



## Leading From Powerlessness: A Third-way Neutrosophic Leadership Model For Developing Countries

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### Abstract

We argue that there are essentially two chief leadership models: the hard-style and soft-style leadership. From Neutrosophic point of view, there can be a third way, between hard-style leadership and soft-style leadership model, which may be more relevant to many of people in developing countries as well as in developed countries, who feel “powerless” and “hopeless” especially in this pandemic situation. We prefer to call this new approach: leading from powerlessness. The third-way Neutrosophic leadership model may also mean partially hard-style and partially soft-style leadership.

**Keywords:** Leadership development, leading from powerlessness, leading at zero, community leaders, developing countries, neutrosophic logic, Leipzig Leadership Model.

### 1. Introduction

Leadership has always been challenging. This holds particularly true in times of fundamental change, which, driven by globalization and digitalization, we are experiencing nowadays.[3]

Timo Meynhardt wrote in his article on public value creation [2]:

“...leaders are highly instrumental not only in making markets, but in doing so also building societies. In modern times, such value creation for society has had an indispensable impact, improving the quality of life on our planet in many respects. ... For many leaders, thinking in public value terms comes naturally; for others, seeing themselves as creating or destroying public value requires considerably more effort.”

Most of us may think that to lead well, one needs power. Not infrequently, prospective leaders who tend to be charismatic think that “I have to be successful and rich first, then people will listen to what I have to say. Because if I can't prove the success of God's words, how can people believe? ” At first glance, maybe many think that this argument makes sense, but if we think about it, this mindset is actually a worldly mindset, that a leader must be someone who

is strong, powerful, authoritative, and if possible super-rich and so on. We might call this pattern a *hard-style* leadership.

However, there are other patterns, such as Jesus, Gautama Buddha, Mahatma Gandhi or Martin Luther King, Jr. more aptly called, leading with softness (*soft-style* leadership).

From Neutrosophic point of view, there can be a third way, between hard-style leadership and soft-style leadership model, which may be more relevant to many of people in developing countries as well as in developed countries, who feel "powerless" and "hopeless" especially in this pandemic situation. So what can we do?

This article addresses the topic of leadership from the slightly different perspective we are familiar with, with an emphasis on "leading from powerlessness."

## 2. Accept our weaknesses

One of the basic premises of various (Western) leadership theories is that a leader must take all the initiatives, and also must be a demigod figure. Yet this is clearly impossible to sustain in the long term. There are many failures of modern leaders today due to the impossibility of demands to be superhuman, to work long hours a day, and still have to lead this and that events, counsel people and so on. And when he failed, their people became disappointed and then frustrated.

Even though every human being has their own strengths and weaknesses, there is also a leader who has a talent in teaching, wisdom, execution skills and so on.

The author is inspired by the example of the book by Furtick, (*un*)-qualified, and Joe Vitale's book on the ancient Hawaiian method (*Zero Limit*).

The point is that being a leader today, you need to be an authentic, learn to accept your weaknesses and go from there. Like a SWOT analysis, a prospective leader must identify the strengths, weaknesses and talents that the Universe has given, and learn to develop these strengths, while surrounding himself with reliable people who can complement his weaknesses.

So it's not by creating a *superman* image, but instead developing other people with a dialogical leadership pattern. That's a good way to develop authentic leadership patterns in today's digital era: *be yourself, focus on your strengths, keep your weaknesses at check, and stay humble*.

## 3. Implications of leadership at zero

Maybe someone here asks: why shall we propose a new leadership concept? Isn't there a natural leadership pattern that is widely applied in industry, seminaries and other organizations?

In this article, we submit to a new term: "*leading from powerlessness*," where people without real power at hands, still can do many initiatives for public good [2]. For instance, local farmers in Bali Island, Indonesia, used to coordinate by themselves on how to share water resources for their farms, without much influence from authority (it is called Subak system). There is need for local leaders who sometimes are referred to as *informal leaders*. And Alvin Toffler has predicted that informal economy become increasingly important nowadays. For clarity, we don't think that our model of leading from powerlessness is similar to servant leadership, because servant leadership still assumes that a

leader to be almost perfect superhuman. The third-way Neutrosophic leadership model may also mean partially hard-style and partially soft-style leadership. However, it should be clear that we don't say that formal leaders are not required, but there should be coherent and constant communications in order to achieve public good [2].

Indeed, servant leadership has been known for a long time, especially by Greenleaf. The concept of Servant Leadership from Robert Greenleaf, a leader at the *American Telephone and Telegraph* company in the 1970s was initially considered an expression of an anti-establishment attitude popular at that time. It turns out that the concept was welcomed to India. From 2015 to 2019 alone, there were more than 100 articles and two meta-analyzes published on Servant Leadership.

The essence of the concept of Servant Leadership is leadership that involves followers in various dimensions both relational, ethically, emotionally, and spiritually so that they grow into complete personalities according to their potential. Greenleaf, the originator of this concept, states that the leader is able to do this because, he lives his main role as a servant, then as a leader. Also he displays Servant leadership by empowering and developing others through humility, authenticity, acceptance, and stewardship and giving direction to himself as a leader. So, the Servant leader is someone who strives to recognize the uniqueness of each of his followers, gives them space to independently learn with his guidance, and is given warm support. Thus, followers are treated not only as objects of the program, planning, or development process of the institution in which they work but as subjects.

So, servant leadership is a leadership model that rests on service in the sense of providing service to others by synergizing with those being led, and building togetherness so that together can share when making an organizational decision (Spears, 2010). Northouse (2013) states that Servant Leadership focuses on making leaders more sensitive and attentive to the problems that the people they lead have, a sense of empathy and can develop them towards a better direction.

However, there are some criticisms of the servant leadership model in practical application in the real world, for example that servant leadership may not be suitable in the military or in prisons.

That is why, in the opinion of these authors, "leading from powerlessness" model may be more suitable for the real situation in developing countries, when many informal leaders do not hold positions of authority in government.

#### 4. Comparison with Leipzig Leadership Model

There is not much similar concept available at now that we can learn toward developing this idea of leading from powerlessness, except a short article by Vaclav Havel, from which he wrote it in a book: *The power of powerless*.

Of one particular development in leadership theory that we can mention here is : the *Leipzig Leadership model*. Leadership is about more than simply wielding power. The Leipzig Leadership Model places the importance of consistently contributing to a greater good at the centre of the concept of leadership. The critical factor is what leaders use their power for and what they use as orientation in the process.

As Tessen von Heydebreck wrote, a leader is required to find a balance between corporate/organization values/goals and public values/goals:

"All individuals, from simple laborers to the executive board, are constantly confronted with a number of leadership tasks in their field of activity but remain dependent on somebody else's leadership in many other areas within their position in society as a whole. Good leadership is, in this respect, a substantial link amongst humans living together successfully. ... Entrepreneurial optimism and responsible action are central theoretical as well as practical guiding principles which determine the successful realization of forward-looking prospects of our present time both on an individual level as well as for society as a whole. The Leipzig Leadership Model presented in this publication is a trendsetting step in that direction." [3]

HHL's Leipzig Leadership model is developed from such a premise.

See the following illustration.

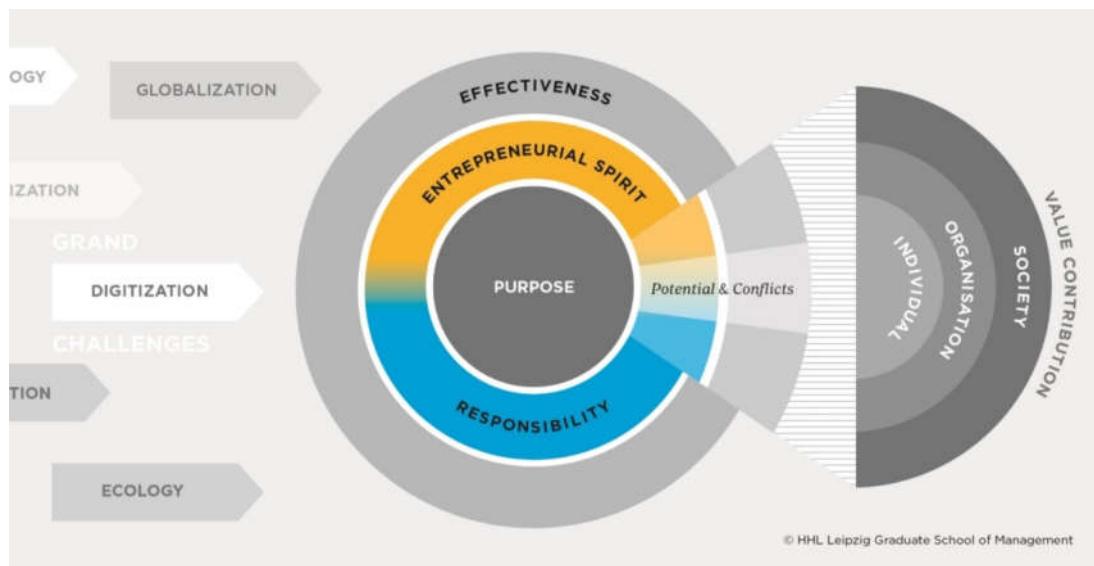


Illustration 1. Leipzig Leadership Model

From the above illustration, it shall be clear that a good leader should bring a balance between internal values such as effectiveness, entrepreneurial spirit and responsibility of their actions, in tune with external factors such as globalization, digitization and ecology.

## 5. Comment to Leipzig Leadership Model

While LLM/HHL is a welcome development of leadership model for business and modern organizations, nonetheless it is quite lacking in giving some role to informal leaders, who are typically considered outside the decision making structure of the corporations. Yes, that is one problem in this highly industrial society that decisions are often made from the top-to-bottom, while people on the streets are typically considered as outside of the equations.

Such a problem of technocratic policy making method has been predicted in the last chapter of Alvin Toffler's book: *Future Shock*. Writing during the late 1960s Toffler summarized this thesis thus [5]: "[I]n three short decades between

now and the turn of the next millennium, millions of psychologically normal people will experience an abrupt collision with the future. Affluent, educated citizens of the world's richest and most technically advanced nations, they will fall victim to tomorrow's most menacing malady: the disease of change. Unable to keep up with the supercharged pace of change, brought to the edge of breakdown by incessant demands to adapt to novelty, many will plunge into future shock. For them the future will have arrived too soon" (Cross 1974).

In the last chapter of his best-selling futuristic book, Toffler suggested that it would be highly imperative to get out from the failure of technocratic decision making processes.

In other words, we need to go to *post-technocratic decision making* toward inclusion of informal leaders and also other participants in the society instead pursuing elite-only camps, be it WHO or WEF.

In that sense, we think that our proposed model of leading from powerlessness can be considered as necessity to be included for community leaders. This approach can be combined with coach-leadership style [8].

#### **6. A story on how leading from powerlessness was put into practice: Art as cultural resistance in Romania**

As one of us (FS) experienced around 70s in his native country back then, art can be used as cultural resistance; and it can be seen as a way of leading from powerlessness. During the Ceausescu's era he got in conflict with authorities. In 1986 he did the hunger strike for being refused to attend the International Congress of Mathematicians at the University of Berkeley, then published a letter in the Notices of the American Mathematical Society for the freedom of circulating of scientists, and became a dissident. As a consequence, he remained unemployed for almost two years, living from private tutoring done to students. The Swedish Royal Academy Foreign Secretary Dr. Olof G. Tandberg contacted him by telephone from Bucharest. Not being allowed to publish, he tried to get his manuscripts out of the country through the French School of Bucharest and tourists, but for many of them he lost track. Escaped from Romania in September 1988 and waited almost two years in the political refugee camps of Turkey, where he did unskilled works in construction in order to survive: cleaner, house painter, whetstoner. Here he kept in touch with the French Cultural Institutes that facilitated him the access to books and rencontres with personalities. Before leaving the country he buried some of his manuscripts in a metal box in his parents vineyard, near a peach tree, that he retrieved four years later, after the 1989 Revolution, when he returned for the first time to his native country. Other manuscripts, that he tried to mail to a translator in France, Chantal Signoret from the Université de Provence, were confiscated by the secret police and never returned. He wrote hundreds of pages of diary about his life in the Romanian dictatorship (unpublished), as a cooperative teacher in Morocco ("Professor in Africa", 1999), in the Turkish refugee camp ("Escaped... / Diary From the Refugee Camp", Vol. I, II, 1994, 1998), and in the American exile - diary which is still going on. But he's internationally known as the literary school leader for the "paradoxism" movement which has many advocates in the world, that he set up in 1980, based on an excessive use of antitheses, antinomies, paradoxes in creation paradoxes - both at the small level and the entire level of the work - making an interesting connection between mathematics, philosophy, and literature [<http://fs.unm.edu/a/paradoxism.htm>]. He introduced the 'paradoxist distich', 'tautologic distich', and 'dualistic distich', inspired from the mathematical logic [<http://fs.unm.edu/a/literature.htm> ].

Literary experiments he realized in his dramas: Country of the Animals, where there is no dialogue!, and An Upside-Down World, where the scenes are permuted to give birth to one billion of billions of distinct dramas! <http://fs.unm.edu/a/theatre.htm> ].

He stated: "*Paradoxism started as an anti-totalitarian protest against a closed society, where the whole culture was manipulated by a small group.* Only their ideas and publications counted. They couldn't publish almost anything. Then, I said: Let's do literature... without doing literature! Let's write... without actually writing anything. How? Simply: literature-object! 'The flight of a bird', for example, represents a "natural poem", that is not necessary to write down, being more palpable and perceptible in any language than some signs laid on the paper, which, in fact, represent an "artificial poem": deformed, resulted from a translation by the observant of the observed, and by translation one falsifies. Therefore, a mute protest we did!"

And so on, until he migrated to USA and gradually became appointed as a full professor of mathematics at The University of New Mexico.

## 7. Concluding remarks

From Neutrosophic point of view, there can be a third way, between hard-style leadership and soft-style leadership model, which may be more relevant to many of people in developing countries as well as in developed countries, who feel "powerless" and "hopeless" especially in this pandemic situation.

This article addresses the topic of leadership from a slightly different perspective than what we are familiar with, emphasizing on "leading from powerlessness."

We also discuss two stories of our own, on how this new concept can be put into practice.

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**Appendix: Short biographies by Dr. Said Broumi**

## a. Prof. Florentin Smarandache

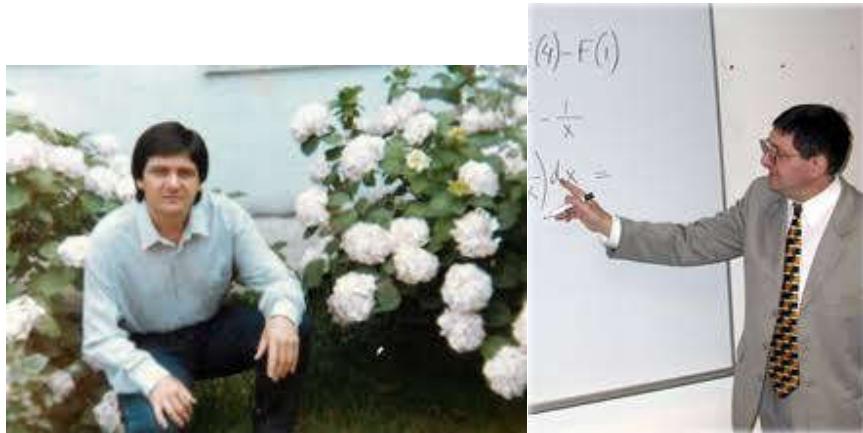
Graduated from the Department of Mathematics and Computer Science at the University of Craiova in 1979 first of his class graduates, earned a Ph. D. in Mathematics from the State University Moldova at Kishinev in 1997, and continued postdoctoral studies at various American Universities such as University of Texas at Austin, University of Phoenix, Okayama University of Sciences (Japan), etc. after emigration. In U.S. he worked as a software engineer for Honeywell (1990-1995), an adjunct professor for Pima Community College (1995-1997), in 1997 Assistant Professor at the University of New Mexico, Gallup Campus, promoted to Associate Professor of Mathematics in 2003, and to Full Professor in 2008. Between 2007-2009 he was the Chair of Math & Sciences Department. In mathematics he introduced the degree of negation of an axiom or theorem in geometry (see the Smarandache geometries which can be partially Euclidean and partially non-Euclidean, 1969, <http://fs.unm.edu/Geometries.htm> ), the multi-structure (see the Smarandache n-structures, where a weak structure contains an island of a stronger structure, <http://fs.unm.edu/Algebra.htm>), and multi-space (a combination of heterogeneous spaces) [ <http://fs.unm.edu/Multispace.htm> ]. He created and studied many sequences and functions in number theory. He generalized the fuzzy, intuitive, paraconsistent, multi-valent, dialetheist logics to the 'neutrosophic logic' (also in the Denis Howe's Dictionary of Computing, England) and, similarly, he generalized the fuzzy set to the 'neutrosophic set' (and its derivatives: 'paraconsistent set', 'intuitionistic set', 'dialethist set', 'paradoxist set', 'tautological set') [ <http://fs.unm.edu/eBook-Neutrosophics6.pdf> ]. He then generalized it to Refined Neutrosophic Logic, where T can be split into subcomponents  $T_1, T_2, \dots, T_p$ , and I into  $I_1, I_2, \dots, I_r$ , and F into  $F_1, F_2, \dots, F_s$ , where  $p+r+s = n \geq 1$ . Even more: T, I, and/or F (or any of their subcomponents  $T_j, I_k$ , and/or  $F_l$ ) could be countable or uncountable infinite sets.

Twelve books were published that analyze his literary creation, among them: "*Paradoxism's Aesthetics*" by Titu Popescu (1995), and "*Paradoxism and Postmodernism*" by Ion Soare (2000). He was nominated by the Academia DacoRomana from Bucharest for the 2011 Nobel Prize in Literature for his 75 published literary books.

Hundreds of articles, books, and reviews have been written about his activity around the world. The books can be downloaded from this *Digital Library of Science*: <http://fs.unm.edu/ScienceLibrary.htm> and from *Digital Library of Arts and Letters*: <http://fs.unm.edu/LiteratureLibrary.htm>. As a Globe Trekker he visited more than 60 countries that he wrote about in his memories (see his *Photo Gallery* at: <http://fs.unm.edu/photo/GlobeTrekker.html> ).

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Algebraic Structures, December 17-19, 2004, organized by Prof. M. Mary John, Mathematics Department Chair, Loyola College, Madras, Chennai - 600 034 Tamil Nadu, India. Personal web page: <http://fs.unm.edu/>



Prof. Florentin Smarandache, PhD. (postdoc)

b. Victor Christianto

He was born in Indonesia, and studied engineering in a state university in East Java. In Dec. 2008 he was granted a scholarship to join a research group and study gravitation and cosmology at the Institute of Gravitation and Cosmology at RUDN, Moscow until June 2009. In September 2014, he completed graduate study in theology from Satyabhakti Advanced School of Theology, Indonesia. He worked temporarily at Lembaga SABDA around 2015. Later on, he began as a lecturer at Malang Institute of Agriculture, and also at Satyabhakti Advanced School of Theology - Jakarta, Indonesia.

He has been a close collaborator of Prof. Dr. Florentin Smarandache since 2005. He published more than 17 books mostly in astrophysics and cosmology, as joint work with Prof. Dr. Florentin Smarandache and other physicists.

Since March 2020, he joined with International Mariinskaya Academy, St. Petersburg, by invitation of Prof. Oleg Y. Latyshev, as a head of theology department; and also as a coordinator of Halton Arp Institute, by the same Mariinskaya Academy. The *Halton Arp Institute* is intended to continue discussions on non-standard cosmology theories etc., join and share your views in our online bulletin board: <https://haltonarpinstiute.boards.net>. His site is at: <http://sttsati.academia.edu/VChristianto/Halton-Arp-Institute>.

*International Conferences:* RIEECE conference, held at India, Aug. 2017 (affiliated with IEEE); CTPNP 2017 held at Bandung, Indonesia (affiliated with LIPI); ISCPMS, 26th July 2017, held at Nusa Dua, Bali Island (<http://iscpms.ui.ac.id>), 5<sup>th</sup> EuroSciCon conference on Plasma Physics, held at Stockholm (May 2019); CTPNP 2019 held at Malang, Indonesia (affiliated with LIPI); SMIC Conference at Aug. 2020, held by Universitas Negeri Jakarta, Indonesia; Conference on Transformative Theological Education, held at Nov.

2020, by OCRPL; Digital Seminar held in December 2020 by Baku Eurasian University, Azerbaijan; SENFA (one day physics seminar) held at December 2020 by Padjadjaran State University, Bandung, Indonesia. Get his book: <https://www.morebooks.de/store/gb/book/seeking-a-theory-for-the-end-of-theworld/isbn/978-3-659-58074-1>. Other url: [http://researchgate.net/profile/Victor\\_Christianto](http://researchgate.net/profile/Victor_Christianto)