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Ashok Dhillon has 40 years of front-line business experience in Canada and International markets. He incorporated his first construction company in 1974, and since then has founded and led companies in construction and international power development.

Over the last 20 years Mr. Dhillon, has led and worked with top Canadian talent in the legal, engineering and accounting firms, such as Fasken Martineau, Russell & DuMullen, Stikeman Elliott; Hatch, Monoco Agra, New Brunswick Power, SNC Lavalin; and Ernst & Young, Arthur Anderson, and Grant Thornton. And in London, worked with Perkins Couie and Morgan Grenfell. Mr. Dhillon's companies have partnered and worked with Pan Canadian Oil & Gas, WestCoast Energy, TransCanada Pipelines, and international companies such as AES, Enron Power, Hyundai Heavy Industries.

Mr. Dhillon has worked and negotiated with highest levels of Governments in Canada and India. He has pursued and won mandates to develop power plants in Canada, and foreign jurisdictions such as Hungary, Iran, Pakistan and India with uncompromising ethical standards. His extensive experience in securing and negotiating multi-hundred million and billion dollar mandates in power project development, gives him in-depth knowledge and intuitive insights into macro and micro, national and international, geo-political and economic realities and trends.

Mr. Dhillon has been invited to speak on international business at various forums, including as an expert witness for the Standing Senate Committee, Government of Canada, on "The Rise of Russia, China and India".

## Of Princes and Popes



In England on July 22 at 4:24pm a Prince was born. According to the news media covering the event, millions in England and around the World were rapturous with anticipation and joy. About the same time Pope Francis was visiting Brazil, apparently home to the largest Catholic population, and according to news reports, he was also being greeted by rapturous crowds.

It is difficult to understand that so much anticipation, adulation and rapture can be incited by the birth of a prince, in people that are to this day considered by the institution of royalty as 'commoners'. Similarly in the crowds of ordinary and underprivileged of Brazil (the inhabitants of its favelas - slums) the Pope elicited similar rapturous emotions. The commoners and the ordinary people of the World have little to no power or privilege and struggle through life. While the two human beings, the Prince and the Pope, both ascendant into a life of extraordinary of wealth and power, are thus privileged by their birth and position entirely by the voluntary subjugation, submission and worship of those that are generally have- nots, or have very little. In the 21<sup>st</sup> century, this voluntary and extreme self-deprecation by the 'common people' feels somehow wrong.

Now, at the outset we are not anti-royalty or anti-religion and neither are we communists, believing in 'comrade' type egalitarian equality of all. But as people living in the 21<sup>st</sup> century and being aware of the acute short comings of both the institutions, royalty and religion, historically and in the present, we are somewhat repelled by the fawning adulation of ordinary people towards representatives of these institutions, be they princes, pashas or pontiffs.

Through the ages these institutions have done minimal and questionable good for ordinary people, but have enormously enriched and aggrandized themselves by the constant and very heavy yoke of corporal fear and economic exploitation, which is historically well documented. More than that, in this day and age, just the thought of regular human beings, subjugated by other human beings, through their self proclaimed 'divine right', or dictates of self serving political and religious institutions, or because of pure position and power, is downright repellent. Love of humanity should supersede love of institutional power, especially when those institutions know people primarily as either 'subjects' or 'sinners'.

Both the institutions of 'Royalty' and 'Church', are relics of older, darker and more ignorant times, where the vulnerability, ignorance, disenfranchisement and the fear of ordinary people was thoroughly exploited by them, for their own singular glorification, disproportionate power acquisition and preservation, and extraordinary gain. Today both institutions are in more of a defensive and preservation-at-all-cost mode, as people have steadily gained knowledge and become increasingly aware of the lie, that there is any kind of superiority of one human being over another, because of race, colour, nationality, gender, sexual orientation, political or religious belief, occupation, status, wealth, education, poverty, illiteracy, ignorance or disability.

Now, we know all of us are not entirely there yet in our understanding and acceptance of universal equality. And we are not picking on this particular Prince who seems to be a good healthy bouncing baby boy, and as to all parents, congratulations are perfectly in order to his parents. And we are not picking on this particular Pope, who seems to be a generally good person, uncharacteristically humble and aware of Christ's admonishment against the seeking and wielding of wealth and power for personal aggrandizement. But we are questioning the rapturous millions, the people, who voluntarily heap fawning adulation on these two symbols of power, having been historically denigrated, subjugated and singularly exploited them. And that is why it is so disturbing and troublesome.