*** attempts to maximize utility as a consumer and economic profit as a producer. This theory stands in contrast to the concept of ***homo reciprocans***, which depicts human beings as primarily motivated by the desire to be cooperative and to improve their environment.[101]

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[96] http://www.bermudacommunityfoundation.org/AboutUs/FAQ.aspx#46219-how-is-the-bcf-different-from-the-centre-on-philanthropy-orbr-bermuda-donor-forum
[97] See historical graph showing Bermuda GDP 1999-2011
http://www.indexmundi.com/g/g.aspx?c=bd&v=67
[98] https://www.genevaassociation.org/
[99] https://www.oba.bm/
[100] www.plp.bm
[101] http://en.wikipedia.org/wiki/Homo_economicus

Homo Mundi Economici Reciprocans[102]	A Latin term that literally translates as 'man of exchange' (homo reciprocans) 'in the global economy' (economiae mundanae) or more plainly known as the global leader of a multi-national corporation and its philanthropy.
Hurricane	Hurricane season runs from June to November annually.
Imaginization	The combination of the terms imagination and organisation (*Imaginization*, 1997) and refers to the proficiency of creative management.
Insurance Linked Securities (ILS)	Financial instruments which are sold to investors whose value is affected by an insured loss event.[103] As at 30 September 2015 this market was above US$25.357 billion (Artemis, 2015). As at the end of 2014 companies domiciled in Bermuda account for 96 per cent of the world's total ILS activity (US$2.1 billion of the total US$2.2 billion) (Government of Bermuda & Ministry of Finance, 2015).
Inter Agency Committee (IAC)	A collective platform and directed advocacy and social services group made up across the private, public sectors and third sectors established in 1997 (Inter Agency Committee for Children and Families, 2014).
International Business or exempt company	The Companies Act 1981 (as amended) section 128 defines an exempt company as exempted undertaking for the purposes of the Exempted Undertakings Tax Protection Act 1966.
Kairochora	Meaningful online virtual space. Abstract landscape for dealing with technical skilfulness and proficiency (Lenhart, 2011).
Kairochoric Visual	A space that hosts serendipity and creativity. Timely moments such as innovative practices (Ramo, 2004, p. 862).
Kairos	The deity of supreme, creative, opportune time and divine proportion (McCulloch, 2014). This definition is used less in a secular sense in this thesis but rather to sense those moments in the rhetoric and events that influence a new perspective.
Kaka kairotic Akairotic (Boje &	The inopportune moment.

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[102] James Bresnahan personal communication 25 November 2013.
[103] http://www.artemis.bm/library/what-are-insurance-linked-securities.html

Henderson, 2014)	
Kairotopos	Meaningful time/meaningful place. A place of wisdom and judgment while disconnected from a quantifiable space and time (Lenhart 2011, p. 9) (Rämö, 1999).
Local	Refers to those born or those who have Bermudian status, Long Term Residency certificates.
Praxis	As defined by Boje, in the *The SAGE Dictionary of Qualitative Management Research*, a type of "*praxis* (a "combination of theory and practice) used with the aim of transform institutions (corporations, governments and non-governmental organizational) behavior and management) with a logic that is both synchronic and diachronic (practice and theory)" (Thorpe & Holt, 2007, p. 76). The reference to the 'synchronic' focuses on the "interrelationships of parts and the whole at one point of time …" (Thorpe & Holt, 2007, p. 76).
Quantum Storytelling104	**Quantum Storytelling** includes more than just words, texts, or human dramatic action. Quantum Storytelling is the pattern of assemblages of material actants, non-human beings, and humans doing a Quantum version of Storytelling in the inseparability of *spacetimemattering* (Boje & Henderson, 2014). Newtonian Storytelling is position in 3D space, and linear time events. Quantum Storytelling is a paradigm shift. "The game of storytelling in organizations is changing in the Quantum Age" (D. M. Boje, 2014).
Sargasso Sea	An ocean within an ocean, rich in biodiversity, that stretches almost five million square miles with the only landmass being Bermuda.
Socio environmental imagination	Extends the definition of sociological imagination C. Wright Mills (Todd Gitlin, 2000) to connect both the social and environment to take account of inter-mingled relationships between these realms with systemic impacts that includes imagination empathizing (Greene, 2000) as a way of reflection on what may be possible.

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104 http://davidboje.com/quantum/program2015.htm

Special Purpose Insurer	Special Purpose Insurers (SPIs) capitalize on the associated fee income" and the utilization of "(less expensive) insurance-linked securities. As at the end of 2014 Bermuda SPI's held 88 per cent of the world's total volume (US$7.7 billion of the total US$8.8 billion) (Government of Bermuda & Ministry of Finance, 2015). SPIs are regulated by the Bermuda Monetary Authority.[105]
Special Purpose Vehicle (SPV)	Entities created to provide additional capacity to existing reinsurers (typically catastrophes, marine and property risks). Predominantly most of the deals have been done out of Bermuda to date (Transnational Analytics June 2015 Report Bermuda and world economy 2014, n.d.).
Sustainable Development	This refers to development that meets the needs of the present without compromising the ability of future generations to meet their own needs.[106]
Technotopia[107]	An ideal place where everything is run with technological precision and convenience.
Transformative conversation:	A transformative conversation is an intentional conversation seeking the opportunity to open the way towards a deeper change process and observe the levels of commitment by the participants. Yrjö Engeström discusses organizational learning and transformative conversations which are an integral part of this research (2004).
Transnational Corporation (TNC)	The term was coined by academics in order to "assert forcefully that international relations are not limited to governments" the word transnational can also mean a company" (Baylis et al., 2013, p. 306). Bermuda headquarters many of the largest TNCs in the world and trillions of dollars in capital that exist within four city blocks.

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[105] http://www.bma.bm/SitePages/Home.aspx
[106] First appeared in 1987 from the United Nations World Commission on Environment and Development in the Brundtland Commission report *Our Common Future.*
[107] http://www.encyclo.co.uk/meaning-of-technotopia

APPENDIX G: BERMUDA DEMOGRAPHICS AND CORPORATE PHILANTHROPY STATISTICS

Bermuda	Demographics
Population	65,189 (estimate as 31 December 2013) (Bermuda Registry General Annual report 2014, n.d.)
Ethnicity	Black, white, other
Language	English
Employment[108] As at 2013 (Bermuda Government & Department of Statistics, 2015)	Total Occupied jobs: 34, 277 Leading Occupations: Service, Sales Work Permit (imported labour) 11,330
Unemployment	The preliminary data from the 2014 Employment survey is reports the total number of jobs in Bermuda has continued to decrease for the sixth year in a row (2008-2014) (Government of Bermuda & Ministry of Finance, 2015, p. 12). As at August 2015 unemployment 7 per cent with youth unemployment 23 per cent ("The Employment Brief May 2015," n.d.). **Note** this does not take into consideration the custom of holding two or three jobs to earn enough to meet basic needs and the high cost of living in Bermuda. Furthermore, policing employers actually providing the statutory mandated benefits like health cover, pensions and social insurance are poorly policed and enforced.
Poverty threshold	Low Income Threshold (also known as LIT): This study established a methodology for defining Bermuda households in need as distinct from high income households (note the income is **NOT based on individual income**) was published once only to date. In 2007 a survey was undertaken of 11% (numbering 3200) of Bermuda households. The Low Income Threshold survey has not been produced again although the 2008 report did indicate it was to be conducted annually it has not thus the provision of adequate data and assessment over time of the number of persons and groups subjected to poverty, with limited or no access to housing, food and healthcare has not been collected.
Corporate	**2007 through 2010 Giving Figures Comparison**

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[108] A review of the educational and employment aspirations and obstacles is offered in the report A Study of Employment, Earnings, and Educational Gaps between Young Black Bermudian Males and their Same-Age Peers, by Ronald B. Mincy, Monique Jethwani-Keyser, and Eva Haldane, Center for Research on Fathers, Children and Family Well-Being, Columbia University School of Social Work.

Philanthropy		2007	2008	2009	2010	
	Arts, Culture and Humanities	$ 2,636,341.00	$ 2,814,138.00	$ 2,005,631.00	$ 2,160,112.25	
	Education	$ 4,846,213.00	$ 3,568,953.00	$ 5,669,411.00	$ 5,057,249.40	
	Environment & Animals	$ 1,564,720.00	$ 2,615,296.00	$ 973,499.00	$ 712,257.10	
	Human Services	$ 5,512,270.00	$ 7,619,444.00	$ 6,973,247.00	$ 5,350,272.31	
	International/Foreign Affairs			$-	$ 230,668.00	
	Public/Societal Benefit			$-	$ 2,282,380.00	
	Religion	$ 88,450.00	$ 49,953.00	$ 18,250.00	$ 72,879.00	
	Mutual/Membership Service	$ 983,622.00	$ 2,353,623.00	$ 1,588,168.00	$ 116,304.00	
	Miscellaneous	$ 2,877,759.00	$ 1,574,946.00	$ 1,523,053.00	$ 1,155,483.74	
	TOTALS:	**$ 18,509,375.00**	**$ 20,596,353.00**	**$ 18,751,259.00**	**$ 17,137,605.80**	

Appendix H Space Launches 1993-1995

Date	Name	Comments
1993	satellite Olympus (European Space Agency)	Meteor shower was posited as the possible cause of destruction to the satellite(Goddard, 1998, pp. 65–66).
1993	Measat 1 satellite	Malaysian and Philippine group. Satellite to provide coverage of the Malaysia and Philippine archipelago.
1993	Brazilian satellite	Launched 9 February to an altitude of 43,500 feet over the Atlantic ("Aviation Week & Space Technology," 1993, p. 64).
1993	Three US Navy ocean surveillance satellites	Blew up shortly after lift off on 2 August ("Space news.," 1993, p. 3).
1993	US Navy UHF-1 communications satellite	25 March launch failure of communications satellite valued at US$90 million ("Space news April 1993," 1993, p. 20).
1993		Reported that Arianespace signed 16 launch contracts in 1993 with a backlog of 37 satellites and between 1994 to end of 1996 a full manifest overflow went to other launch providers ("Space news.," 1994, p. 6, "Space news October 1993," 1993, pp. 3, 21).
1994	Eurotelsat 2 F5 and Turksat 1 satellites	24th of January Ariane failure caused destruction of the launcher and its payload 2 satellites insured for US$356 million.
1994	Titan IVA-Centaur	On the 3rd of May The Titan IVA-Centaur explosion caused by one of the rocket motors (Harland & Lorenz, 2007, p. 73).
1994	The Titan IVA	Launched on the 27th of August.
1994	Satellite ETS 6	Launched on the 28th of August the Engineering Test During this time it under performed due to loss of functionality and/or diminished capacity of the engine. Some of the technology experiments were conducted it was soon inoperable ("Aviation Week & Space Technology," 1994, p. 66).
1994	AT&T's US$200 million Telstar 402	On the 9th of September an Ariane 42L launcher placed the Telstar 402 into geosynchronous transfer orbit. Ten minutes later lost due to malfunction that was thought to have caused the explosion (Harland & Lorenz, 2007, p. 201).
1994	Satellite INTELSAT 703	Launched on the 6th of October by launch vehicle ATLAS 1LAS.
1994	Asiasat 2	Launches of communication satellites positioned over

		China, Korea, India, Indonesia, Japan, Korea, Malaysia, Middle East, Mongolia, Pakistan, part of Russia.
1994/95	APTStar 1	People's Republic of China and a group of Hong Kong companies loss resulting in a claim for US$160 million.
1995	PanAmSat satellite system	The satellite system in operation over the Atlantic Ocean with three more satellites over the Pacific and Indian Ocean regions. This was the first non governmental, non treaty, open market commercial global satellite system.
1997	Space Shuttle Discovery	Explosion due to damage when small particle of debris imbedded in window (Shapiro, 1997).
	Satellite Cerise	Lost when it collided with discard Ariane space launcher (Coffin, 1997).

APPENDIX I: *CAHOW: BERMUDA'S OWN* MUSIC VIDEO

For a link to Cahow: Bermuda's Own Music Video, please go to **https://www.youtube.com/watch?v=ayBx9FjzHm0**