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From the Office of the Dean

Dr. Ramon Ricardo A. Roque, CESO 1, Diplomate

The San Beda College Graduate School of Business (GSB) takes pride in its business research journal publication aimed at advancing the frontiers of knowledge through scholarly research by members of its academic community.

Engaging in the search for new knowledge is top in the GSB agenda, and will be so for this Academic Year 2014-2015 and beyond.

Without the footprints of excellence and service of faculty, students and friends of the SBC-GSB who joined us in our journey to academic excellence, this business research endeavor could not have been conceived, written and published.

Evidently, breadth and depth of their knowledge of the many fields of business are very well inscribed in the articles found in this young publication.

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May this publication serve as a building block for the GSB and the entire Bedan community to bolster the research environment of this 114-year old Benedictine institution.

That in all things, God may be glorified.

THE EDITOR'S *Perspective*

Dr. Joffre M. Alajar

Research and Development are interrelated undertakings of discovering and generating new and unexplored knowledge, with the end in view of uncovering the development of new policies, concepts, processes, services and products from where business and society evolve.

The Academe, especially the Graduate School, is expected to be the pioneer source of the interrelated activities of research and development.

Thus, the maiden issue of THE JOURNAL OF BUSINESS RESEARCH AND DEVELOPMENT (JBRD), the research journal of the San Beda College Graduate School of Business, presents research articles and notes, as well as book reviews that should lead to continuing discovery and creation of the new and unexplored knowledge in the ever-dynamic business field, with the end in view of contributing to the development of the multifaceted aspects of business education, commerce, governance and trade.

The JBRD's maiden publication presents research papers of respected academicians in the intricate business and industry. Six (6) peer-reviewed scholarly written researches are featured herein hoping that these works will provide educational value to the readers and more so, serve as a springboard for future research directions.

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Optimizing Passions - The Key to Organizations' Competitive Advantage and Success

Ramon Ricardo A. Roque

Speech delivered by Dr. Ramon Ricardo A. Roque, CESO I, Diplomate before the delegates of the Regional conference of the PMAP – Cebu chapter, which carried the theme: Optimizing Human Capital in Building Passion Driven Organizations – Cebu Mariott Hotel)

I am happy to be part of the Regional Conference of the Personnel Management Association of the Philippines (PMAP)-Cebu Chapter. I congratulate you for your initiatives not only in updating, upgrading and developing human resource management in the Philippines but also in empowering the Filipino human resource managers. This regional conference mirrors your commitment to and obvious preferential thrust towards development. The conference theme: "Optimizing Human Capital in Building Passion-Driven Organizations" is a timely reflection of PMAP's dedication to bring to and help actualize the latest management concepts in Filipino organizations.

Let me proceed by telling you a very short story. A newly appointed General Manager of a business organization, who has very little background in finance, met with the key finance officers for a briefing on the financial standing and concerns of the organization. The briefing started with a presentation of financial statements, particularly the balance sheet, income statement and statement of cash flows. In explaining the five-year comparative Balance Sheets, the Finance Manager centered on the ASSETS portion, citing how assets of the company grew over the five-year period. At this point, the General Manager politely interrupted the presentation and asked the Finance Manager, "are you sure that these are the only assets of the company? I think this is grossly understated! Why are human resources, the most important and most valuable of all assets of any organization, not included in this report?"

Of course we know that people in the organization are not assigned monetary values and are, thus, not entered in the asset column of the balance sheet. We may opt to give GM a smile, or laugh at him even, for his financial management inadequacy, but we cannot deny that he drives home at least two (2) very important points – one, the bottom line of financial statements do not give a complete picture of what values there are in organizations and this first point leads to the second point that organizational success, even if we are to limit things to business organizations, cannot be measured by monetary profits alone.

While I am not espousing anything against financial accounting and managerial accounting principles and practices, I am making a loud call for organizations not to limit their determination of success or failure on the bottom line net profit or loss and/or on the growth or contraction of financial assets. Profit, in its complete sense, involves much more than the number of zeroes and commas in the income statement. Profit involves, among others, advancement in technology, higher levels of customer relationships, and empowered and growing people in the organization.

It is interesting to note that in the midst of rapid advancements in technology, organizations strive to be passion-driven. Not too long ago, organizations were focused in adjusting to the pace of the rapid technological development. Technology has become the norm in achieving competitive advantage. Notice, for example, how telecommunications, companies, financial institutions and service organizations, to name a few compete and try to outdo competitors in their industries using and citing technology as their advantage.

Even if we view it on a personal level, over the last several decades, we have seen how technology has contributed to the competitive advantage of people. More than being fashionable, and for obvious reasons, there was a time when pagers were indispensable especially among professionals. In the age of cellular phones, messaging applications, and social media, pagers became obsolete. There was a time when desktop PCs were regarded as the ultimate in computer technology. But when laptop and tablets were introduced, desktop PCs were relegated to a lower level of priority.

Indeed, the world, observed the renowned American author Thomas Friedman, has become flat. In a metaphorical sense, this flattening refers to the leveling of market opportunities in a globalized setting. As the globalization phenomenon, riding on the dynamic wave of information and communication technology, continues to push forward the boundaries of economic integration, new and unheard of markets emerge. The traditional concept of markets has now been figuratively transformed. Nowadays, there exist virtual market spaces, in the domain of the Internet and the World Wide Web, even as we continue to interact in the geographic market places.

While technology and the organizations' thrust to keep up with the pace of technological advancements remain to be and, I believe, will always remain to be significant factors that would give organizations competitive advantage, they can no longer spell the long-run success of any organization.

Your organization may gain short-run advantage and success because of a technology it has, which its competitors do not have. But in time, the same technology will be present in all your competitors and thus, your organization loses its advantage and success anchored on that advantage all too suddenly becomes uncertain. As from the words of a renowned economist Joseph Schumpeter, "innovation is a creative destruction. It makes obsolete yesterday's capital equipment and capital investment."

If we are to learn from the GM in the story I told you earlier, organizational success, since time immemorial, even before the advent of rapid technological advancements, has always been anchored on the organization's most important asset- its people.

This is precisely my point when I said that amidst rapid technological advancements, it is interesting to note that organizations now strive to be passion-driven. In essence, building passion-driven organizations is a recognition that we need to go back to the basics. We strive to build passion-driven organizations because we recognize that the organizations' competitive advantage, the real profits, and success depend on how passionately the organizations and their people desire and work for success.

It is thus clear that the key to a passion-driven organization is its people. Jim Collins, a business book author, once wrote that "the best leaders never presume they have reached ultimate understanding of all the factors that brought them success." In this case, while technology is important, at best, technology in the organization can only reflect what the organizational passion is and can only become the means to realize it. Technology in itself does not have an emotion to be fired up and to be unlocked to allow the achievement of success.

With globalization coupled with the economic challenges of our times, organizations need to reinvent or recreate themselves. Building a passion-driven organization is viewed, and I fully agree, as the most effective mode of organizational reinvention and recreation, not only for survival but also for excellence and success.

Thus, with people at the core of passion-driven organizations, human resource managers are expected to play a lead role in building such organizations. Based from the Shamrock Organization of Charles Handy, "each category of worker has a different commitment to the organization, a different understanding of its vision, and their own motivations for work. The job of leadership is to align these differences towards a common, organizational goal."

Your conference theme has accurately identified the road to passion-driven organizations – optimization of human resources.

Allow me to propose some strategies that will help you, the Human Resource Managers, respond not only to the need for human resource optimization but also to the thrust of your organizations to be passion-driven:

First, capitalize on the principle of empowerment. From the time the real essence of management got into my system, I have always subscribed to the principle that true empowerment can only be possible if there is true leadership. Both at work and in schools, I preached what I believe is the essence of empowerment through leadership: a good leader is one who makes others believe in him; the better leader is one who makes others believe in themselves. Carlos Ghosn, CEO of carmakers Renault and Nissan, believed that central to effective leadership is empowerment – the art of enabling other people to get things done. He said that "integrity and trust are built when leaders are seen to be willing to 'get their hands dirty' and remain in touch with the shopfloor of the business."

Mr. Ghosn exemplified here that building networks of trust is a function of a leader's credibility. Credibility is measured by the alignment between the words and actions of a leader. Always walk the talk. Not talk and talk. Nor walk without talk. Managing trust is best achieved thru leadership by example.

Human resource optimization as a means of building passion-driven organizations requires empowerment. Meredith Belbin cited in his management book that "team members perform most effectively in the ones that are most natural to them." We cannot optimize the strength of our people, if we cannot unlock their potentials. And unlocking their potentials means giving them the power to do so.

Second, strive to identify a core passion common to organization and the people in it. While this is known to be a basic requisite in building a passion-driven organization, it becomes a human resource optimization strategy when human resource managers capitalize on the core passion in drawing the best from all the people in the organization despite disagreements on operational details. The core passion connects people in the organization on a deeper level and this will push the organization forward to success.

Because of this core passion, vision, innovation and change are not only about you as managers and leaders; they are more importantly about the people you lead – they are about the people who will help you make your vision a reality; they are about the people who will see your innovation through and they are about people who are both the agents and targets of change strategies and initiatives.

Global business leaders, just like the leaders of the past derive strength from the people in the organization. Saying that people are any organization's most important assets is indeed an understatement even in this era of technological advancement and information age. Thus, we can safely say that people are the keys that hold a company together and are thus, the core of your DNA as global business leaders.

And third, promote a culture of value-based relationships. While relationships between the organization and its employees and the organization and its customers are often based on financial terms, that is, compensation and prices, we know such relationships cease to exist once better compensation and lower prices are offered. Value based relationships give employees, in particular, through human resource interventions, value beyond and more important than financial terms.

Value based relationships are formed and established when organizations use non-financial and both qualitative terms of how significant resources, particularly human resources, are to the organization and the realization of its objectives. Values are the positive attributes and qualities that characterize the operations of the organization and the attitudes of people in the organization.

These are some values which many organizations strive to develop and promote. I would like to emphasize more on how values affect the organization rather than on what these values should be. I would like to point out, though, that it is important that as leaders, as people-centered leaders, to be more precise, you should be able to encourage your organization and the people in it to identify the values important to all.

A people-centered leader should recognize and appreciate the importance of values and the crucial role of values-based relationships in the organization. People-centered leadership calls for a strong reliance on the people in the organization in developing and maintaining the desired culture of determined values, because in essence, values are seen not only in the leader only but in all people in the organization.

Going back to the story of the GM earlier, human resources may not have financial values consistent with the principles of financial accounting, but human resources should nonetheless be given their rightful and justifiable values when the totality of organizational assets are assessed.

Ladies and gentlemen, I know that I do not need to convince you how important human resources are in our organizations. As human resource managers, I know that you breathe and live this fact.

But I would like to end and leave you with some points to ponder: How much of the capabilities of the people in your organizations are actually, effectively and productively utilized? By capitalizing on the passions of the people in your organization, how much more of their capabilities can be unleashed and can be translated to better performance of the people and the organization? By capitalizing on passions, how many personal dreams will be realized and how many lives will be happier?

Once you have successfully built a passion-driven organization and once you have optimized the human resources in your organizations, answers will come and when they do, I am assuring you that the answers will give you a sense of fulfillment and happiness beyond words and yes, beyond financial terms.

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Employee Participation: Schemes, Issues Tackled, and their Effects

Divina M. Edralin

ABSTRACT

The purpose of this paper is to determine the employee participation approaches, issues tackled, and their effects on the employees and on the companies. Using a descriptive-comparative research design, 140 manufacturing and non-manufacturing firms located in Metro Manila, Philippines were surveyed. Findings revealed that workplace forum is the most common employee participation scheme that involves employees in decision-making and problem solving. Regardless of the type of industry and employee participation scheme, the top more often cited issues tackled are work improvement schemes; health, safety, and welfare; productivity; rewards and incentives; and company policies/regulations. The implementation of the various employee participation programs enabled the employees to become more active in giving suggestions for company improvement and develop a positive attitude towards their work and co-employees. At the firm level, its observable effect is improved productivity and organizational stability. Employee participation framework reminds us that employers can gain more impetus for a paradigm shift in Philippine industrial relations. This can possibly happen if management of the firms will adopt an innovative radical human resource philosophy that adheres to the core values of participation, cooperation, and collaboration among its people in all levels of the organization and embed worker participation as part of its governance principle. This research also conveys to management that it is imperative to reconsider the role and interests of other relevant decision makers, particularly the union through its leaders, who would challenge the traditional "management prerogatives".

Keywords: employee participation, participatory management practices, human resource management, workplace forum, labor-management council

INTRODUCTION

In this era of globalized economy and dynamic environment, it seems that business organizations gain competitive advantage and become sustainable, because they know how to manage their most important asset, their people. Part of this effective people management is the strategy to increase employees' participation and involvement in decision making that has resulted in successful value creation in many of these companies. The involvement of workers through participatory, consultative, and cooperative strategies to foster employee involvement in the workplace has been widely promoted since the 1970s (Industrial Relations Victoria, 2011).

Employee participation and involvement, or workers' participation, at the enterprise level is an alternative and innovative concept of management, particularly in the area of human resources management. As argued by Marchington (2007: p. 142) employee participation or "employee voice" is probably the area in Human Resource Management where tensions between the organization and workers' goals and between shareholders' and stakeholders' views are the most apparent, because it connects with the question of managerial prerogatives and social legitimacy. Workers' participation sprung from the idea of industrial democracy which was proposed by Utopian Socialists, such as Robert Owen and Saint Simon. It is also akin to the concept of self-management which Vanek propounded as a model in managing organizations in society (Kalmi, 2003).

Workers' participation in management means different things in different contexts and may vary from one country to another. Concretely, employees' participation, according to Agrawal (2005: p. 40), is the "direct involvement of individuals in decisions relating to their immediate work organizations and to indirect involvement in decision making, through representatives in an organization." Griffin and Moorhead (2012) believed that participation happens when employees are given a voice in decisions about their own work. Involvement in decision making acknowledges that employees and employers have different but legitimate interests in the employment relationship and sharing responsibility for decision making represents a fundamental shift in the nature of the employment relationship (Brown & Cregan, 2008). Employee voice arrangements can be direct or representative and can be delivered in several ways such as through a union, management initiatives, or as part of a dual channel where management-led voice and union representation are both present (Bryson, Gomez, Kretschmer, & Willman, 2007: p. 395). Moreover, employee voice has been linked to efficiency arguments, which states that "employee involvement is largely as the motivational effects of enhancing employees' perceptions of the firm as a community" (Brewster, Croucher, Wood, & Brookes , 2007).

On the other hand, Newstrom (2007: p. 182) referred to employee participation as the "mental and emotional involvement of people in group situations that encourage them to contribute to group goals and share responsibility for them." He said that this definition entails three important ideas, namely: involvement, contribution and responsibility. Mizrahi (2002) opined that workers' participation means that "employees should take part in establishing the decision-making rules and in constructing such rules; the involvement of unions is required. The assumption is that trade unions, as a "third party" or external voice, are best placed to jointly regulate the employment relationship, to deliver organizational justice, and to provide a balance between equity and efficiency (Holland, Pyman, Cooper, & Teicher, 2011). Relatedly, union voice allows employees greater freedom to raise concerns without fear of being victimized which serves as means to ensure fair treatment from management (Verma, 2005). However, in many instances, employee participation is use as an alternative or even a substitute to unionism, instead of viewing both a complementary.

Although employee participation definitions seem to be varied, certain commonalities also permeate such conceptual views. Most prevalent of these is that employee participation is a process where employees get involved, either directly or indirectly, in decision making in the management of the firm through certain schemes. As such, employee participation in decision making has created some gains like improved employee performance resulting from greater motivation, positive work culture, and improvements in work productivity. Increased employee participation in decision making can generate a flow of additional information and enable their partly tacit knowledge to be taken into account, make knowledge-sharing activities work, heighten employee job satisfaction, and increase identification with a firm's activities (Kesting & Ulhoi, 2010; Chapagai, 2011; Yip, Ng, & Lau, 2012).

It also appears that a wide variety of forms or approaches of workers' participation and involvement schemes exist. The various types of mechanisms used to involve employees in corporate decision-making are summarized in Figure 1.There is likewise diversity in the diffusion and the extent of the use of different schemes among different countries. Workers' participation, as a basic principle, was adopted in European countries, like Austria, Norway, and Spain, as early as the 1st World War through state legislations (ILO, 1986).

Figure 1.
Typology of Involvement and Participation Mechanisms

	With Individual Workers	***With Worker Representatives***
Communication Channels	Newsletters (downward) Suggestion Schemes (upward) Informal Meetings Quality Circles Attitude Surveys (upward)	Board Representatives Discusses with Union Delegates Discussions with Full-time Union Officials
	Fully or Semi Autonomous	**Joint Consultative***
Decision Making	Work Groups Formal Meetings	Joint Consultative Committees* Special Committees* Worker Directors

**The extent to which worker representatives on these committees are union delegates or sponsored by unions in elections will vary. It will be higher in workplaces with an active union presence.*

Source: Adapted from Hyman & Mason (1955), Managing employee involvement and participation. London: Sage Publications (as cited in Hodgkinson, 1999, p.3).

In Europe, the results of the survey of ten EU countries of Poutsma, Hendrickx, and Huijgen (2001) showed several forms of participation schemes and indicators for the participative nature of the workplace in practice. These are the schemes for direct participation of employees (group consultation, individual and group delegation); schemes for financial participation (employee ownership and profit sharing); and the arrangements for indirect, employee representative, participation. However, Kaarsemaker and Poutsma (2006) pointed out that, in order to make the employee ownership successful, the whole human resource management should represent the employee ownership philosophy. Also, the governments of different European countries had traditionally developed legislation to promote the involvement of employees like the German system of co-determination developed during the last five decades (Steger & Hartz, 2008). In Germany, information, consultation, and participation rights are formally prescribed by law and enshrined in the apparatus of the Works Council (Addison, Siebert, Wagner, & Wie, 2000). The Employee Works Councils (EWCs) cover all Multinational Companies with more than 1,000 employees in the EU area, and with 150 or more employees in at least two member states (Rasmussen, 2003). EWC members have the right to be informed and consulted in good time about any management proposal likely to have consequences for the interest of the employees (Rasmussen, 2003). In Britain, however, employee involvement pertains to the machinery of a joint consultative council and/or regular meetings for communication or consultation among work-groups/teams or between workers and management (Addison et al., 2000).

In the Nordic countries, in particular, workers' participation, similar to those in other European countries, has always been a vital aspect of organization and business management. One illustration is Sweden, where employee participation on company boards was introduced in 1973 by way of legislation. The board members (appointed by the union) should be employees of the firm or some other enterprise in a group of companies, and they are regarded as full board members with the same duties and responsibilities as the other members appointed by the owners (Victorin, 2000). Another is Denmark, where the four main channels of employee influence at workplace or organization level are through the shop stewards, co-operation committees, health and safety committees, and company board representation (Rasmussen, 2003). In the Netherlands, several Dutch companies' forms of partnership in corporate governance are starting to develop which allow workers to actively exercise their influence in strategic decision-making process of the corporate level through the Works Council (Goodjik, 2000).

In the United States, alternative forms of employee participation are implemented by various companies. For example, in the interview of some executives in the US who won the Baldrige National Quality Award, they indicated that they use employee participation on advisory groups, task forces, and cross-functional teams in problem solving and systems improvements (Rodrigues, 1994). In the study of Fortune 1000 firms by Lawler et al., (1992), they found that 77% of such firms reduced layers of management, and that these firms were more likely to have adopted involvement practices like quality circles, union-management QWL committees, self-managing work teams, and mini-enterprise units. To date, 80% of Fortune 1000 companies are adopting employee participation programs to help motivate staff throughout all levels of the company (http://www.stonehewer.com/news-employee.htm).

In Asia-Pacific countries, there is also a growing interest in employee participation by both labor and management. Particularly in Japan, employee participation and labor-management cooperation are wide-spread and deeply-rooted, which comes in the form of information sharing through joint labor-management committees and non-union employee associations; and in the form of financial participation by profit-sharing and employee stock ownership plans (Kato and Morishima, 2002). In Pakistan, Bhatti and Qureshi (2007) surveyed some 15 firms in the Oil & Gas, Banking and Telecommunication sectors. They found out that employee participation is not only an important determinant of job satisfaction components, but that increasing employee participation will have a positive effect on employee's job satisfaction, employee commitment and employee productivity. In Korea, the survey of publicly traded firms done by Takao Kato, Ho Lee, Sung Lee, and Soo Ryu (2005) revealed that the companies' forms of employee participation are schemes such as the works council, quality control programs, and self-directed teams which are functioning at different levels of effectiveness.

In the Philippines, the government, through its 1974 Labor Code's Article 277, (g) and (h), encourages establishments to form Labor-Management Councils (LMC), as well as other councils, to enable the workers to participate in the policy and decision-making process at the firm level (Edralin, 1995). Based on the survey of unionized hotels and restaurants in Metro Manila, the actual functions of the LMC are to serve as a venue to settle grievances of employees, discuss ways on how to enhance working conditions of employees, and elicit suggestions to improve operations/services (Edralin, 1995). In a much earlier study, Gatchalian (1990) explored the role of LMCs as organizational communication mechanisms and found these to be generally perceived as "effective mechanisms for problem-solving, increasing corporate competitiveness, and lessening grievances and complaints at the workplace." Moreover, a number of companies also have other forms of employee participation for the purpose of information sharing or communication. These are group department meetings, committee meetings, general assembly meetings, and suggestion boxes.

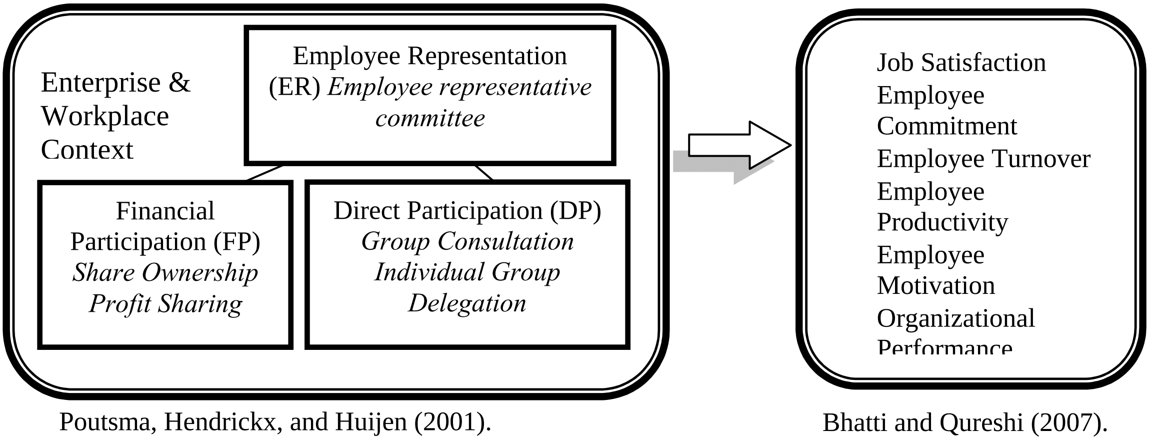
Indeed, there has been a growing movement in many parts of the world, including the Philippines, toward more participative methods of decision-making. The review of literature has shown compelling reasons for organizations to adopt participative systems. Scholars, organizational consultants, practitioners, and proactive management/leaders strongly believe that high performance organizations need innovative and people-oriented management systems to gain competitive advantage and become sustainable. This may be the reason why employee participation and involvement continues to be the subject of widespread interest in contemporary organizations.

It is also for this reason that the study on employee participation schemes, issues tackled, and their effects on the employees and on the surveyed companies located in Metro Manila, Philippines were undertaken. Specifically, this paper aims to; (1) determine the different schemes/programs of employee participation in the manufacturing and non-manufacturing firms in terms of types/form, objectives, and issues tackled; (2) identify significant differences in the number of forms and number of issues addressed in workers' participation programs used by the firms based on size of the company, nature of the business of the firm, and number of years of operation; and (3) determine the effects in terms of the observable changes on the employees and their firm due to the implementation of workers' participation schemes/programs.

THEORETICAL FRAMEWORK

Conceptual Framework

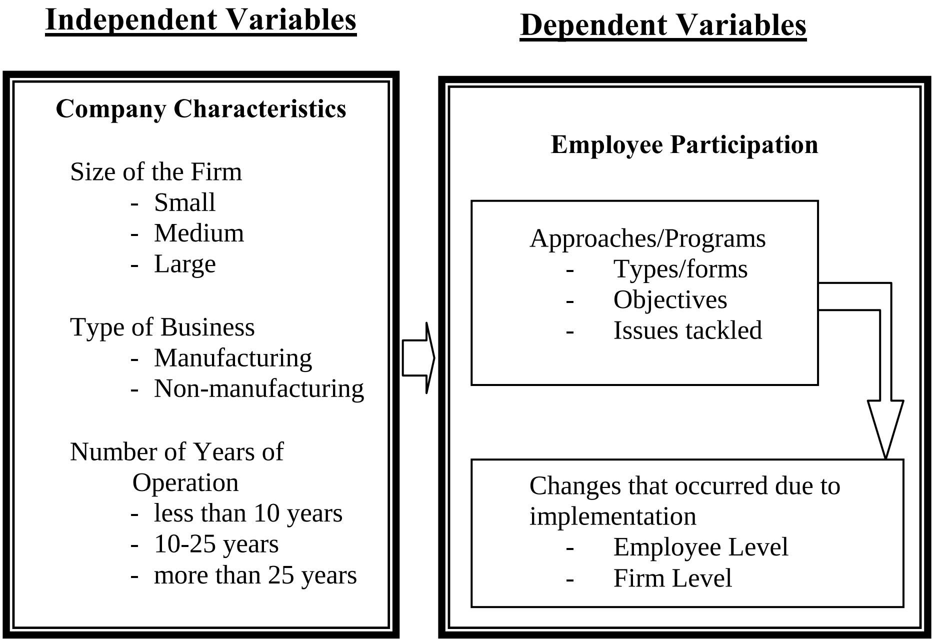
Figure 2.
Employee Participation Paradigm



The left box of the conceptual model focuses on the interrelationships of the different types of participation as developed by Poutsma, Hendrickx, and Huijgen (2001). The paradigm illustrates an overview of the various forms of participation: (1) employee representation (ER); (2) financial participation (FP) and (3) direct participation (DP) in the context of the enterprise and workplace. Poutsma, et al (2001) further added that "taking a contingency perspective and given the empirical research on motives and effects, it is expected that both direct participation (DP) and financial participation (FP) are important for those companies that face dynamic environments, that have to compete on quality and variety." The right side of the conceptual model pertains to the effects of employee participation on the individual and organizational level as cited in the study of Bhatti and Qureshi (2007). They found out that employee participation can lead to job satisfaction, motivation, and commitment.

Operational Framework

Figure 3.
Operational Framework



The operational framework in Figure 3 illustrates in a schematic diagram the dynamic relationships of the company characteristics with the indicators of employee participation variable. Specifically, the model depicts the possibility of the impact of company characteristics on the differences in the practice of employee participation approaches. Over time, the schemes implemented are expected to have resulted to certain positive changes on the employees and the firm as well.

Based on the operational framework, two hypotheses were posed: (1) That the percentage outcome of 50% of the firms in both types of industries has adopted LMC, Quality Circles, and Workplace Forum as employee participation schemes, and (2) That there is no significant difference in the number of forms and number of issues tackled in the employee participation programs, when classified by size, nature, and years of operation of the companies.

METHODS

Using descriptive and comparative research designs, we conducted a survey among 140 manufacturing and non-manufacturing firms located in Metro Manila, Philippines. I utilized convenience sampling technique in the selection of these companies. The actual survey respondents are the top personnel from the Human Resources Department and some General Manager/CEO. The respondents answered a semi-structured type of questionnaire which was pre-tested twice. Aside from the frequency and percentage computations, I also employed the test of proportion and the Kruskall-Wallis One-Way ANOVA Test using the chi-square (χ^2) test to test the hypotheses.

FINDINGS

Approaches in Employee Participation and Involvement

Table 1
Forms of Employee Participation According to Industry Classification

Form	*Type of Industry*				*Total*	
	Manufacturing (n = 40)		**Non-Manufacturing (n = 100)**		**n = 140**	
	Freq.	**%**	**Freq.**	**%**	**Freq.**	**%**
(Direct Participation) **Workplace forums** - involving employees in decision-making and problem solving by way of regular one-on-one meetings, assemblies, focused group discussions, group meetings with supervisors and managers. This also includes department/unit meetings within firm or off-site.	22	55.00	81	81.00	103	73.47

Quality of Work-Life - the program aimed at improving the work environment to enhance employee safety and satisfaction.	19	47.50	22	22.00	41	29.28
Productivity Committee - a committee consisting of rank-and-file employees and the immediate supervisor that works on a program to improve labor productivity.	12	30.00	28	28.00	40	28.57
Quality Circles - a group of employees who meet to apply statistical process control methods to improve the quality of production and services in the firm.	15	37.50	18	18.00	33	23.57
Labor Management Council/ Committee – a formal body composed of management and workers' representatives that discusses various firm and workers' concerns for policy and operational decisions at the firm level.	13	32.50	20	20.00	33	23.57
Suggestion Programs/ Survey – done through boxes, email, newsletter, and questionnaires as management's way of soliciting participation from the employees in problem-solving and decision making.	6	15.00	15	21.00	21	15.00

Others (Kaizen, 5s, TQM, Task forces, Board Representative).	2	5.00	5	5.00	7	5.00
Indirect Participation						
Profit-sharing - a flexible compensation system in which employees receive bonuses based on the profitability of the company.	0	0.00	7	7.00	7	5.00

Types/Forms. Similar to the practices in Scandinavia, other countries in Europe, USA, and South Africa, there are several employee participation schemes that are currently implemented in both manufacturing and non-manufacturing industries in Metro Manila. These schemes are either for direct participation like workplace forum, quality circles, and productivity committee; or for indirect participation like profit-sharing.

By type of the business industry, workplace forum (55.00%), quality of work-life (47.50%), and quality circles (37.50%) are the top three more frequently implemented schemes of workers' participation in the manufacturing sector. While in the non-manufacturing industry, workplace forum (81.00%), productivity committee (28.00%) and quality of work-life (22.00%) programs (QWL) are the commonly cited worker participation programs.

Regardless of the type of the business industry, workplace forum is implemented in a large (73.47%) proportion of firms. Quality of work-life (29.28%) and productivity committees (28.57%) are also among the top of highly utilized schemes of employee participation in the workplace. However, it can be seen from the data, that the schemes of employee participation that are frequently adopted by the firms are those that redistribute power and authority least, which confirms the findings of the study of Lawler (1992) about firms in the U.S.A.

Table 2
Summary of Test of Proportion Results on Forms of Employee Participation and Issues Tackled

Forms	Table Values at α = 0.05	Computed Value
Labor Management Council	$H_o : p = 0.5$ $H_1 : p = 0.5$ Critical Regions: $z < -1.645$ $z > 1.645$	$z = + 5.843$ $z = -5.843$ H_o is rejected True value: 23.57%
Quality Circle	$H_o : p = 0.5$ $H_1 : p = 0.5$ Critical Regions: $z < -1.645$ $z > 1.645$	$z = + 5.843$ $z = -5.843$ H_o is rejected True value: 23.57%
Workplace Forum	$H_o : p = 0.5$ $H_1 : p = 0.5$ Critical Regions: $z < -1.645$ $z > 1.645$	$z = + 5.112$ $z = -5.112$ H_o is rejected True value: 73.47%
Issue based on Form		
Conflict Resolution for LMC	$H_o : p = 0.5$ $H_1 : p = 0.5$ Critical Regions: $z < -1.703$ $z > 1.703$	$z = + 1.756$ $z = -1.756$ H_o is rejected True value: 43.57%
Productivity for Quality Circle	$H_o : p = 0.5$ $H_1 : p = 0.5$ Critical Regions: $z < -1.703$ $z > 1.703$	$z = + 4.157$ $z = -4.157$ H_o is rejected True value: 10.71%
Work Improvement Schemes for Workplace Forum	$H_o : p = 0.5$ $H_1 : p = 0.5$ Critical Regions: $z < -1.645$ $z > 1.645$	$z = + 4.776$ $z = -4.776$ H_o is rejected True value: 26.42%

To test the null hypothesis that the percentage outcome of 50% of the firms in both types of industries has adopted LMC, Quality Circles, and Workplace Forum as employee participation schemes, the test of proportion was used. The null hypothesis for each form of employee participation was rejected at $\alpha = 0.05$. The true proportions for the firms using LMC and Quality Circles are both 23.57%, while 73.47% of the firms have adopted the workplace forum. The Kruskall-Wallis One-Way ANOVA Test using the chi-square

(χ^2) test statistics revealed that there is no significant difference in the number of schemes of employee participation implemented by the firms when such establishments are classified by size, nature of business, and number of years of operation.

Table 3
Kruskall-Wallis One-way Anova Test Results between Company Characteristics and Number of Implemented Forms of Employee Participation and Issues Tackled

Company Characteristics	**Kruskall-Wallis One-Way Anova Test using Chi-square Test Statistic***	
	Number of EPI Programs	**Number of Issues Tackled**
Size (Small, Medium, Large)	4.96	3.99
Type of Industry (Manufacturing and non-Manufacturing)	2.72	8.98
Years in Operation (<10 years, 10-25 years, >25 years)	2.01	5.70

Note: **Chi-square statistic (χ^2) at a = 0.05 is significant if the value is within the critical region 3.841 for the type of industry and for size and years in operation the value is within the critical region 5.991.*

The preceding findings indicate that fewer firms in both the manufacturing and non-manufacturing sectors have adopted LMC and Quality Circles as employee participation schemes, while a bigger bulk has utilized workplace forum, including departmental meetings and general assemblies to involve workers in decision-making. I have also found that company characteristics are not significant factors that will cause differences in the number of schemes of employee participation they will use. It seems that the owners' philosophy about employees' role in the management of the firm and the governance principle that they adopt are importance consideration in the adoption of the number of employee participation schemes. As one company owner commented, " *I have 85 workers, 10 administrative staff, five supervisors, and three managers. I strongly believe that people is my most important asset in my company so that I value so much all their suggestions and feedback. I allocate time so that I personally meet them individually, as work teams, and as an entire company. This is aside from the LMC and the Quality Circle that we have implemented for our workers in the factory."*

*Objectives***.** Based on the different types of employee participation and involvement identified by the management representatives of the sample firms, each form has a particular set of objectives to achieve.

According to industry classification, respondents of firms in the non-manufacturing sector more frequently asserted that the objective of workplace forum is to enhance communication between employees and management (62.00%), while those representing companies in the manufacturing sector claimed that forum objective is to involve employees in decision-making and problem-solving (40.90%). Moreover, both industry groups stated often that the quality of work-life program aims to improve employee welfare (78.95%=manufacturing; 69.00%=non-manufacturing). Similarly, the productivity committee is formed in various firms in both manufacturing and non-manufacturing industries to improve productivity (50.00% and 59.00%, respectively) as its name indicate.

Overall, regardless of the type of industry and the schemes of employee participation and involvement, the more prevalent objectives in setting up these mechanisms are: (1) involve employee in decision making and problem-solving (69.28%); (2) enhance communication between employees and management. (63.57%); (3) improve employee welfare (35.00%); (4) improve quality of product/service (29.28%); and (5) improve productivity (28.57%).

Issues Tackled. Categorized to type of industry, the manufacturing firms' management representatives said that issues related to work improvement schemes (50.00%) and organizational changes (31.82%) are tackled in the workplace forum. In the quality-of-work-life scheme, concerns such as dispute resolution (70.95%) and health, safety and welfare (52.63%) are addressed. The quality circles as a mechanism address the issues of quality of product/service (46.67%) and health, safety and welfare of employees (33.33%). In the non-manufacturing establishments, on the other hand, concerns related to work improvements (19.00%) and productivity (14.00%) are discuss in the workplace forum. In the productivity committee, issues like rewards and incentives, work improvement schemes, and productivity are taken up. The quality-of-work-life program addresses the issue of health, safety and welfare of employees. As stated by an HRD Manager, *"I have noted in my meetings with our employees, they are now becoming more conscious of their health, especially those who are growing older. They want less stress in their work. On the other hand, women workers who have young children as asking for a balance work-life schedule and work load to be able to take care of themselves and their family."*

Generally, regardless of the type of industry and the forms of employee participation, the more often cited issues tackled in the programs are as follows: (1) work improvement schemes (54.28%); (2) health, safety, welfare (44.28%); (3) productivity (23.57%); (4) rewards and incentives (24.28%); (5) company policies/regulations(24.28%); (6) organizational changes (18.57%); (7) training and development (18.57%); (8) quality of product/service (17.85%), (9) Employee-employee relationship (10.71%); and (10) Cost reduction (6.43%).

Testing the null hypothesis that 50% of the firms from both the manufacturing and non-manufacturing sectors who use LMC tackle the issue of conflict resolution; productivity for Quality Circle; and work improvement schemes for Workplace Forum; the test of proportion rejected these claims at $\alpha = 0.05$ (refer to Table 2). Only about 43.86% address the issue of conflict resolution in the LMC; approximately 10.71% discuss the issue of productivity in the Quality Circles; and only 26.41% tackle the concern of work improvement schemes in the Workplace Forum. By the same token, the Kruskall-Wallis One-Way ANOVA Test using the chi-square (χ^2) test statistics in Table 3 showed that there is no significant difference in the number of issues tackled in the employee participation schemes adopted by the firms when grouped by size, nature of business, and number of years of operation.

The data from Table 2 illustrate that the concerns that each type of employee participation approach tries to address is quite diverse and scattered in terms of proportion but not reaching at least 50.00%. It is only the issues of health, safety, and welfare that are addressed in the QWL programs that reached more than the majority (62.86%).

What is also noticeable in my findings is the reality that the company characteristics considered in the study is not a significant factor that can result to differences in the number of issues tackled in each type of employee participation approach as a whole. There maybe other factors such as nature of incentives, social and political organization dynamics, and leadership capacity and styles as hypothesized by McCaffery, Faerman, and Hart (1995) in their study on the "Appeal and Difficulties of Participative Systems”, which can possibly affect such variables.

Changes that Occurred Due to Implementation of Employee Participation

Employee level. Categorized by type of industry, manufacturing firms using Workplace Forum and Quality Circles as schemes of employee participation, these two programs helped instill in their employees a positive attitude towards work and their co-employees (40.90% and 40.00%, respectively). Likewise, improved trust and commitment to the organization was seen by 63.16% of the respondents who implement QWL, and 50.00% who have suggestion/survey schemes. Non-manufacturing establishment’s representatives, on the other hand, believe that their employees became more participative in giving suggestions to the management with the aid of workplace forum (50.00%) and suggestion/survey schemes (69.23%). And in increasing work productivity, 45.45% of the firms who utilize productivity committees believe in its usefulness.

Overall, regardless of the type of industry and the schemes of employee participation, the following are the apparent changes in the employees as observed by the firms’ management representatives who use employee participation programs: (1) became more active in giving suggestions to management (57.85%); (2) manifested positive work attitude towards work and others (50.00%); (3) improved trust and commitment in the organization (40.00%); (4) increased work productivity (35.00%); (5) greater of sense of involvement in the daily operation (32.85%); (6) greater sense of belonging (21.42%); (7) increased motivation to work (20.71%); (8) less resistant to organizational changes (17.85%); (9) increased competency in the performance of the job (16.43%); and (10) reduced absenteeism and tardiness (15.00%).

Firm level. Grouped by type of industry, the three most apparent changes due to the implementation of employee participation programs among manufacturing firms are the following: (1) improvements in the firm's productivity (seen by 68.42% of those who use QWL programs, 53.33% for Quality Circles, and 50.00% for Productivity Committees); (2) reduction in the cost and wastage/losses (observed by 52.63% of those who implement QWL programs) and; (3) more openness in the part of the management in accepting suggestions from employees (perceived by 30.77% and 31.82% for LMC and Workplace Forum, respectively). The result for the non-manufacturing firms shows that the management became more prompt in giving appropriate responses to their employees' needs and concerns (36.36% for Workplace Forum, 46.67% for LMC, and 61.54% for Suggestion/survey schemes).

Generally, regardless of the type of industry and the forms of employee participation, the following are the observed changes by management at the firm level after their implementation of employee participation programs: (1) improved productivity (50.00%); (2) organizational stability (47.85%); (3) prompt and appropriate response to employee needs and concerns (43.57%); (4) management became more open to suggestions from employees (40.71%); (5) reduced cost and wastage/losses (25.00%); (6) improved the quality of decisions made by management (22.85%); (7) continuous improvement of the quality of product and services (15.71%); (8) lesser number of grievances filed against management (15.00%); (9) increased sales/revenue (10.00%); and (10) reduced time of direct supervision (9.28%).

CONCLUSION

First, Workplace Forum is the most commonly used employee participation scheme in all the firms. The companies use this to involve employees in decision-making and problem solving by way of regular meetings, assemblies, focused group discussions, and department meetings with managerial and supervisory employees

Second, regardless of the type of industry and the schemes of employee participation, the top more often cited issues tackled in the programs are work improvement schemes; health, safety, and welfare; productivity; rewards and incentives; and company policies/regulations.

Third, there is no significant difference in the number of schemes and number of issues tackled in the employee participation approaches, when classified by size, nature, and years of operation of the companies.

Lastly, there are positive effects that occur in the employees and in the firms as a whole, due to the implementation of certain employee participation programs. The impact of these programs are characterized by behavioral change in the employees, such as becoming more active in giving suggestions for the improvement of the firm and having a positive attitude towards their work and co-employees. On the firms' part, the impact is improved productivity and organizational stability.

RECOMMENDATIONS

A number of recommendations are proposed to ensure that employee participation and involvement can develop in substantial ways at the firm level, and gain more impetus for a paradigm shift in Philippine Industrial relations. Some of these suggestions are: (1) develop a strong ownership culture by providing opportunities and trainings needed to strengthen involvement in the areas of autonomy, participation, and influence; (2) develop the core values of participation, cooperation, and collaboration among the people in all levels of the organization; (3) embed worker participation as part of the governance principle of the organization so that the sphere of employee influence on decision-making processes significant and meaningful; (4) promote the creation and implementation of formal and direct employee participation schemes, but not as substitutes for trade unions; and (5) conduct further researches covering more samples in more places, which are causal and comparative in design, on employee participation that will investigate factors such as nature of incentives; social and political organization dynamics, and leadership capacity and style as independent variables.

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Spirituality in the Workplace: Quo Vadis?

Emiliano T. Hudtohan

ABSTRACT

Modern management has emerged from an industrial revolution paradigm of productivity to an admission of spirituality as a relational dimension in the workplace. But Western management is extremely cautious in discussing spirituality at the workplace as an extension of religiosity. It is comfortable in mentioning the importance of superior human relations, work values and the ultimate meaning of work. Eastern management, in search for spirituality, asks the question if "the divine is operative" in the workplace and if "work is worship". A human race church, modelled after Ken Wilbur's AQAL superstructure, is presented as an integrative paradigm that serves as an encompassing framework which includes all religious beliefs and tenets of spirituality that are operative in a globalized workplace. Hence, the discussion on Spiritual at the Workplace includes: spirituality in the Philippines, Catholic mainstream spirituality. culture-based Catholic spirituality, avant-garde spirituality and upstream spirituality. With these spirituality variants, the corporate management practitioner may consider the question: Spirituality in the workplace, quo vadis?

Keywords: Spirituality, transcendence, workplace, human race church, folk Christianity, integral spirituality, newstream spirituality, and spiritual intelligence.

INTRODUCTION

On March 30, 2012 Cardinal Peter Turkson (2012), president of the Pontifical Council for Justice and Peace, at the 14th International Christian Union of Business Executives World Congress in Lyon, France acknowledged that the common malady that afflicts many, particularly businesspeople, is the "tendency to separate one's faith from one's work," resulting to a modern affliction of a divided life. But an incarnational worldview tells us that a redemptive process is going on in the world of business because God's presence is operative. (Alford & Naughton, 2001; Naughton, 2006; Stabile, 2005)).

This presence is made manifest and recognized through one's a spirituality in the workplace. In fact, Richard Watson (2011) in *Future Files* predicted that in the next 50 years man's search for meaning will intensify and that there will be "an increase in spirituality (people searching for the answer to question of how to live their life) and a search for experiences that transcend everyday life." Interestingly, Peter Singer (1993) has answered the 'how' in his book, *How are we to live?* and Viktor Frankl's (1970) *Will to Meaning* proved that the human spirit transcends life threatening circumstances. At work, Dave Ulrich and Wendy Ulrich (2010) introduce the meaning in *The Why of Work* by posing a serious challenge to organization leaders to become meaning makers.

Spirituality has found its way into Western business management and Laura Nash (2011) of Harvard University announced that spirituality in the workplace is exploding. Likewise, Newstorm (2011) observed that "A new term has crept into the managerial vocabulary – spirituality. Management textbook authors Dyck and Neubert include 'spirituality' as legitimate management concern. David RJ Powell (2003) has introduced a spirit intelligence at the workplace, using physics and metaphysics as platforms. In effect, it provides a springboard for a theological discourse on spirituality in the workplace.

The inception of spirituality in the workplace will drive leaders and managers to answer the question: Quo vadis? In particular, what path are they taking or will take for their own spirituality? How can they encourage spiritual development across the organization? What kind of corporate spirituality will eventually emerge and thrive in the work place?

OBJECTIVES

This paper is structured around two questions: What is spirituality in the workplace and where is it headed in the third millennium? It provides an initial road map for spirituality in corporate setting and it attempts to situate Filipino spirituality in the workplace. And because Philippine business can not escape a globalized environment, it also attempts to present spirituality concepts gleaned from some Western and Eastern cultures. Western spirituality in this paper is represented largely by the Roman Catholic Church and Eastern spirituality is gleaned from some Indian Vedic writings. This east-west divide is patterned after Ian Morris' (2011) geographical determinism whose social development index earmarked the United States of America as the West and China as the East. Here, the West is Anglo-American management and the East is Asian, primarily Indian, management.

Strategic management tells us that business has to plan its pathway from where it is to where it wants to go. A strategic road map for the development of spirituality at the workplace is yet to be drawn in terms of personal and corporate journey. As such, there are two spiritual directions presented in terms of polarities: 1. Mainstream Catholic teachings and Newstream progressive concepts and 2. Mainstream inculturation processes and Upstream integral system. While Mainstream spirituality is rooted in Catholic teachings classified as dogma, moral, and worship, Newstream spiritual perspective comes from varied human experiences that are articulated outside the realm of Church domain. These new spiritual hermeneutics are driven by social, environmental, global and cosmic issues in the 21st century.

This study, as shown in Figure 1 presents two linear tendencies: 1. From Mainstream dogma-based spirituality that is moving horizontally towards a Newstream experience-based direction and 2. From mainstream inculturation spiritual process that is moving vertically towards Upstream integral spirituality. The intersection of these two linear tendencies creates a quadrant in which a spiritual practitioner in the workplace will be able to position and situate personal growth and development. The quadrants as spirituality roadmap may yet help corporate decision makers do a mission re-visioning and re-alignment of goals and values to articulate and support spirituality in the workplace.

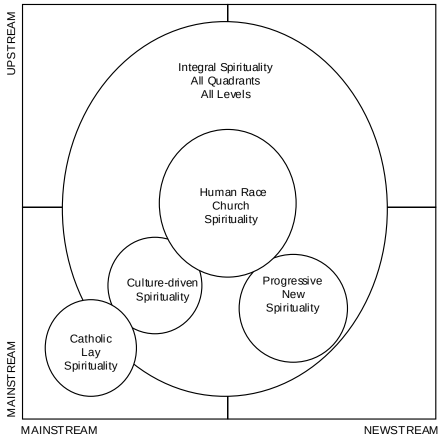

Figure 1. Ideographic streams of spirituality in the workplace: Catholic Mainstream, Progressive Newstream, and Integral Upstream

Spirituality movements in Figure 1 show a mainstream Catholic Church lay spirituality and culture-driven spirituality which includes new hermeneutics of culture, religious language, and evolutionary perspective on Filipino popular spirituality. Variants of Catholic mainstream spirituality and contemporary issue-driven newstream spirituality are converging towards a Human Race Church spirituality. An integral spiritual system of All Quadrant All Levels (AQAL) provides an encompassing universal spirituality platform which embraces both Catholic and non-catholic spiritual movements.

SPIRITUALITY IN THE WORKPLACE

The foothold of ethics (Brown and Trevino, 2002; Trevino and Nielsen, 2004; Velasquez, 2006) and corporate social responsibility (Carroll, 1999; Joyner and Payne, 2002; Friedman, Mackey, and Rodgers, 2005; Kotler and Lee, 2005) in business management prepared a fertile ground for cultivating more transcendental concepts in profit-oriented organizations. Since the declaration of the triple bottom-line of profit, people, and planet by the World Council on Economic Development in 1987, business has over a period of 25 years been enlightened and has made so much progress in pursuing the three Ps (WCED, 1987). The new challenge is pushing business to embrace spirituality in the workplace and make it work for the benefit of all stakeholders.

For the past 16 years, spirituality has been discussed in global business circles. The Conference of the International Society for Business, Economics, and Ethics was held in 1996 Tokyo and in 2002 in San Paolo. In 1998, a National Conference on Spirituality, Leadership and Management in Sydney; from 1999-2002 Annual Conferences on business and spirituality, and business and consciousness in Mexico; in 2000 a Conference on Religion, Spirituality and Business at the University of Notre Dame, Indiana; and in 2001, the International Conference on Spirituality and Management in Budapest.

WESTERN WORK SPIRITUALITY

Spirituality is "a state or quality of a heightened sensitivity to one's human or transcendent spirit" (Dyck & Neubert, 2012). It is argued that while spirituality in the workplace is not always related to a specific faith or religious lifestyle, it can focus on what it is to be full human and alive. By encouraging more spiritual expression in organizations, spiritual motivations and values are becoming critical to the overall well-being of the corporation and its members (Gunther, 2001; Nash and McLenna, 2001; Fry, 2003).

Spirituality in the workplace "focuses on the desire for employees to know their deepest selves better, to grow personally, to make a meaningful contribution to society, and to demonstrate integrity in every action taken" (Newstorm, 2011). Spirituality incorporates the principle of self-awareness and encourages people to know themselves better and the same time it honors and respects the diverse moral and religious beliefs of others.

A heightened sense of one's 'transcendent spirit' evokes something that is "beyond the limits of ordinary experience or being beyond the limits of all possible experience and knowledge or beyond material existence" (Merriam-Webster, 2000). Spirituality viewed as transcendent experience opens a Pandora box of multiple perspectives. According to Brian Hall (c. 1991) transcendence, as value, is awareness of human issues in context of "the finite and the infinite so that one can influence changes that promote greater human equality."

Dubecq (2000) supposed that "if all people are called to a life of full spirituality and holiness, then it must be possible to live a full spiritual life while in business." Costa J. Dala (2004) believes that "souls in business are hungry, sometimes agonizingly so, for models or guides to enmesh the interior desire to live in God's embrace with exterior desire to make successful contribution as professionals." Martin Rutte (1996) announced that "the next phase of evolution of work has begun and spirituality is becoming more openly recognized as an integral part of work." He explained that a spiritual workplace is where "work would move from merely a place to get enough money to survive – from just earning our daily bread – to being a place of livelihood…Livelihood has. at its core, three meanings for work: survival (you're alive), enlivening of the individual Self (your alivenes)s, and enlivening of the collective Self (their aliveness)."

Elmer H. Burack (1999) observed that the rapid growth of spirituality in the workplace is of major importance to business leader leaders, HR managers, organization members and change agents. Michael J. Naughton (1996; 2006) a proponent and advocate of Catholic social teachings endorsed the integration of business and spiritual matters in Catholic schools of management in an effort to address the divided life of a businessman. Catholic schools of business are challenged to help students to address the integrity of their intellect, faith, profession and service as a manager (Naughton & Bauch, n.d.).

Judith A. Neal (1997) in her review of related literature on spirituality for management educators from 1972 – 1997 concluded that classroom discussion spiritual matters in American educational institutions is a sensitive issue. She proposes five principles for management educators to follow: 1. Know thyself; 2. Act with authenticity and congruency; 3. Respect and honor the beliefs of others; 4. Be as trusting as you can be; and 5. Maintain a spiritual practice.

White and Renesch (1994) international study showed that through work respondents experienced "personal transformation" and majority expressed desire to be part of "a humanistic formal organization to further 'new thinking' and humanistic values in the workplace."

John Ranesch (1992), editor of *New Traditions in Business: Spirit and Leadership in the 21st Century*, presented the emerging views of 15 authors on the "why and how" of spirituality in a larger societal and global context and the role of business in creating congruence of personal and organizational values.

Philip Juico (2008) proposed an integration of social responsibility and Catholic social teachings in management education at the De La Salle University Ramon V. del Rosario Sr Graduate School of Business (DLSU RVR GSB) to enhance delivery of Lasallian core values, academic learning and service learning. Mary Margaret Que (2010) did a case study on the integration of Catholic social teachings in business practices and decision-making of two entrepreneurs in Metro Manila. Practices like pasasalamat and paghahandog in Eucharist celebration and best effort plus strong faith in God are examples of entrepreneurial Filipino spirituality. However, she noted in her review of related literature that “There is very little mention of other studies on spirituality in the workplace, and attempts to measure the same.”

EASTERN WORK SPIRITUALITY

Eastern spirituality of Vedic tradition is coming to the fore. Jack Hawley (1993), in *Reawakening the Spirit in Work: The Power of Dharmic Management* is an example of an Eastern thought that found its way into Western management practice. Having lived in an ashram in India, he opines that “The key questions for today’s managers and leaders are no longer issues of task and structure but are questions of the spirit.” Thus, he presents to his business associates concepts such as “spiritual awareness”, “revering”, and “dharma”.

Sri Aubindo views spirituality as ”recognition of something greater than mind and life, the aspiration to a consciousness pure, great, driven beyond our normal mental and vital nature, a surge and rising of the soul in man of the littleness and bondages of our lower parts towards a greater thing secret within him.” This narrative description comes closer to the ‘transcendent spirit’ of Dyck and Neubert and approximates the value definition of transcendence by Brian Hall (c.1991).

Eastern management writers are very direct in considering the role of God and worship in the workplace. Singh, Bhatnagar, and Bhandarker (2006) in Future of Work: Mastering Change published a collection of various studies that include among many non-Western concept of spirituality. Elkin and Sharma’s (2006) study on Preserving Humanity in the Confluence of Change concludes that “The west would benefit from examining its fundamental assumptions about people in the light of non-western views of people and could consider embracing a people-centered and organic way of managing, that allows human potential to develop through authentic relationships.”

The study of Singh, Bhatnagar, and Bhandarker (2006) on the Meaning of Work in Corporate India shows that young Indian executives view work as something that energizes and provides opportunity to fulfill various needs for social interaction, societal contribution, influencing others and spiritual fulfillment. The spiritual meaning of work is captured in a questionnaire which asks the respondents if: Work is worship for me and Work is important in my life.

Choudhary and Prasad (2006) observe that the knowledge workers and the employees of tomorrow are increasingly responding to “the purpose and meaning, contribution to society, human values, understanding and spirituality” as motivators beyond monetary incentives. They predict that “In an environment of relentless global competition, the winners will be the organizations that are able to harness the emotion and spiritual energy of the employees”.

Chakraborty and Chakraborty's (2004) study on the Theory of Non-attachment indicated that 90 percent of the respondents "worship God through work" and 90 percent experience "spiritual satisfaction through work." They explained that the Yoga Vedanta management model, requires the leaders to identify his transcendent self with Vedanta law as guide and practice Yoga to achieve spiritual communion at the workplace.

SPIRITUALITY IN PHILIPPINE CONTEXT

PHILIPPINE CONSTITUTION AND FAMILY CODE

Governance in the Philippine provides a fertile ground for spiritual growth and development. It begins with the spiritual formation of the youth at home and in school. The 1987 Philippine Constitution, Sec. 12 states that the "right and duty of parents in the rearing of the youth for civic efficiency and the development of moral character." Art. 356 of the Family Code stipulates that parents provide every child "moral and civic training …in an atmosphere conducive to his physical, moral and intellectual development." In addition, Art. 358 states that public schools provide "optional religious instruction shall be taught as part of the curriculum at the option of the parent or guardian." Republic Act No. 8990: An act promulgating a comprehensive policy and a national system for early childhood care, Sec. 3 (b) specifically mentions 'spiritual development' together with the physical, social, emotional, cognitive, psychological, and language development of young children.

From Philippine governance perspective, the spiritual dimension of child development is underscored as part of a total human development perspective. Thus, parents are duty-bound for the spiritual life, of their children. As children reach school age, our system of education shifts the moral and spiritual responsibility to the teachers. As they become corporate citizens, their spiritual development at the workplace needs to be addressed.

However, religious instruction and spiritual development of our youth are relinquished to school teachers who, "in loco parentis" act for and in behalf of the parents and guardian. After schooling, the responsibility shifts to corporate institutions to provide opportunity for adult Christian life formation (Gonzalez, 2002) of young Catholic professionals.

Further, Sec. 13 of the Philippine Constitution states that "The State recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual, and social wellbeing." The government needs the business sector to promote total human development in the workplace. Business corporations may explore spirituality as a dimension of peak employee performance by promoting transcendental values as productivity drivers.

While the Constitution has no specific provision on the practice of spirituality, Art III, Sec. 4 under the Bill of Rights allows "The free exercise and enjoyment of religious profession and worship, without discrimination or preference." Consequently, religious freedom presupposes exercise and enjoyment of religious profession, worship and spirituality at the workplace. In most Catholic establishments, it has become a common practice to provide religious services and more often there is an altar or a chapel intended for corporate private and public worship.

CODE OF ETHICS AND CHRISTIAN BROTHERHOOD

The Bishops-Businessmen Code of Ethics, promulgated in 1973 and updated in 1991, does not directly mention the development and practice of spirituality in the workplace it upholds "the right ethical attitudes essential for business to effectively promote total human development". In 1994, the Code's preamble stressed the fundamental of "the character of its people" in business. Character development is an on-going process and in a corporate setting this means growth in personhood based on personal belief and spiritual perspective.

A professional whose early formative years began with good manner and right conduct (GMRC) in school needs a developmental program for continued spiritual growth in the workplace. While the BBC Code of Ethics does not directly mention corporate spiritual development, it envisions the modern manager to be "a strategist for human development" who builds "an enterprise oriented to the development of man." As strategist for human development, it is incumbent upon today's manager to plan, lead, and organize a spirituality program in corporate setting aimed at total human development in the workplace. This program needs a strategic roadmap for sustainable spiritual development.

The Management Association of the Philippines (MAP) Code of Ethics under the heading Stewardship and Self-Improvement gives some direction towards spirituality. Its member makes a pledge, "I acknowledge that I am but a steward of all the talents, abilities and resources placed by Almighty God in my possession, and at my disposal. Therefore, I must use these always in a manner that glorifies Him who is the source of all good things, in accordance to His good purpose." MAP Code of Ethics encourages professional development from a theological perspective. It states, "I take it as my personal obligation as a steward to keep on improving and enhancing my God-given talents and abilities, through continuing self-education, and I shall provide opportunities in my organization for my co-workers to improve and enhance their own talents and abilities."

The Brotherhood of Christian Businessmen and Professionals (BCBP) was founded in Makati, Philippines by twenty-four professional who were "inspired by the success of the Word of God community in Ann Arbor, Michigan, USA in attracting businessmen and professionals into Christian renewals through breakfast sessions." With 180 chapters in the Philippines, they are driven by the love for God, commitment to the Lord's work, love for country, and love for community in bringing "Christ into the marketplace" and win "the marketplace for Christ" (BCBP, 2012). For the past 32 years, BCBP has helped develop the spiritual life of its members through basic ecclesial fellowship and brotherhood.

Christ's Commission Fellowship (CCF) is a born again Christian group that is popular with professionals, entrepreneurs and young college students. CCF got its name from Matthew 28:19 when Christ commissioned the disciples to "go and make disciples of all nations." The members of CCF strive to be "ethical businessmen who live by the commandment of God, who study and apply the teachings of Christ" as they struggle "not to compromise their relationship with God with blind pursuit of earthly power or money" (Chanco, 2012).

The BBC and MAP code of ethics reflect the influence of the social teachings of the Catholic Church in corporate setting; the Brotherhood of Businessmen and Christian Professionals and Christ's Commission Fellowship, among others, show how gospel-based principles can drive business in the marketplace. As business takes to heart the 3P bottom line of profit, people and planet, it now embarks on a new challenge to include a fourth P – prayer, a transcendent dimension of business as a human enterprise (Hudtohan, 2011).

1. CATHOLIC MAINSTREAM SPIRITUALITY

The Bishops-Businessmen Code of Ethics, the Management Association of the Philippines Code of Ethics, the Brotherhood of Christian and Professional Businessmen and Christ's Commission Fellowship may be considered as forerunners of spirituality in the workplace. These post-Vatican II initiatives are fueling interest in applying the Christian teachings in the arena of business. Mainstream Catholic spirituality includes Catholic lay spirituality, spirituality of social transformation and marriage spirituality.

CATHOLIC LAY SPIRITUALITY

Among Catholics, the decree on the apostolate of the laity (Apostolicam Actuositatem, 1965) highlights the "special and indispensable" role of the lay persons in the life of the Catholic Church in Christianizing the modern world. The Second Plenary Council of the Philippine (PCP II) in 1991 indicates that lay spirituality is a class of its own. Section 441 states that:

Lay spirituality consists in being able to see the will of God operating, precisely in one's secular duties, in the ordinary things that one does, and in fulfilling them with as much love as one can muster. It is not a devotional escape or a pietistic flight from the problems of human work, from the problems of politics, business and family relationships. Lay spirituality is deeply rooted in the secular, in the 'Father's business' in the fields, in the factories, in schools, in offices and homes. It is to lead to an unselfish, other-centered and Christ-centered life in the world and in the Church (PCP II, 1991).

The National Catechetical Directory of the Philippines (1984) suggests that Filipino Catholic spirituality is socially oriented. This spirituality respects the indigenous cultural aspect of a popular religiosity, includes social concern for justice and the poor as an integral component, unifies all dimensions of personal and family life, stresses the participation of lay leaders in the spiritual mission of the clergy and religious and brings out a missionary consciousness and is open to the Asian ways of prayer and mysticism.

Of the five predominant characteristics of a Filipino, *The Catechism for Filipino Catholics* (CFC, 1991) two these are significant to our understanding of our transcendent Self. First, the Filipino is "kundiman-oriented" and his feelings are "naturally attracted to heroic acts of sacrifice, manifesting a deep, positive spiritual value of kalooban" and second, he is "spirit-oriented" and is naturally drawn "to sense the ephemeral because we have a deep sense of belief in the supernatural and other spirits which we recognize dwelling in persons, places and things."

SPIRITUALITY OF SOCIAL TRANSFORMATION.

Mysticism and action are correlatives. Christian believers encounter the divine by involving themselves in world and in particular the workplace. Since "the transcendent mystery is operative in the promised transformation of human life, personal and social, it is here, in active engagement and contemplative presence to this engagement, that believers encounter the living God" (Baum, 1975).

PCP II conceives of spirituality of work as part of a Spirituality of Social Transformation (PCP II 317) for the reason that "First, through work we share in the activity of the Creator, and within the limits of own human capabilities, continue to develop and perfect that activity and Second, by enduring the toil of work in union with Christ, we collaborate with the Son of God for the redemption of humanity." The Spirituality of Social Transformation springs from a vision that all may have life (Mabigyan ng Buhay). It envisions to:

> … create a free nation:
> where human dignity and solidarity are respected and promoted;
> where moral principles prevail in socio-economic life and structures;
> where justice, love, and solidarity are the inner driving force of development.

… build a sovereign nation:
where every tribe and faith are respected;
where diverse tongues and traditions work together for the good of all;
where membership is a call to participation and involvement
and leadership a summon to generous service.

… be a people:
in harmony with one another through unity in diversity;
in harmony with creation and
in harmony with God.

… be a civilization of life and love. (PCP II, 253-55).

MARRIAGE SPIRITUALITY

The Catechism for Filipino Catholics (CFC, 1997) Article 2010 of Chapter 28 asks: What is meant by Marriage Spirituality? The answer is: "Married couples and parents have their own path to holiness through their faithful love. Like that of all Christians, this path includes: inheriting Christ's mission in fostering the Kingdom through the ministry of loving service of each other, their children and the wider community; in the pattern of Christ's Paschal Mystery; and constantly inspired by the Holy Spirit and nourished by the Eucharist."

The authentic and profound conjugal and family spirituality (Familiaris Consortio, 1981) is experienced in the quality of the married and family relationships marked by fidelity, a spirit of mutual respect, forgiveness, service and prayer. In support of marriage spirituality, PCP II decreed that family centers be established to develop "the Filipino elements of a general spirituality of Christian marriage (PCP II Decrees, Art. 46.2) such that "the spiritual of the Christian is nurtured and rooted in the Word of God and finds its Filipino expression" (PCPII 421).

Accordingly, Filipino Catholics have a special role in Asia: "We are called both personally, as believers, and ecclesially, as members of the Church, to share Jesus Christ with our Asian brethrens by word and witness, through active commitment to truth, justice, freedom and universal Christian love" (CFC, 2002) We are called to go forth in-spirited to renew the face of the world – the wider world of Asia and beyond, giving of ourselves unto the renewal and unity of God's whole creation" (PCP II 7).

The documents of the Catholic Church, local and international, point towards a spirituality that is considered mainstream spirituality. It is Christ-centered and evangelical in nature. Based on the teachings of the Catholic Church, a Filipino Catholic brings to the workplace a lay spirituality, a family spirituality, and a spirituality of social transformation.

2. CULTURE-BASED CATHOLIC SPIRITUALITY

SPLIT LEVEL SPIRITUALITY

The Hispanic spiritual experience of the Philippines provides a fertile ground for propagating spirituality at the workplace. The dominance of Spanish Catholicism for more than 400 years has made Philippines a Western anomaly. As a nation, its Asian ethnic and cosmic constellation of Bathala, diwata, anito, and babaylan were rendered inutile outside the mainstream Catholic belief system. As such, the pre-Spanish cultural elements of Filipino indigenous self has been suppressed and transgressed by a Roman Catholic system. Suppression and transgression do not necessarily obliterate the origins of Filipino ethnic DNA. The labas and loob of Filipino spirituality was hermeneutically declared as 'split level Christianity' (Bulatao, 1966). As a result, there exists a 'split level spirituality.' He describes a split-level person as someone who:

> "[P]rofesses allegiance to ideas, attitudes and ways of behaving which are mainly borrowed from the Christian West" and in another level "he upholds convictions which are more properly his 'own' ways of living and believing which were handed down from his ancestors…they may be described as two value systems, differing from each other in explicitation, one more abstract than the other, one of them coming to the fore under certain circumstances and receding to the background at other times (Bulatao, 1996).

As early at the 16th century, Juan de Oliver, author of *Doctrina Christiana* already detected the problematic impact of the Roman Catholic doctrines on among Filipino. Medieval Thomistic body and spirit concepts were entirely alien to ethnic Filipino orientation of katawan (body) and kalooban (inner consciousness). Oliver's 16th century *Doctrina Christiana* defined loob as a personhood which "cannot be satisfied by all that the body experiences or by all that constitutes the whole world" (Francisco, 2001). *Doctrina*, 92 states that:

> Sa lahat na malaim, ualang capara ang loob nang tauo, uala ring caloang cumbaga sa Tubig na indi maarocan, indi rin mapopono ang ano ano mang ysilir natin doos, at colang din dito sa lupa; ang dilan nadaramdaman nang atin cataoan na magaling, ang dilan naquiquita nang ating mata, ang nadiriing nang ating tyinga, and naamoy nang ating ilong, ang ynam nang ating bibig, pati nang lahat na nahihipo nang ating catoan, ualang cabosog ysa man sa ating loob, nang laquing ybig niya; ano pa; ysilir man natin yaring sanglibutan bayan sa loob natin, indi rin mapopono.

> [The loob of humans has no eual in terms of depth or breadth like unfathomable Water; neither can it be filled by anything there or here on earth. All good our bodies eel, all our eyes can see, all our ears hear, all our nose smells, all taste in our mouth, even all that our bodies touch, nothing can truly satisfy our loob in the immensity of its desire; even if we put the whole universe in our loob, it will still not be filled.]

Landa Jocano (2000) encourages modern Filipinos dig deep into their cultural heritage and rely on their ethnic DNA. There is a need to revisit "our value system in terms of the logic and moral authority of our tradition and not rely solely on exogenous models." Our ethnic DNA enables to transform ourselves through the hidden power of our diwa (potentials) and manifest our bisa (inner strength) in dealing with social realities.

Our pristine diwa as gift of Bathala was once nurtured by our babaylans, katalonans and baylans. Tatang Banahaw asserts, "Ang bathala ay siya nating kataalan at katalagahan. Ang lahat ng mga gampanin natin ay dapat kabatay sa kataalan at katalagahan ng Bathala, at iyan ay paglikha, kalikhaan, at kalikasan" (Diaz, 1998). [Bathala is our origin and destiny. All our actions and concerns should be based on the essential and indigenous attributes of Bathala which is creativity, creation and nature.] We need to re-establish our link with our ethnic past in order to discover our real identity and to draw from our DNA the humane and the sacred of our transcendent self. During fiesta we glamorize our ethnic cultural heritage, but behind the painted masks, colorful costumes and delirious rhythmic sounds that transport us to our katutubo culture, are we in touch with the diwa of our transcendent self?

SELF-RELIANT AND RELATIONAL LOOB

Eastern Visayan nationalist Rosendo Mejica believed that makinaugalingon (self-reliance) springs from one's love for native dialect (Hudtohan, 2011). He said: "Ang paalam kag pag-tuon sang pulong sang iban indi malain, kag kon mahimo nga ma-alaman ta ang tanan nga labi na gid nga maayo; apan labi sa tanan pakahimpiton ta kag pakamahalon ang aton pulong nga isa man kita sang banwa nga makinaugalingon" (Mejica, n.d.). [To know someone else's language is not bad; it would be better if we could learn all languages, but above all, let us try to purify ourselves and love our native tongue if we want ourselves to be considered as a free (self-reliant) country.] George Guanzon (personal communication, 2004) of San Jose, Antique recounts a self-reliant maxim which he received from the gurangs (elders) of Antique, "Imo ulo, imo kulo; imo kalag, imo bakero". [Your head is your concern; you shepherd your own soul.]

Filipino hospitality as a relational loob is demonstrated in a social invitation that expresses the depth of Filipino gallantry and delicate charm. It says: "Ang di maikublig bulak ng pag-ibig alon ng ligayang umapaw sa dibdib, siyang nagging hagdang tulay sa pag-tawid ng puso sa linab ng tuwang lalanip…Doon sa mayamang araw na sasadsad sa ikatatlog pu nitong lumalakad, kayo't ang familia'y hin tay kong malimbag sa intuan naming ang bakas ng yapak" (Kalaw. n.d.). The invitation is a poetic expression of a heart that anticipates with joy the presence of house guests.

Traditional Visayan fellowship goes beyond partaking in a household family meal. The guest is addressed as brother [igsoon}, "Igsoon sa tabuk nayon hapit anay sa amon; bisan waay bugas nga kan-on may buyo nga pagamaman-on." [My brother, cross (the river) and drop by for a while; even though we have no rice to eat, still we have buyo (leaf) to chew].

The depth of Filipino kalooban has been greatly under-rated by exogenous writers whose Western cultural and religious standards were pitted against Filipino Christian faith practices. To the rescue are pro-culture like Jocano (2000, 2001, 2005); experience-based theologians like Belita (2006) De Mesa (2004, 2003), Mercado (1999), Bevans (2000), and Ebner (1977, 1975); religious-linguistic author Gonzalez (2006, 2002); and metaphysical writers like O'Murchu (1998), Wheatley (2000), (Page, 2000), and Myss (2000). Their theological, sociological and metaphysical insights put into positive light cultural and ancestral beliefs and systems of thought.

Our Filipino ancestors after all were advanced in accepting the realities of the upper world, middle world and underworld. When the friars evangelized our ancestors they considered our ancestral worship animistic and superstitious. What was magical for our ancestors was simply a way of understanding their natural connection with the universe. Had the Jesuits succeeded in incorporating the word 'diwata' as related to the Christian God (Alcinas, 1664) the process of spiritual inculturation in the Philippines would have had a different direction and the split because of culture-faith duality may have been avoided.

CATHOLIC FOLK SPIRITUALITY

Belita (2006) religious evolutionary theory clears the way for a balance between organized religion and ethnic tradition. He says, "There is room for religion and morality in the [evolutionary] process without having to choose for an intrusive and interventionist model in presenting God's relationship with the world of nature and humanity." He believes that the moral sophistication of Filipinos maybe attributed to the Spanish conquistadores who brought the Catholic moral system to the Philippines. According to Belita, the ethical norms that came with Church's doctrines directed at human rationality did not get registered in the neurons of the body's nervous system and therefore failed to draw correspondent emotions which the individual needs in moral decisions. In the ethnic worldview of pre-Spanish era, freedom had practically no role and this seems to dominate in the psycho of the Filipino today. However, in the natural law theory of the Church, freedom plays a role in making a person grow through a series of acts and habits called virtues (Belita: 2006).

Belita's progressive view on popular religion (the development of Christian faith from the Filipino ancestral and ethnic spiritual system) follows the anthropological model of Bevans (2000) which allows the recipient of faith and doctrine according to one's cultural givens. On the other hand, Bulatao calls for authentic Christianity based on Roman orthodoxy, calling for adherence to the basic tenets of the Roman Catholic Church. Gonzalez (2002) in *Adult Faith* strikes a balance of allowing the adult Christian to assert one's conviction without discarding the traditions and teachings of the Church. He says, "The adult believer has figured things out for himself based on his experience of life and the sacred in human existence. His beliefs and values are self-determined and have become a source of liberation" (Gonzalez: 2002)

Beck (2008) observes that: "Most Asian cultures see human beings as innately good…The Judeo-Christian tradition that undergirds Western philosophy sees humans as innately imperfect, born with all sorts of problems (original sin, carnal nature, ignorance of God's laws) that must be rectified and controlled if we are to become worthy. From a Western perspective, setting the original self free is shocking and dangerous."

Christine Page (2005) notes that "it is helpful to examine which ancestral beliefs support your soul's path and which limit it and as you carefully remove the latter, recognize that they may have been appropriate for their time but not for now." But she does not completely cut ancestral connections; she invites working with labyrinths if ancient cultures for these represent the spiral creativity of birth and rebirth of the spiritual self.

Culture-based mainstream spirituality continues to struggle to integrate Filipino culture and Catholic faith. In this perspective, spirituality will always be articulated by the hermeneutics of process theology, trying to make culture 'fit' within a framework of mainstream Catholic doctrines. This is a two-way process: one, reading culture with the eyes of Catholic tradition and reading that faith with the eyes of Filipino cultural DNA.

3. AVANT-GUARDE MAINSTREAM SPIRITUALITY

Years back, Archbishop Jaime Cardinal Sin asked, "Is De La Salle University Catholic?" (R. Montanano personal communication, April 18, 2012). In March 2012, Msgr. Joselito de Asis, Secretary General of CBCP, gave an answer to the Cardinal's question. At the Pastoral Management Program for Parish Priest (PMP4PP) seminar in Makati City, he noted the contribution of the De La Salle University to the management development of the clergy and, at the same time, he acknowledged that the university is "still Catholic."

AVANTE GUARDE SPIRITUALITY

Pastorally, De La Salle University as a 'Catholic' institution has an endearing relationship with the Archdiocese of Manila not only because it is within the ecclesiastical jurisdiction of the archdiocese, but more importantly because the Brothers follow the tradition of St. John Baptist de la Salle, himself a priest, who remained ever faithful to the Catholic Church. Academically, De La Salle University may have created an impression through its research and other fora that it propounds Church hermeneutics that are not necessarily mainstream. This 'still' Catholic impression may have been shaped by some theologians and professors of the University whose avante guarde academic views on related Church issues are published in research journals and books that do not bear an imprimatur and a nihil obstat from the Catholic hierarchy. Among Catholics, the imprimatur and nihil obstat give assurance that the publication has the approval of the hierarchy and that none of the ideas are contrary to Catholic teachings.

The relationship between the De La Salle University and the Archdiocese of Manila is better appreciated in Article 28 of Ex Corde Ecclessiae. It states that "bishops have a particular responsibility to promote Catholic universities…achieved more effectively if close personal and pastoral relationships exist between university and Church authorities characterized by mutual trust, close and consistent cooperation and continuing dialogue. Even when they do not enter directly into the internal governance of the university, bishops should be seen not as external agents but as participants at the life of the Catholic university." We must take note that the general norms governing Catholic universities are subject to the Code of Canon Law of the Catholic Church (CIC, Chapter 4) and norms of the apostolic constitution of Sapientia Christiana (CIC, Sec. 2).

Mainstream avante guarde Catholic spirituality espoused by Catholic theologians and writers does break away from the traditional concepts and religious practices of the Church but, in many ways, enrich the understanding and appreciation of the Catholic faith. To name a few, foreign authors are Karl Rahner (1968), Gregory Baum (1969), Gabriel Moran (1970), James Ebner (1975, 1977) and O'Murchu (1998); and Filipino authors are Andrew Gonzalez (2002, 2006) , De Mesa (2003,2004), Mercado (1972, 1975, 1992, Jimmy Belita (2006, 2010), and Mary Mananzan (2004). While these writers push a new hermeneutics on Catholicism and Catholic spirituality to the edge, they themselves remain faithful by staying within the fold of Catholic Church. Their writings create a tension between the traditional teachings of the Church and their perceived new vision that gives contemporary hermeneutics and relevant meaning to a spiritual experience.

ADULT SPIRITUALITY

Who is an adult believer at the workplace? An employee carries with him his worldview and religious beliefs whether he is at home or work. As such, he operates in the office and he is guided by his spirit intelligence. But who is this adult believer?

According to Andrew Gonzalez (2002), the adult believer is someone who "has figured things out for himself based on his experience of life and the sacred in human existence. His beliefs and values are self-determined and have become a source of liberation. He believes certain principles and events on the basis of his own convictions and no longer based on what others have said. He acts and lives his life accordingly, respecting traditions and even Church official teachings, but transcending them based on his own conviction and commitments." Believing in Bernard Haring's dictum on the primacy of love, he believes that the Ten Commandments are no longer a viable way around which to organize our moral life.

The adult believer needs a new of reference on which to base his moral conduct and become aware of the behavioral imperatives arising from his faith, beliefs and values. He suggests going beyond the minimum limits of the Commandments by exploring the possibilities of love's unlimited boundaries and using various relational models with the Father, Son and Holy Spirit (Gonzalez, 2006). He needs to sense and recognize a mysterious force in the core of his being – that underlying and integrating principle of unity that gives a new and profound meaning to his life. This mysterious force is the secret ground of his peace of heart and mind, the wellspring of his joy and courage throughout all adversity (Van Kaam, 1964).

In a discussion on spirituality and religiosity among young adult MBA believers, representing some 18 Catholic parishes in Metro Manila revealed that Generation X and Y professionals, revealed that they prefer homilies that are "attuned to modern times, adapting to the changing culture, and respecting other people's preferences" (DLSU FGD, 2012). They have an adverse reaction to homilies that are pegged to biblical context with no gospel relevance to the life of the community, in particular to them, as professionals. They recommended celebration of mass for specific age groups, including the children. They prefer freedom to exercise common sense and sense of the sacred as guide to entering the house of worship. They expressed a desire for personal freedom in exploring a dynamic and meaningful development of their spirituality. In conclusion, they are searching for an authentic, spiritual experience, beyond a religious compliance to a Sunday precept.

The challenge for Catholics is how to make holy the Lord's Day. Sunday compliance shows religiosity on a Sunday and nothing else from Monday to Saturday – an image of a split level Christian as earlier observed by Bulatao. Gregory Baum' hermeneutics of grace shows no split in human activity. He asserts that the first and foremost means of grace is life itself, "For what God is doing through the sacraments in an explicit fashion, he is doing in amore implicit manner through the words and gestures that are part of life itself. There is a good dogmatic basis for the shocking statement that there may be more communion taking place in the tavern on Saturday night than in the church on a Sunday morning" (Baum, 1969).

A proper understanding of life activity as a sacramental channel of God's grace could revolutionize our secular perspective of work as a spiritual human function. Would it not be a great social transformation to see a 7/24 spirituality at work on a weekday? Would it not be a great Christian transformation of the Philippine Church if we succeed in bringing about corporate spirituality practice based on a new spiritual understanding?

Ebner's (1978) personalist Yes Theology simplifies the complex hermeneutics of being spiritual and religious when he advocates openness to an experience of a Yes to our daily life. God as Mystery Present is experience- based and is aligned with Martin Buber's (1958) I-Thou formula of God-man encounter in the here and now. When applied to spirituality in the workplace this personalist theology is more appropriate for Filipinos who are culturally inclined to be highly relational in their worldview. Filipino personalist pakikipagkapwa is a cultural metaphor of God as Mystery Present in all our interpersonal dialogue whether at work or at home. It allows a Filipino Christian to have an immediate experience of the divine. This is in contrast to process theology which struggles to define and refine Filipino culture within the framework of Christian dogmas with a hope for an authentic merger of and synergy between Filipino culture and the Roman Catholic faith.

SPIRITUALITY OF THE MOMENT

Further, Ebner (1977) asserts that God as mystery present makes it less necessary to visualize a third something between God and humanity. The spiritual Presence is immediate, without need to talk of grace and of finding God. One becomes aware of the Presence, which is also known implicitly as truth, suffering, joy, etc. and explicitly as the Holy, each person is invited to say 'Yes' to whatever circumstances that person face. In a more radical perspective, the centrality of Jesus as mediator is downplayed by Joseph Jungmann (1964) who said that, "Jesus is not the ultimate in Christianity" and Sloyan (1980) tells us that our spirituality should consider first who Jesus Christ is to us personally he boldly concludes that Jesus "is not central to the our faith and prayer: God alone is." Christine Page (1999) asserts "once each of us is able to tap into our higher wisdom then there will be less need for the middle man, such as those found within religious organizations, who for so long have been the mediator between the Creator and ourselves."

For example, Alvin Quirong (2012), an adult believer, relates why a "third something" between God and him is not necessary to experience the presence of God. He says, "I don't go to church; I don't pray the rosary; I don't pray the novena. What I do is study the Bible [and] spread the Gospel in a not-forceful way." He sums up his life-work spirituality: "A true Christian works hard at work because this is also an act of worship – your talent is God's gift to you, what you do with your talents is your gift to God."

Buddhist Okawa Rhyho (2005) opines that "God and human beings are not separate into one who saves and the ones who are saved but that humans can actively save themselves, which is synonymous with achieving divinity. So human beings can become divine." He echoes what Catholic theologian Karl Rahner (1968) said half a century years ago, "All men are divine." Linda Grabhorn (1992) reassures us that our self-esteem is at its best because of our connectivity with the divine. She says, "We can't separate ourselves from who we are already are. We realize we are just as much a part of God as a leaf of its tree."

But there is a need to recognize that we are immersed in a divine environment. Lasallian spirituality of the moment (De Mesa, 2004) is an effective formula which allows us to connect to our transcendent self by pausing and invoking the holy and sacred in the midst of a work environment. John Baptist de la Salle's prayer invocation, "Let us remember that we are in the Holy Presence of God" formulated some 300 years age is practiced globally among Lasallian institutions, including the 17 Lasallian institutions and affiliates in the Philippines. The idea is to sanctify our most ordinary human activity, an antidote to modern life characterized by speed, materialism and external focus. In contrast, the Carmelites spend their life in prayer and contemplation; the Bedans and Scholasticans of Benedictine tradition balance their life of prayer (ora) and work (labora); and the De La Salle Brothers live an active life in the service of education.

John Baptist de La Salle made sure every moment of the Brothers' active life, especially in the classroom is made holy – sacralization of the moment. Thus, the Lasallian formula, "Let us remember that we are in the Holy Presence of God" indicates that every moment of a teaching activity is in fact taking place in God's Holy Presence. Lasallian spirituality makes every active moment, and all moments, thereafter sacred in the formula: "I will continue, O my God, to do all my actions for the love of you." The "butterfly effect" of this formula after De La Salle's presence in the Philippines for 100 years has yet to be seen from the classroom to the boardroom

4. HUMAN RACE CHURCH SPIRITUALITY

Exposed to a global business environment, it is important for corporate members to consider the Human Race Church (Ebner, 1975). This new Church model consists of three circles wherein the Christian and Catholic churches are subsumed. The Human Race Church is the primary agency for salvation wherein all men are considered members of God's kingdom; this church is operational wherever men and women say some kind of 'yes' to self, others and the Other. According to Ebner, the Christian Church, distinguished by its adherence to the papacy, is not the center of God's plan, not the ordinary means of salvation. The Human Race Church includes members who live ethical lives of constant 'yes' are "anonymous Christians" (Rahner, 1968)

Schlette (1966) admonishes Christian believers to consider the great religions as the "normal" or ordinary way to salvation and not the Catholic Church. In fact, John Hick (1987) proposed a Copernican revolution for Christian theology to renounce its claims for religious superiority and move from being exclusive to that of being genuinely plural.

Consequently, in a workplace with different nationalities, the Human Race Church model becomes a compelling perspective for managers to consider that colleagues and subordinates with varied religious affiliations are not only corporate members but also global spiritual family members. A Human Race Church spirituality allows Filipino Catholics to bring forth and bring about the fulfillment of the reason why the Philippines is Christian nation in Asia whose Abrahamic, Sinic, and Vedic cultures are distinct from the Hellenic Roman Catholic tradition (Marinoff, 2009).

SPIRITUAL HUMAN CONVERSATION

Schleck (1967) reminds us that the "vocation to which God calls us is simply [being] a man who is on the way to being restored in his normal human nature. Thus, the accent has changed: before we used to say that the human culminates in the Christian; now we say that he Christian culminates in the human. The true Christian is simply the true man." Therefore, humanism which shows an unlimited concern that man continually discovers truth and what he is potentially, is Christianity without all the proper names. The return to humanistic management and the promptings of the social teachings of the Church signify how every corporate member is expected to be living the ethical code of conduct. By so doing, in humanistic and anthropocentric theology, that person is acting in a truly spiritual fashion.

Spirituality in the workplace need not be expressed as religious and even pious conversation revolving about God, the saints and the scripture. According to Gregory Baum, (1969) "The word of God is not only recorded in scriptures and proclaimed in the community, it also addresses us through people and the experiences of life itself. Gabriel Moran (1967**)** believes that **"**All of creation speaks of God and that God is revealed in the letting be of being, that is, in things simply being themselves". As a manager plans, leads, organizes and controls at the workplace, he is, theologically speaking, sacralizing the workplace. Team problem-solving and decision-making is a creative exercise where synergy manifests as an expression of team spirit and more importantly, the spirit of wisdom where "two or three are gathered in His name."

In Ebner's spiritual paradigm, the very existence of a 'problem' is a condition of God is present as mystery and throughout the problem-solving process His presence is in the midst of the discussants. In one sense, all communication and conversation involved in a creative process of arriving at a solution are revelatory of God's presence. And when a solution is arrived at, team spirit is not only a human spirit made manifest, it is a manifestation of a transcendent Spirit. The Lasallian presence of remembering the Holy Presence of God is a pleading for a Spirit that makes all authentic human endeavors truly spiritual in the workplace. Spirituality in the workplace may consider hard work as avcalling, a career summoned by God (Velasquez, 2006).

5. NEWSTREAM SPIRITUALITY

According to Penn, "Religion is fractionalizing, and the ability to bring together many people under a single religious banner is dwindling…These days you choose your faith and your prayer community in practically as many varieties as you can choose your morning coffee. It means smaller crowds in the pew, but presumably happier ones." (Penn, 2009). As there are variants of religious affiliations, there is on the rise new trends in spirituality.

PROGRESSIVE SPIRITUALITY

Gordo Lynch (2007) has observed four progressive spirituality is driven by spiritual ideologies that comprise contemporary progressive belief in the 21st century. The issues of well-being in the modern world, concern of women, conciliation between religion and science and ecology and survival are driving contemporary and futurist thinkers to create a new spiritual perspective.

Progressive spirituality is driven by: 1. The desire to find new ways of religious thinking and new resources for spiritual growth that truly connects with people's belief, values and experience in modern, liberal societies. 2. The initiatives to develop a spirituality that is relevant and liberating resource for women. 3. The grounding of spirituality in a contemporary scientific cosmology. 4. The need to develop a spirituality which reflects a healthy understanding of the relationship of humanity to the wider natural order and which motivates constructive action to prevent ecolological catastrophe. This section limits the discussion on two spiritual drivers: contemporary feminist spirituality in order highlight the glass ceiling set for leadership of women and ecological spirituality in order to expand our understanding of corporate social responsibility and sustainable development.

FEMINIST SPIRITUALITY

The rise of feminist movement and liberation movement came about from a realization that women have rights and the fullness of their feminism is separate and distinct from men. Feminist ethics gave rise to ethics of care (Gilligan, 1982) in contrast to Jeremy Bentham's utilitarianism, Immanuel Kant's rights, and John Rawl's justice (Rawls). It is assumed that feminist ethics of care, feminist theology, and psychological theory are based on personal experience of the heart, and that these experiences are valid and that women have the power to articulate these unexpressed experiences (Chinnici, 1992).

Shakti Gawain (2000) in *The Path of Transformation* believes that "Humanity is in the process of conscious evolution…we are taking a great step in consciousness – a great leap in our evolutionary process" (Gawain, 2000 & 1998). At a soul level, the energies and forces in women are at work not only for "personal healing, but for the healing of our planet." In the future men will "finally learn to follow women as leaders" because they are "way ahead in the soul department" in bringing about change and transformation (Budapest, 1998).

Gawain (1998) forewarns spiritual practitioners to be aware of duality that exists in the real world. She says many people doing spiritual work have "identified with those qualities that we think of as 'spiritual,' like being loving and giving, kind, considerate, and peaceful, that we think the way to make the world peaceful is to be those qualities. But we don't understand the principle of duality that exists in the world that you have to always embrace the opposite. You have to embrace the paradox. That's where peace comes from."

Sjoo and Mor (1991) argued that historical evidence of religious shrines and devotional statues of the female body is indicative that "the first 'God' was female" which had been a popular concept during the first 200,000 years of human life on Earth. They concluded that the Greco-Judeo-Roman tradition in the West replaced the female God with a male God.

Rosemary Radford Ruther (1981) proposed a feminist theology from within institutional religion and announced that "The God(ess) who is both male and female, neither male or female, points to an unrealized new humanity." Elizabeth Schüssler Fiorenza (1985) rallied Christian women to protest and struggle for "women's liberation inspired by Christian feminist vision of the discipleship of equals." Carol Christ (1997) and Zsuzsanna Budapest rejected institutional religion and turned to goddess spirituality and feminist Wicca (Lynch, 2007).

GODDESS SPIRITUALITY

Feminist advocates like Elizabeth Radford Ruther (2005) and Mary Daly (1986) agree that their struggle for women's liberation and empowerment need to be anchored on goddess spirituality. Grounded in the historical goddess myth, feminist spirituality will have a more valuable impact on the lives of women, beyond the linguistic arguments of doing a transsexual operation on the patriarchal god that would result to a matriarchal goddess.

According to Starhawk (1998), an American Indian feminist, "witchcraft is the old spiritual tradition rooted in the goddess, who is the living Earth…based on the understanding that the Earth is a living being that we name sacred." The practice of earth spirituality happens:

> When you have a tradition that names the Earth and nature as sacred; when you celebrate that in ritual; when you make your spiritual practice center on learning about nature and how to live in balance; when you take that into your daily so it's not just an abstraction or a meditation, but gets down to things like composting your garbage or making sure that you turn the lights off when you/re not in the room, naming those as spiritual acts – then you begin to develop the kind of integration and the kind of understanding we really need to shift the way we live in this world.

Matthew Fox's (1991) creation spirituality honors the soil of Earth as a locus of God's. Based on Christian mysticism and on nature-related religions, he proposed that "Humanity becomes co-creators in the ongoing divine process of creation in the emerging cosmos." At the Institute of Culture and Creation Spirituality, he employed Starhawk as tutor and upon investigation by Cardinal Ratzinger, now Pope Benedict XIII; he was dismissed from the Dominican Order in 1993. This is indicative that the mainline Catholic spirituality is not yet ready to embrace and integrate other expressions of spirituality. And yet, Shaman Kristin Madden (2006) observed that "Many studies have shown that people with a spiritual connection to Great Spirit and the natural world may heal more quickly and resist illness more effectively that other people. These studies have usually focused on the manifestation of this connection as prayer or meditation." According to Samuels and Lane (2003) shamanism is a sacred calling by "God, the universe, the world, the people" and is related to the Judeo-Christian religious forms.

The relationship between shamanism and contemporary religions is deep. Shamanism was the form that underlay the mystical and visionary experiential part of any religion. The form of the ancient Shamanistic religion Bon cam from Buddhist and Sufi ritual, and it flowed into the ecstatic Jewish Kabbalistic and Christian mystical practices (Samuels & Lane, 2003).

The 21st has been declared as the millennium of feminine influence (Page, 2011). She declared in 2012 the sun will be in alignment with the Galactic Center and will conclude in 2023 which presents a window of opportunity for humanity to participate in a new era of expanded consciousness and spiritual transformation that will allow us to experience our spiritual self. A super-macro perspective on sustainable human development of Christine Page is the image of Gaia, the Great Mother. In modern science, Gaia is "the planet earth, a living being who creates for herself the conditions that nourish and sustain life…She is feminine energy that compels us to care about the Earth…She is the feminine voice that years to speak through us of the law of love" (Wheatley 1998).

Our planetary journey, according to Christian Page (2008), is akin to a woman in menstruation who "she enters the void and taps into this immense power of the feminine before emerging newly born. And so we return from our journey into the Great Mother having surrendered ourselves for the opportunity to experience her trinity: the void, the elixir of creative power and her powerful breath which expels us back out into the world to commence the next cycle."

She continues to remark that the new cycle marked by the Mayan calendar "is about our Earth, a vital being in its own, raising its frequency to join with the other planets so that our solar system can take its place in the greater scheme of the galaxy and the Universe, this is its destiny." The 3rd millennium has been declared by feminist advocates as a millennium of women. The challenge to male leaders is first to relocate the feminine energy within his masculine consciousness and relearn to navigate himself from the vantage view point of feminine consciousness. It is not a matter of shedding the macho image and consciousness, it a matter of getting into the feminine spirit for in every male there exists a male and female energy, the yin and yang forces that must be re-discovered at a spiritual level.

ECOLOGIC SPIRITUALITY

Biospheric democracy calls for cosmic-centered ethics. Man is not the center of ethical concern but the whole universe. Thomas Berry (1994) creates a new perspective that puts the universe above and beyond human concern. He says, "The human community is subordinate to the ecological community. The ecological imperative is not derivative from human ethics. Human ethics is derivative from the ecological imperative. The basic ethical norms is the well-being of the comprehensive community, not the well-being of the human community. The earth is a single ethical system, as the universe itself is a single ethical system."

According to Ebner (1978), the theory of evolution and our heightened awareness of ecology have shown us the continuity and relationship between human and subhuman and sometimes we are so concentrated on our inward relation to Mystery Present that we forget the meaning of nature and its relation to God. Thus, we need a theology of nature as well as of human beings. (Barbour, 1974).

Christian ecology advocates suggest ecological practice and activism within the context of Church dogmatic and liturgical framework. Craig Sorley (2008), an eco-evangelist, calls upon believers to care for God's creation. He say, "Our worldview on this topic is still more often defined by politics, by secular economic thought, by our materialistic culture, and by a knee-jerk reaction to the extreme ends of the environmental movement, than it is by Scripture". Prisco Cajes (2002) suggests a Trinitarian ecological theology + theology of stewardship + theology of communion. Georg Ziselsberger's (2003) ecological theology framework be reflected in the liturgy and orship Liturgy through prayers forms the conscience and consciousness of the people .

Marcos Borg (1997) considers the universe as a unified entity with God and argues that God is the nonmaterial ground of all that is. Thus, the universe becomes an ongoing expression of the work of the divine spirit (Lynch, 2007). Moore, Thomas (2010) believes that to be spiritual on has to become an ecologist. For him, "spirituality is not abstract and ethereal and the planet is perhaps the first object" of the transcendent self, believing that "the cosmic self and human self are like two sides of a coin".

While we do not abandon the traditional position of the Church on human dignity, biospheric democracy calls for respect for all of creation – living and non-living. And this calls for a new spirituality that must be embraced at the corporate level and in the workplace in view of global warming and impending ecological imbalance.

6. UPSTREAM SPIRITUALITY AND INTEGRAL VISION

Mananzan (2004) proposed an inter-religious, integral spirituality for women in Asia with Christian, Buddhist, Muslim, and Confucian orientation. This integral movement is an acknowledgement that "other religions which are found throughout the world attempt in their own ways to calm the hearts of men by outlining a program of life covering doctrines, moral precepts and sacred rites" (Nostra Aetate, 1965). In fact, the Declaration on the Relation of the Church to Non-Christian Religions urges "collaboration with other religions." Mananzan's integral spirituality invites Asian women to embrace a spirituality that is compassionate, prophetic, life-giving and contemplative. Her spiritual framework is aligned to Ebner's Human Race Church and a step closer to Ken Wilber's Integral vision of spirituality.

INTEGRAL FRAMEWORK

Ken Wilbur's (2000) integral vision in All Quadrants All Lines (AQAL) creates an encompassing framework spirituality. For him, integral means "to integrate, to bring together, to join, to link, to embrace. Not in the sense of uniformity, and not in the sense of ironing out all of the wonderful differences, colors, zigs and zags of a rainbow hued humanity, but in the sense of unity-in-diversity, shared commonalities along with our wonderful differences. And not just in humanity, but in the Kosmos at large: finding a more comprehensive view – a Theory of Everything (T.O.E.) – that makes legitimate room for art, morals, science, and religion, and doesn't merely attempt to reduce them all to one's favorite slice of the Kosmic pie."

He further explains spirituality at various levels of human consciousness:

> Some levels of consciousness have spiritual aspects that are best approached through image and metaphor; some through rational and academic discourse; and some through direct practice and realization. My approach attempts to include and honor all of those. At the same time, a critical integral theory does indeed make suggestions about which of those approaches are more authentic than others, and the conclusion is that different types of spirituality are appropriate at different stages of consciousness development. There are different types of spirituality found at virtually every level of the spectrum of consciousness, using "spirituality" or "religion" interchangeably in this case to mean that which is one's ultimate concern and that in which one puts ultimate faith (Wilber, n.d.)

Today, real and virtual work relationships across continents via internet require more than social intelligence (Coleman, 2007) and cultural intelligence (Livermore, 2010). Cultural sensitivity has gone much deeper to include religious sensitivity that calls for an integral spiritual intelligence (Wilber, 2007). Globally, the great religions are invited to "act as facilitators of human development from magic to mythic to rational to pluralistic to integral and to a global society that honors and includes all stations of life along the way" (Wilber, 2007a).

Ken Wilber (n.d.) "My view has been summarized as "quadrants, waves, streams, states, types, self"--and of those, only waves and streams (or levels and lines) are essentially developmental or evolutionary." He explains integral spirituality as the convergence of the East and the West:

> If we take all of the truths that have been advanced--in the West and the East; in premodern, modern, and postmodern times--and we put them all together, then what system of thought can honor, acknowledge, and integrate the most number of truths from the most number of traditions?" Thus, where myth and dogma are the material of metaphysical, pre-Kantian spirituality, direct experience and deep science are the materials of post-metaphysical spirituality (Ken Wilber, n.d.).

As integral spiritual practice he "I believe that the integral system that I have suggested can honor and include more truths from more traditions, and therefore it is a system that can better offer people a way to open their minds and hearts to the vast array of the Kosmos--its goodness, its beauty, and its many truths. But for the details, as always, we must immerse ourselves in the concrete realities and particularities of this moment. When it comes to spiritual practice, this means studying with a teacher whom you trust and working out your own salvation with care."

SPIRITUAL INTELLIGENCE

According to Wiggleworth (2009) spiritual intelligence is one's "ability to behave with compassion and wisdom, while maintaining inner and outer Peace" regardless of the circumstances. "It transcends religion from skill to work – organization as well; It is a tool to shift from ego-self to higher self.

James Fowler (1981) stages of faith development is interpreted by Ken Wilber (2007b) as stages of spiritual intelligence in the light of his AQAL framework: 1. preverbal, predifferentiated, 2. projective-magical, 1st person dominated, 3. mythic-literal concrete myths and stories, 3. conventional, conformist, 2ne person dominated, 4. individual reflexive, beginning of 3rd person, 5. conjunctive pluralistic, dialectical, multicultrually sensitive, 6. postconventional, universal commonwealth and 7. transpersonal or non-dual commonwealth.

At the social level, our identity unfolds through 5 nested levels of consciousness: 1. Embedded: consciousness shaped without our awareness of social, cultural and biological factors; 2. Self-reflective: people gain awareness how their experiences are conditioned by the social world; 3. Engaged social consciousness: we are aware of our social environment; we mobilize our intention to contribute to the greater good; movement from 'me' to 'we.' Our brains are social organs; 4. Collaborative social consciousness: awareness of social world lead us to participate in co-creating the world; and 5. Resonant consciousness: experience a sense of essential interrelatedness with others; a 'field' of shared experience and emergence is felt and expresses in social groups.

This mystical states of interconnectiveness expressed by spiritual teachers, educators and psychologists (Schlitz, 2010).

SPIRITUALITY ROAD MAP

Based on Wilber's integral spirituality which encompasses all forms of spiritualities of the East and the West, a spirituality road map may be laid out at the microscopic, mesoscopic and macroscopic levels of development. These levels of development original intended to embed corporate ethics and good governance proposed by Zimmerli, Richter, and Holzinger (2007) may now be adapted as overall road map for spiritual development in business.

The systematic development of spirituality in the workplace would eventually create a butterfly effect on the economic if and when the following questions are addressed: 1. At the micro level, how does a professional business person practice spirituality? 2. At the meso level, how does a corporation promote and manage its spiritual culture? and 3. At the macro level, how can spirituality influence the global economic system?

From a quantum perspective (O'Murchu, 1998), new theology moves much closer to an integral spirituality as described by Ken Wilbur. The 11th principle of quantum theology states the "Extinction and transformation, the evolutionary process of Calvary and resurrection, are central coordinates of cosmic and planetary evolution. Their interplay as the history moment – our 'kairos' – provides the primary locus for the praxis of quantum theologian." O'Murchu believes that theology no longer belongs to Christianity, not even to formal religion; instead, we are invited to do theology at the heart of the world and not within the confines of the church or formal religion; and the theological encounter becomes most creative when we engage with the pressing global issue of our time (O'Murchu, 1998).

CONCLUSION

Spirituality in the workplace: Quo Vadis? The three levels of spiritual development within the economic and business frameworks may yet provide some directions for managing this new dimension of business management. A plethora of research opportunities awaits those who wish to validate the influence of mainstream spirituality, newstream spirituality, and upstream spirituality in the workplace. With the rise of China and India as economic centers in the East, management practitioners need to take a deeper look at their cultural and 'spiritual' influence. This shift of global economic power to the East coincides which ends the long Mayan calendar cycle 5, 125 years on December 21, 2012, China and India bring to the world and in particular to the workplace a new spirituality influenced by Sinic and Vedic traditions.

I conclude with a final question. Gregg Braden (2009) asks, "Can we recognize that our greatest threats to our familiar way of life are really nature's nudge towards a new way of being? ... [A]re we ready to receive the greatest gift of all: the inner change that comes from responding to life's challenges with cooperation and nurturing of a heart-based way of life?"

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The Impact of ASEAN Economic Community (AEC) 2015 Integration on Philippine Higher Education Institutions (HEIS)

Ronald M. Pastrana

ABSTRACT

The ASEAN has takenthe opportunity to initiate integration called the AEC 2015. This initiative has many pillars which include the education system of the region. Thus, the objectives of this paper are: 1) to examine the degree of association of the imperatives of the education system and economic development; and 2) to assess the impact of this initiative on (HEIs) in the Philippines .--- one of the member-nations of ASEAN as a Case Study.. It will examine the effects on QAandoperations by examining secondary sources of data.CMO42, S.2012 adopting the MBNQA Education Criteria for Excellence has been used as a primary conceptual framework.The study confirms the predictions of many experts that the Education System (Es) of a country and its derivatives such as Competitiveness of Workers (Cw) and the Global Competitiveness (Gw) are major determinants of the country's Economic Development (Ed). It supports previous studies establishing a correlation on the Education System and World University Rankings , and Global Competeviness Index and Economic growth.The over-all findingindicated a significant but relative impact of the AEC 2015 Integration on HEIs. Using CHED CMO 42, Series 2012 PSG perspectives on revised typology and OBE-Based QMS for HEIs, the five perspectives or KRAs are significantly affected. HEI's Governance and Management tasks such as vision-mission, strategic planning, risk management and performance monitoring will be affected by the PQF and revised typology and OBE-Based Framework of QA. HEIs financial and operations will be negatively affected the decrease in enrolment for the 5-year transition period of its implementation impacting both their coffers and workers (teaching and non-teaching personnel), including their very sustainability.The KRAs on Quality of Teaching and Learning; Quality of Professional Exposure, Research, and Creative Work will be adopting the PQF in order for the graduates (both TechVoc and Professional) to become globally competitive. Support for Student and Relations with the Community tasks, traditionally support tasks are now core functions under the new paradigm of higher education. Over-all, the sustainability of a higher education institution is now benchmarked against world-class standards- a tremendous challenge for the government, private sector and mostly for private HEIs.

A study on crafting a strategy for HEIs during the five-year transition stage (AY 2014/15-2020) should be made to assist private colleges and universities on how to survive during this period.

Keywords: AEC 2015 integration, global competitiveness, knowledge-based economy, OBE and Typology-Based QA higher education, education system

INTRODUCTION

The world economic environment has become extremely competitive. Multinational corporations and transnational companies searching for comparative advantage in terms of low cost, quality, factory output and speed , workforce competence and skills, resources and market have turned their attention on Asia -- dubbed as the rising star of the 21st Century characterized as a knowledge-based economy .

As opined by Zhang (2013), "in the aftermath of the global financial crisis, Asia has increasingly attracted the attention of the world with its booming economy and the abundance of business opportunities in countries such as China, India and now ASEAN. The ASEAN countries are home to 600 million people, with a combined nominal GDP of US$ 2.1 trillion in 2012, predicted to grow at an annual rate of at least 5.5% in the next decade as shown in Table 1.

Table 1
ASEAN Community in figures (2012)

Country	Population	Land Area (sq.km.)	GDP growth rate (percent)	GDP per capita (current USD)
Brunei D.	412,238	5,769	1.0	42.445
Cambodia	14,864,646	181,035	7.0	978
Indonesia	246,864,191	1,860,360	6.2	3.588
Laos PDR	6,645,827	236,600	7.9	1,394
Malaysia	29,239,927	330,290	5.6	10,339
Myanmar	52,797,319	676,577	5.6	861
Philippines	96,706,764	300,000	6.8	2,565
Singapore	5,312,400	716	1.3	52,069
Thailand	66,785,001	513,120	6.6	5,391
Vietnam	88,775,500	339,958	5.0	1,596

Sources: Dataworldbank.org.,ASEAN.org

What is also striking is their economic ambition: by 2015, ASEAN aims to integrate the whole Southeast Asia region into the 'ASEAN Economic Community (AEC)', with free movement of goods, services, investment, labor, and capitals.

Just look at how the European Union operates now, and you can imagine what a massive change this would bring in two years' time to everyone who is lucky enough to be connected with ASEAN, or Asia in general. This applies both to students and universities.

The ASEAN has taken this opportunity to initiate integration called the ASEAN Economic Community (AEC) 2015 . This initiative however, has many pillars which include the education system which has a direct impact on the economies of individual member countries and of the entire region.

But what does this process of integration mean for education? Or perhaps more to the point, how can education systems cope with the implications of the regional integration soon to happen?

In the Philippines, top HEIs such as the state-owned University of the Philippines (UP) have already taken initial steps. The University of the Philippines' System Information Office (UP-SIO)(2013), reported that "the ASEAN Integration 2020 aims to unite the member countries of ASEAN into one economic and multi-cultural community cooperating also on security matters. The ASEAN Economic Cooperation 2015 (AEC), as an initial step in the integration process, aims to develop the 10-member countries of ASEAN into a single market and production base for the free flow of goods, services investment, capital and skilled labor. While the goals are economic in nature, human resource and capacity as well as their movements within the region will be inevitably implicated. The Philippines being a signatory to and a member of the ASEAN, endeavors to achieve the goals of the ASEAN."

But the impact is really more to be felt by private HEIs. Thus, CHED and the Catholic Educational Associational Association of the Philippines (CEAP) and accrediting agencies such as PAASCU and PACU-COA have joined the fray. The impact and its implications particularly focusing on private HEIs have not been fully explored and understood by educational leaders. In fact, many if not all of these HEIs have not formally formulated a long-term strategic plan to cover the impact of this integration to its operation and long-term viability. In the last biggest gathering of representatives from the three vital sectors- composed of the Government-CHED, DOLE, industry and HEIs, last Dec 3-4,2013 organized by CEAP and FAPE, still many issues are hanging, concrete resolutions and direct ions are still indefinite and tentative.

STATEMENT OF THE PROBLEM

This study aims to fill this gap by assessing the impact of the AEC 2015 Integration on Philippine Higher Education Institutions (HEIs) .Specifically, the study attempts to answer the following research questions:

1) What is the degree of association of the Education System and its derivatives to the Economic Development of a country?

2) What is the extent of impact of AEC 2015 Integration on Philippine HEIs based on the following perspectives: a) Governance and Management, b) Quality of Teaching and Learning, c) Quality of Professional Exposure, Research and Creative Work, d) Support for Students, e)d) Relations with the Community

SCOPE, DELIMITATIONS AND SIGNIFICANCE OF THE STUDY

The study covered the ASEAN region as the population and the Philippines as single sample unit particularly its private Higher Education Institution (HEI) sector for the period starting 2009-2013 as source of secondary data for impact study; and excludes transition strategy.

This study will benefit all the three sectors of our economy- primarily HEIs- colleges and universities that will bear the impact of integration during the transition stage; the Government (CHED) in formulating Policies, standards and Guidelines on higher education, the DOLE for the eventual displacement of a substantial portion of the workforce in HEI and the private sector-industry as one of the stakeholders of our education system.

LITERATURE REVIEW

DEPENDENT VARIABLE (ECONOMIC DEVELOPMENT)

The Association of South East Asian Nations (ASEAN) was established in 1967 in Bangkok, Thailand initially by five countries and as of 2014 composed of ten. In 2007, the 10 ASEAN Leaders signed the Cebu Declaration accelerating the establishment of an ASEAN Community by 2015. The ASEAN Community is composed of three pillars, namely the ASEAN Political-Security Community (APSC), the ASEAN Socio-Cultural Community (ASCC) and the ASEAN Economic Community (AEC). The main aim of ASEAN is to achieve regional economic growth, social progress, cultural preservation and development, heightened security and stability, and provide a forum for resolution of members' differences.

DEPENDENT VARIABLE (EDUCATION SYSTEM)

In terms of Higher Education, a broader strategic objective of ensuring the integration of education priorities into ASEAN's development, the Education Objectives aim to advance and prioritize education and focus on: creating a knowledge-based society; achieving universal access to primary education among others.

Education is viewed as a major force of economic development; however, governments can no longer keep up with demand, and provide free education. Other common higher education challenges in Southeast Asia are: lack of capable and qualified faculty staff, declining academic community, limited experience of quality assurance processes, lack of equitable access for all students, lack of infrastructures, geographic spread and diversity of universities, facility of the usage of English, and limited research expertise.

These two preceding views on two constructs formed the bases of the development of the first hypothesis, presented in Figure 1-Proposed Conceptual Model, as follows:

H1: Es ->CW,which means that the Educational System (Es) of a country affects the Competitiveness of its Workforce (Cw)

INDEPENDENT VARIABLE (GLOBAL COMPETITIVENESS)

The ASEAN Community is to initialize free labor market in 2015, thus higher education system among regions must be strengthened into coming up with concrete strategies on how to be able to address this challenge.

Such a relationship can be seen in Figure 1 and leads to the second hypothesis:

H2: Cw -→Gc, or stated as: "The Competitiveness of Workforce (Cw) affects the country's Global Competitiveness (Gc)."

ECONOMIC DEVELOPMENT (DEPENDENT VARIABLE)

The ASEAN is a vast region with a total land area of 4.436 million square kilometers and total population of 598.5 million. Based on estimates, ASEAN population will remain robust in the coming years, expanding to 626.5 million in 2015, 43% of which will consist of working-age persons at 25 to 54 (ASEAN Secretariat, 2011). Despite of the global economic slowdown, ASEAN economies will continue to expand—by an annual average 10% in 2012-16 (Grant Thornton International Business, 2012).

By 2015, Philippines will be the largest ASEAN member in terms of population, after Indonesia. Its projected population at 101 million in 2015 will account for 16% of the ASEAN total.

The ASEAN is foreseen to transform into a single market and production base. For this to happen, national barriers will have to be substantially reduced if not eliminated, to permit free flow of capital, investment, goods, services and skilled labor.
Based on the Roadmap for the ASEAN Community 2009-2015, the concept of free flow is not absolute, total or full. Free flow means managed flow through regional rules subject

to domestic or national laws and regulations. Free also means freer or faster implementation of commitments from previous agreements or frameworks (Garcia, 2012). Therefore, the ASEAN Economic Community, far from guiding in full economic integration, will just build on, or accelerate, previous initiatives for community building, including the initiative for trade in services liberalization under the ASEAN Framework Agreement on Services (AFAS) and ASEAN mutual recognition agreements (MRAs).

On this premise, it is hypothesized that:

Global Competitiveness (Gc) leads to Economic Development Ed), stated as:H3: GC--→ Ed

THEORETICAL FRAMEWORK

Quality assurance as defined by Lee (2011) is an ongoing, continuous process of evaluating the quality of higher education systems, institutions or programs. Recognition refers to the acceptance of a foreign certificate, diploma or degree of higher education as a valid credential by the competent authorities and the granting to its holder the same rights enjoyed by persons who possess a national qualification for which the foreign one is assessed as comparable

In higher education, quality assurance refers to explicit commitment and practices of higher education institutions to the development of an institutional culture which recognizes the importance of quality and the continuous enhancement of quality of services (Defensor, 2009).

This study used contemporary models such as the MBNQA (Baldrige 2013 Framework as an international standards Education criteria for performance excellence. The use of the Modelis based on the merits of the Award as being recognized and adopted by the Philippine Society for Quality and DTI through the PQA. The ISO 9001:2008 QMS will also be used to support this framework being complementary to each other. Many leading colleges and universities in the Philippines have already been using and certified to this international standard.

INTERNATIONAL QUALITY ASSURANCE AND PERFORMANCE EXCELLENCE FRAMEWORKS

The Malcolm Baldrige National Quality Award (MBNQA) is granted by the US government in recognition of the institution’s excellence performance. There are four (4) frameworks applicable for all the sectors of the economy- business, government, health and education.

In the Philippines, the award has been adopted by DTI and called the Philippine Quality Award (PQA); with the same seven (7) criteria, namely: Leadership, Strategic Planning, Stakeholder Focus, Measurement , Analysis and Knowledge Management, Workforce Focus, Process Management and Results.

LOCAL REGULATORY AND ACCREDITATION STANDARDS

Local quality assurance standards from government regulatory agencies such as CHED and accrediting agencies being used by many private HEIs are PAASCU and PACU-COA; having almost the same criteria with the MBNQA/PQA with nine (9) areas The latest CHED CMO 42, Series 2012 ,otherwise known as the OBE Approach and Typology-Based QMS for Higher Education shall be made as main Framework of this study.

CONCEPTUAL MODEL

As shown in Figure 1, the education System is one of the major determinants (Independent Variable) in the Economic Development of a country. However, an intervening variable (AEC 2015) affects the relationship, thus the main hypothesis (H4) supporting the main problem of the study, which is as follows:

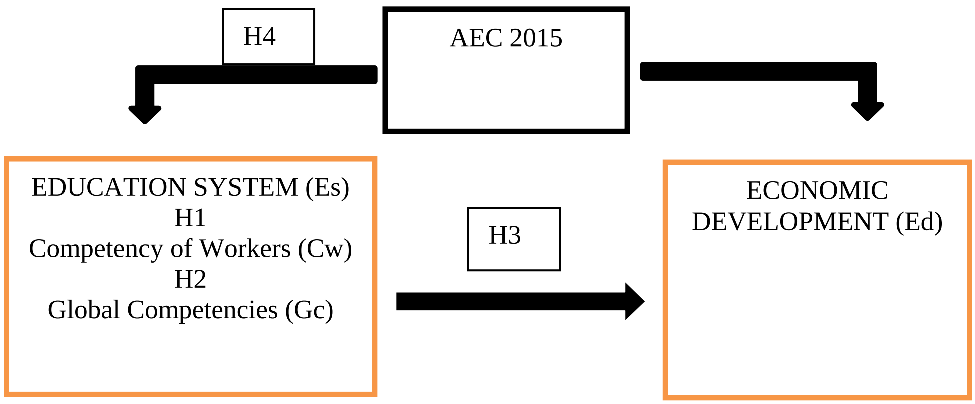

Figure 1.Conceptual Framework

H4: “The AEC 2015 Integration (AEC) impacts the Educational System (ES) of a country, or stated as: H4: AEC2015---→Es

OPERATIONAL FRAMEWORK

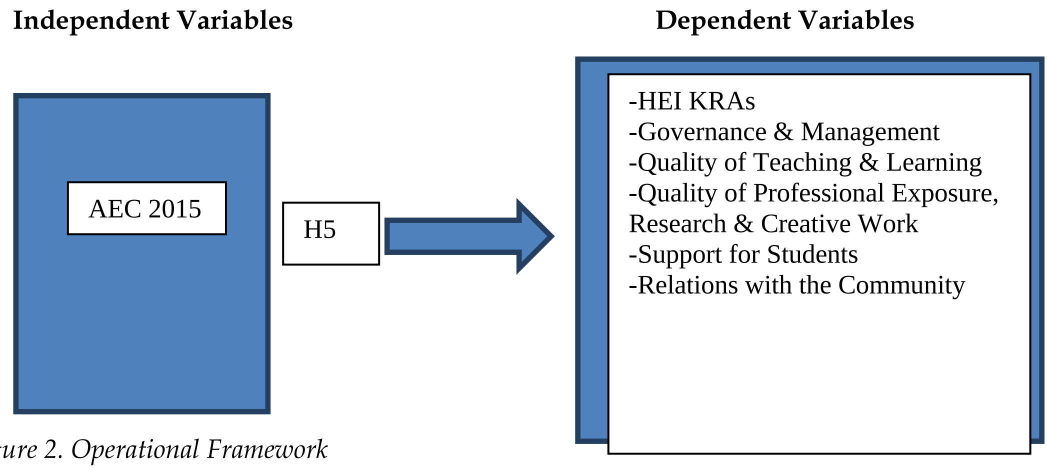

Figure 2. Operational Framework

OTHER QUALITY ASSURANCE STANDARDS

Castañeda (2006) discussed the different quality assurance programs that are currently in existence in the Philippine Higher education today: a) *Centers of Excellence/Centers of Development (COEs/CODs);b) Grant of Autonomous & Deregulated Status; and c). Benchmarking of Selected Curricula*

OBJECTIVES OF MONITORING AND EVALUATION

CHED monitors and evaluates higher education institutions in the country. Section 8 (e) of Republic Act No. 7722, otherwise known as the Higher Education Act of 1994, directs the Commission to: "monitor and evaluate performance of programs and institutions of higher learning for appropriate incentives as well as the impositions of sanctions.

According to Lagrada (2007), monitoring and evaluation of the whole institution is necessary for two purposes. First, the CHED needs to make judgments about the effectiveness of institutions in their entirety. It is the institution that manages programs of study and the other activities that higher education delivers for the benefit of the community such as research, knowledge transfer and community involvement.

Second, the CHED needs to monitor and evaluate the development of those institutional systems that ensure the quality and standards of programs. Systematic monitoring of these will generate action for improvement.

On the basis of these policies, standards and guidelines and local and international quality assurance frameworks, five succeeding hypotheses were developed ,supporting the specific research questions of this study:

H5: AEC 2015 significantly impacts HEI's Governance and Management, Quality of Teaching and Learning; Quality of Professional Exposure, Research, and Creative Work, Support for Students; and Relations with the Community

RESEARCH METHODOLOGY

RESEARCH DESIGN

The study used the descriptive-case study approach using a review of secondary data sources which include publications made by ASEAN countries, and various literature and documentary sources primarily from the Philippine government ,CHED, HEI leaders and associations related to quality assurance such as PAASCU/PACU-COA, CEAP, FAPE-the Philippine HEIs being the focus of this study.

RESEARCH PARADIGM

Following the operational framework in Figure 2, the research paradigm is given in Figure 3 below. The Independent Variable (AEC 2015) has been studied and analyzed as to its impact on HEIs in the Philippines.

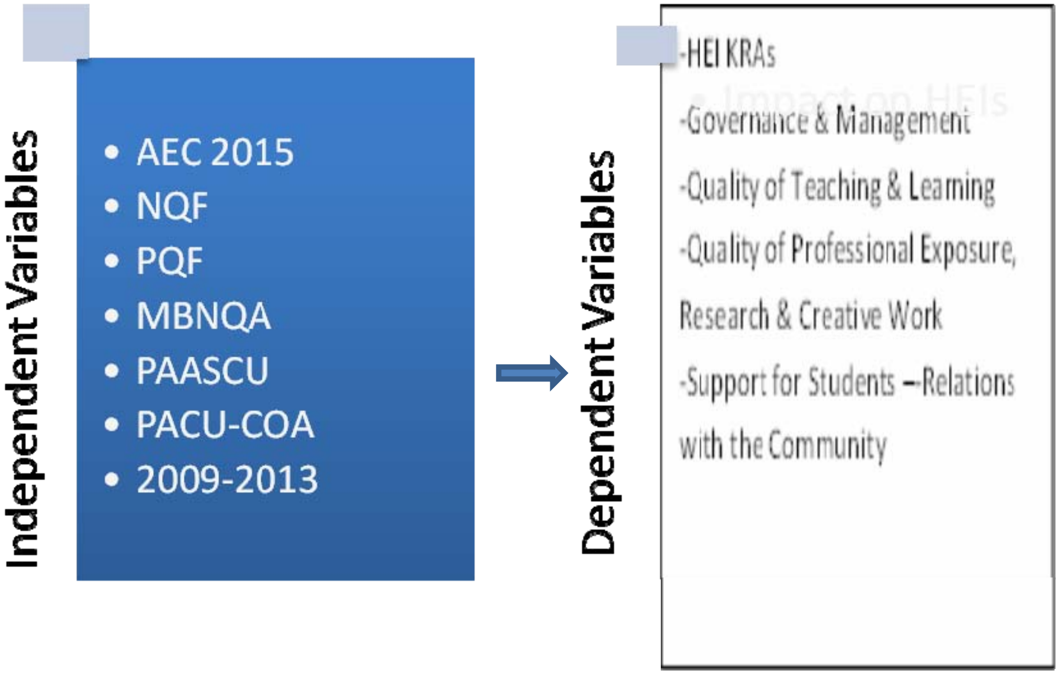

Figure 3. Research Paradigm

RESULTS AND DISCUSSION

The first objective of this paper is to investigate the degree of association of the Education System and its derivatives on the Economic Development of a country.

The findings related to research objective 1 and the four hypotheses related thereto are presented as follows:

a. The Educational System (Es) and the Competitiveness of Workforce (Cw)
b. The Competitiveness of Workforce (Cw) and Global Competitiveness (Gc).
c. Global Competitiveness (Gc) and Economic Development Ed)
d. AEC 2015 Integration (AEC) and the Educational System (ES)

In my 2012 study presented at the 5th International Conference on Innovation and Entrepreneurship (ICIE) at the Lucian Blaga University of Sibiu in Romania , I made a conclusion that there is a positive correlation between the countries listed in the top universities published by Times /Quarrel and its competiveness; which is extended by implication on the economic development of a country.(Pastrana,2012)

This finding was supported by the Polish-American scholar who also made a trend analysis and correlation study on the WEF Competitive Index and the Economic Development of a country.

The top universities in the world (Harvard, MIT, Stanford, Cambridge, Oxford) are coming from leading economic powers such as the USA and UK; while those in top 10 in Asia (NUS, KAIST,HKUST,TU)) are those coming from leading economies in Asia like Singapore, Korea, Japan and China).

In this latest study, I posed one major objective of linking the determinants of economic development leading to the educational system and vice versa; which are posed in four separate hypotheses; as a prelude to the determination of the AEC impact on Philippine HEIs.

The ten ASEAN countries being mostly emerging economies; it is viewed that these determinants and constructs on economic development need further review preliminary to the main objective of this study.

Following are the results of the extensive secondary data review.

THE EDUCATIONAL SYSTEM (ES) AND THE COMPETITIVENESS OF WORKFORCE (CW)

According to McCarthy (2012), "successful ASEAN integration will also require education systems of the region to provide individuals with requisite skills for a changing labor market.

Indeed, dynamic production processes across the region have resulted in changing demands for skills in industries and services. In response to these dynamics, domestic labor forces need to be well prepared.

There must exist across the region ongoing skills development (such as the provision of up to date training), a freer flow of skilled labor and the mutual recognition of professional qualifications.

This has significant implications for education. It will surely impact upon the national vision of education, the content to be taught in education systems, the ways in which such content is delivered, the development of technical and vocational education and training, qualification recognition arrangements and system-wide policy and planning such as investment in education, balance and priority for subsector development.

Santipitaks (2013) discussed the following undertakings in response to the challenges in Education for the AEC 2015: a) preparing youth for the ASEAN Community in terms of skills b) preparing youth for the ASEAN Community in terms of attitude and c) preparing youth for the ASEAN Community in terms of capability.

THE COMPETITIVENESS OF WORKFORCE (CW) AND GLOBAL COMPETITIVENESS (GC).

Lohani (2013) vice president for Knowledge Management of the Asian Development Bank (ADB) opined that "over the past three decades Asia's extraordinary rise on the global stage has been driven largely by its emergence as the world's low cost, high output factory.

Member states of the Association of Southeast Asian Nations have posted impressive levels of growth above the global average in recent years. But a cursory glance at their rankings in the 2012-13 Global Competitiveness Report indicates that all but Singapore are struggling to make the transition to knowledge-driven economies.

Higher education will play a crucial role in supporting the continued economic integration of ASEAN by 2015. An ambitious plan was set up in 2009, aimed at creating a systematic mechanism to support the integration of universities across Southeast Asia .

Student mobility, credit transfers, quality assurance and research clusters were identified as the four main priorities to harmonize the ASEAN higher education system, encompassing 6,500 higher education institutions and 12 million students in 10 nations. The ultimate goal of the scheme is to set up a Common Space of Higher Education in Southeast Asia.

Individual ASEAN governments have increased public investment in universities to support the ASEAN Higher Education Area, and the region's burgeoning knowledge economy. Measures have been set up to strengthen the performance of Southeast Asian universities across a wide range of indicators such as teaching, learning, research, enterprise and innovation.

These initiatives also pave the way for further collaboration and integration between universities in the region, enhancing the overall reputation of Asian universities compared to their competitors in the West and elsewhere in the world.

It is not surprising to see the improved performance of many ASEAN universities in this year's QS University Rankings: Asia.

Table 2
Top 10 ASEAN universities in the 2013 QS University Rankings: Asia

ASEAN rank	Overall rank	Institution	Country
1	**2**	National University of Singapore (NUS)	Singapore
2	**10**	Nanyang Technological University (NTU)	Singapore
3	**33**	Universiti Malaya (UM)	Malaysia
4	**42**	Mahidol University	Thailand
5	**48**	Chulalongkorn University	Thailand
6	**57**	UniversitiKebangsaan Malaysia (UKM)	Malaysia
7	**61**	UniversitiSains Malaysia (USM)	Malaysia
8	**64**	University of Indonesia	Indonesia
9	**67**	University of the Philippines	Philippines
10	**68**	UniversitiTeknologi Malaysia (UTM)	Malaysia

Source: Q Rankings, 2013

Except for Singapore, none are innovation driven. Cambodia and Vietnam are still factor-driven. Indonesia and Thailand are efficiency-driven, while Brunei and the Philippines are in between the two stages. Malaysia has gained ground and is transitioning to become innovation-driven. As of 2013 only four Philippine HEIs-UP, Ateneo de Manila, De La Salle University and University of Santo Tomas have improved but still within the 300-500 range of world university ranking.

For ASEAN countries, much work needs to be done in education and skills development, technological readiness and innovation. Gaps in the quality of education, compounded by low gross tertiary enrollment rates of less that 50 percent, remain a major stumbling block.

Besides Singapore, none ranks among the top 50 globally in technological readiness. Except for Singapore, Malaysia and Indonesia, innovation is likewise weak for the rest of ASEAN. Singapore’s success, despite its small size and limited natural endowments, has been nothing less than remarkable, with the island state now the second-most competitive economy in the world.

A quick look at the Knowledge Economy Index puts Singapore in the mid-range for OECD countries, but the Global Competitiveness Report shows it is ahead of OECD countries in several areas, including economic incentives and institutions. It has a highly efficient public sector which works with the private sector to promote knowledge development. It performs better than most OECD members in its ability to adopt and absorb latest technologies.

Building knowledge economies will complement the (AEC, where goods, investments and skilled labor will be more mobile. But this means ASEAN countries will need to start redesigning their development programs and regional cooperation activities around the elements of a knowledge economy.

GLOBAL COMPETITIVENESS (GC) AND ECONOMIC DEVELOPMENT ED)

The ASEAN countries global competitiveness can be seen in Table 2-GCI: 2013-2014 Rankings (WEF,2014)

Table 3

ASIAN &ASEAN Global Competitiveness Index 2013-2014 Ranking

Country	GCI	Rank
Singapore	5.61	2
Philippines	**4.29**	**59**
Malaysia	5.03	24
Thailand	4.54	37
Indonesia	4.53	38
Lao PDR	4.08	81
Myanmar	3.23	139
Cambodia	4.01	88
Vietnam	4.18	70
Brunei	4.95	26
China	4.84	29
Japan	5.40	9
HK	5.47	7
Korea	5.01	25
India	4.28	60

The ASEAN region is one of the most interesting growth markets in the world. ASEAN as a single trade entity also has the potential to strongly influence world affairs through its trade strength. Thus, the agreement to form the ASEAN Free Trade Agreement (AFTA), and later the ASEAN Economic Community (AEC), with the objective of streamlining banking, finance, transport infrastructure, customer's regulations, human capital mobility, and economic policy embodying AFTA by 2015 may potentially enable the region to exercise this influence. Its objective is to increase ASEAN's competitiveness through trade and investment liberalization, and closer economic cooperation.

However, this promise of great opportunity that could propel much of the ASEAN region into great prosperity and influence may falter due to the current unpreparedness of ASEAN members in most areas of integration. Most of the ASEAN members are currently inwardly focused upon their own domestic interests which may lead to the failure of achieving the implementation of the AEC by 2015.

Regardless all those differences, these ten countries share a similar emphasis on human resource development as a key in developing the whole nation to enter the knowledge-based economy and global environment.

AEC 2015 INTEGRATION (AEC) AND THE EDUCATIONAL SYSTEM (ES)

While numerous blueprints outlining the importance of integration and processes needed to achieve integration have been issued, it is clear that these policies will need the strong support of educational institutions if they are indeed to succeed in spreading this important message.

This will require education systems of the region to invest more seriously in citizenship education, including teaching and learning in a multi-cultural society; language and socio-cultural issues and common approach to guide regional education initiatives in this area. (McCarthy,2012).

The AEC areas of cooperation include human resources development and capacity building; recognition of professional qualifications; closer consultation on macroeconomic and financial policies; trade financing measures; enhanced infrastructure and communications connectivity; development of electronic transactions through e-ASEAN; integrating industries across the region to promote regional sourcing; and enhancing private sector involvement for the building of the AEC. In short, the AEC will transform ASEAN into a region with free movement of goods, services, investment, skilled labor, and freer flow of capital.

The status of integration of education in ASEAN are being studied and promoted by SEAMEO RIHED and the ASEAN Universities Network (AUN). The aim is to promote education networking in various levels of educational institutions and continue university networking and enhance and support student and staff exchanges and professional interactions including creating research clusters among ASEAN institutions of higher learning. Further actions are envisaged to strengthen collaboration with other regional and international educational organizations to enhance the quality of education in the region.

The preceding results support the conclusion that these determinants (independent and dependent variables) are cross-linked and associated which each other. Thus, the position to accept the four (4) hypotheses.

THE SECOND OBJECTIVE OF THIS PAPER IS TO DETERMINE IF THERE IS A SIGNIFICANT IMPACT OF AEC 2015 INTEGRATION ON PHILIPPINE HEIS.

Results from the fifth hypothesis drawn from this objective show that the AEC 2015 Integration will bring a significant impact on Philippine HEIs. The Philippine Qualifications Framework (PQF) was institutionalized, putting in place an integrated system of quality education that could address the mismatch in jobs and skills for gainful employment. It is a national policy that integrates basic education, TVET and higher education into one coherent, quality-assured instrument for classifying qualifications. A quality assured national system for the development, recognition and award of qualifications based on standards of knowledge, skills and values acquired in different ways and methods by learners and workers of a certain country. It is competency-based, labor market drive, and assessment based qualification recognition.

As contended by Rivera (2012) in her paper, PQF has significant impact on Quality Assurance, which included the following: a)Institutional systems for teaching, learning, assessment, and resources tied to PQF-defined learning outcomes and criteria, levels, and quality standards, b)Teaching requirements, teacher qualifications, approaches and methods tied to PQF-defined learning outcomes and standards, c) The 'hows' of knowledge and learning acquisition defined under the PQF implementing rules, regulations, and standards, d)External quality assurance becomes the internal quality assurance of key institutional business processes, e.g., teaching, learning, assessment, including indicators, etc. are externally determined and prescribed for implementation by institutional providers, and subsequently evaluated, and judged externally using PQF protocol, e)Institutions assure quality with high degree of fidelity with PQF assurance protocol.

According to Vitriolo (2009), the impact of PQF on higher education would include the following: Operational viability, labor/employment/international deployment, academic paradigm shifts/program structures, density and distribution of metis, graduate/country competitiveness, and emerging corporate re-configurations

The strategic approach to quality assurance is based on developing the ability of higher education institutions to design and deliver high quality programs that meet the needs of the Philippines, and which accomplished standards comparable to those of universities in other countries in order for the Philippines be able to compete in global markets.

At the global and regional levels, countries need to exhibit how their education systems match world-class standards. Jobs can be moved readily from one country to another, and multi-national employers do not hesitate to relocate jobs to their maximum advantage.

There will be many factors influencing relocation, including cost, access to markets and the regulatory environment. However, one factor is undoubtedly the availability of a workforce with appropriate skills. Increasingly, the skills that are sought are those provided by higher education (Lagrada, 2007).

Moreover, implications of PQF as regards to the Institution-Program Level were also specified by Rivera (2012): a) Institutions will lose the power to decide and act on learning outcomes, outputs, processes, and inputs in education and training of human resources (locus of control transferred to employment and industry sectors, and technical consultants of participating agencies);b) Institutions will be highly regulated and subjected to strict national control via quality assurance mechanisms with focus on accountability, c)Institution-led education and training lose primacy in attaining particular qualifications ,d)Education and training programs limited to ensure PQF-defined outcomes, standards at different qualification levels (via required mapping/referencing to PQF),e)Program provisions, processes, and standards limited to those specified under PQF rules and regulations for programs (defined and controlled by consultants), e) Assessment methods, instruments limited to competency- and standard-based mode for both internal and external assessment of outcomes, f) De-differentiation of institutional providers (e.g., types such as professional institutions, colleges, and universities; or missions), g) Blurring of program differentiation (with nationally prescribed common learning outcomes, standards, and levels of qualifications),h) Institutions no longer drive education reform; PQF learning outcomes and assessment i) Learning and knowledge de-institutionalized (through accreditation of all types of lifelong learning as official pathway to qualifications)

ASEAN countries exhibit the potential to achieve more growth. But for them to sustain this expansion and, at the same time, make it beneficial to all, ASEAN countries have to recognize these critical elements of a knowledge economy, and work together in investing their growth dividends toward becoming knowledge economies.

According to Chia (2011), the AEC Blueprint covers only “free flows of skilled labor” and is silent on flows of unskilled/semi-skilled labor. The free flow of skilled labor has important implications for services trade, FDI and productivity growth.

Vitriolo (2009) maintained that PQF calls for an 8-level Qualification Descriptions that would give students the option to finish courses with a NC I, NC II, NC III, NC IV or graduate with a diploma degree, bachelor, post-baccalaureate, master’s or doctorate degrees.

The above-given findings would lead to the acceptance of the fifth (5^{th}) hypothesis that there is a significant degree of impact of the AEC 2015 Integration on higher education institutions (HEIs) in the Philippines.

CONCLUSIONS AND RECOMMENDATIONS

The study confirms the predictions of many experts (economists ,political scientists and educators) that the Education System (Es) of a country and its derivatives such as Competitiveness of Workers (Cw) and the Global Competitiveness (Gw) are major determinants of the country's Economic Development (Ed). It supports previous studies establishing a correlation on the Education System and World University Rankings , and Global Competeveness Index and Economic growth.

The over-all findings on the main focus of this study indicated a significant but relative impact of the AEC 2015 Integration on HEIs. Using the CHED CMO 42, Series 2012 PSG perspectives on revised typology and OBE-Based QMS for HEIs, which is adapted from the MBNQA Education Criteria Excellence Framework ,the five perspectives or Key Result Areas (KRAs) are significantly affected .

HEI's Governance and Management tasks such as vision-mission, strategic planning, risk management and performance monitoring will be affected by the PQF and revised typology and OBE-Based Framework of QA. HEIs will be re-aligned as Institutes, Colleges and Universities with new and world-class criteria and standards. The GEC in the tertiary level is to be revised by a new GE law and Basic Education has been totally re-structured introducing the K-12 Program under the Expanded Basic Education Act. HEIs financial and operations will be negatively affected by the radical decrease in enrolment for the 4-year transition period of its implementation, impacting both their operations with displacement of workers (teaching and non-teaching personnel), including their financial condition , viability and going-concern.

The KRAs on Quality of Teaching and Learning; Quality of Professional Exposure, Research, and Creative Work will be adopting the PQF in order for the graduates (both TechVoc and Professional) to become ASEAN compliant and globally competitive. The competencies and outcomes will be cascaded down to all curricular programs of various disciplines affecting learning objectives , content and instructional methodologies.

Support for Students; and Relations with the Community tasks, traditionally support tasks are now core functions under the new paradigm of higher education. Scholarship grants, student multi-cultural diversity, equity and access, including partnership with stakeholders and partners are now core indicators that must be considered by HEIs.

In the over-all, the sustainability of a higher education institution is now benchmarked against world-class standards- a tremendous challenge for the government, private sector and mostly for private HEIs.

In view of the findings in this study, several recommendations could be put forward.

First is the finalization of the Senior High School curriculum (SHS) of the K-12 Program under RA 10533 (Enhanced Basic Education Act of 2013); and the GE Law in the Tertiary Level and synchronized the same with the Implementing Rules and Regulations (IRR) of the said law with the guidelines issued May 2014 by DOLE, DEP-ED-CHED and TESDA particularly on the employment status and benefits of workers (faculty and staff).Second is the approval and immediate implementation of CMOs on all fields of discipline affected by the PQF and CMO 42, S 2014 on OBE-Approach and Typology-Based QA for HEIs for all HEIs (regardless of current status (typology and accreditation) to cascade the same down the vision-mission, Program objectives and Learning outcomes of affected courses including the Competencies of graduates and qualification of academic personnel. Third is the passage of a law in Congress on an emergency funding for HEIs during the transitory stage (Academic Years 2016/17- AY 2020/21) for their continued sustainability and going-concern. Other reforms (structural) and policies must be initiated and formulated including continuous sector-sector dialogues among ASEAN-member countries on MRAs (Mutual Recognition Agreements) on other disciplines for the potential free-flow of labor employment opportunities within the region.

A study on developing a strategy for HEIs during the five-year transition stage (2014-2020) should be made to assist private colleges and universities on how to survive during this period vis-à-vis the third recommendation

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The Prevailing Accountancy Research Culture: A Descriptive Study in the Department of Accountancy of San Beda College

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ABSTRACT

This descriptive study is about the prevailing research culture in San Beda College as perceived by faculty members belonging to the Department of Accountancy for the second semester, AY 2013-2014. The areas delved into, included: 1) the College's research program administration; 2) the faculty research capabilities; 3) the research material resources; 4) the faculty research outputs; 5) the research findings dissemination; and 6) the research findings usage. Forty faculty members served as respondents to a survey questionnaire formulated based on the literature and related studies reviewed. Various statistical tools were utilized, namely: frequency, ranking percentage analysis, weighted mean, and Pearson correlation coefficients (r). The main hypothesis of this study: $H_{0:}$ There is no significant relationship between the identified six key research areas with respondents' demographic and research profiles is to be qualified, since there are significant relationships in the two (research capabilities and research outputs) of the six key research areas with the respondents' age and scholarly research published. Among the recommendations include: the College having more avenues to discuss the research program agenda, for improved research engagement and better appreciation especially of the relatively young faculty of the Department of Accountancy; the department having its own research unit especially designed to address the research-peculiarities of the accountancy field; crafting an accounting research manual containing guidelines, policies and procedures; instituting measures to encourage more faculty interest and involvement in conducting scholarly accountancy research; and, fully utilizing research findings for various developmental programs in the college.

Keywords: Accountancy research, culture of research, research agenda, research incentive, research integration.

INTRODUCTION

In today's twenty-first century higher education institutions (HEIs), the conduct of scholarly research among faculty members has become a priority objective. The same holds true in the practice of accountancy where doing research is now in the mainstream of the accountant's continuing professional development.

The Commission on Higher Education (CHED), the international accreditation agencies and various local private accrediting bodies under the umbrella of the Federation of Accrediting Agencies in the Philippines have issued standards, policies and pronouncements that will reinforce the need for faculty members to undertake serious scholarly research, and further enhance the research core functions of the HEIs (Fetalver, 2010).

Thus, the high quality premium placed on research has made the accounting professionals more aware of the need for the continuing generation of knowledge that can only significantly transpire in the domain of research. The Philippine Institute of Certified Public Accountants (PICPA) has been leading the accountancy professional organization towards the production of scholarly research. Recently, the Philippine Academy of Accountants for Business Research and Education (PAABRE), an organization composed of CPAs with doctoral degrees, was formed specifically to be the lead professional group in producing quality accountancy research (Mendoza, 2012).

The faculty members belonging to the Department of Accountancy of San Beda College being accounting professionals themselves, are expected to mainstream the conduct of research within the College and the practice of accountancy. This is especially so, considering that they represent the vast majority of the faculty population in the business course program of San Beda College. As educators, their role is no longer limited to the delivery of quality classroom instructions. An important part of their education mission is to invest on intellectual capital through research. More important, they are to engage in research as this is now considered one of their premiere professional responsibilities.

OBJECTIVES OF THE STUDY

This research paper endeavors to present the prevailing accountancy research culture in San Beda College as perceived by its faculty members.

The specific objectives of this research are, to:

1. Describe the demographic profile of the Department's faculty members in terms of – gender, age, civil status, employment status, academic rank, years of teaching in San Beda and highest educational attainment;

2. Determine the research profile of the Department's faculty members, e.g. attendance in research training programs, compliance to the Continuing Professional Education requirement, publication of scholarly research;

3. Evaluate the prevailing culture of research in the Department of Accountancy in terms of the following research key areas: a) the College's research program administration; b) the faculty research capabilities; c) the research material resources; d) the faculty research outputs; e) the research findings dissemination; f) the research findings usage; and

4. Determine if there is a significant relationship between the identified research key areas and the respondents' demographic and research profiles.

LITERATURE REVIEW

Edgar Schein in his Organizational Culture and Leadership book defined research culture as the set of shared, taken-for-granted implicit assumptions that members of an HEI hold about research, and that determines how they perceive, think about, and behave with respect to research activities (Teehankee).

Insights from multidisciplinary group of experienced researchers revealed the environment to be the key contruct that is associated with an enabling research culture (Jackson, 2013).

Holligan, Wilson, and Humes (2011) did also a paper reporting the findings of a small-scale quantitative investigation into academic staff perceptions of research cultures across 10 English and Scottish University education departments. Four interrelated issues were tackled: a) the nature of research cultures, b) perceived facilitators, c) perceived constraints and, d) the emotional landscape of working within a research environment. Findings concluded that a broader policy conception of what constitutes value in research, coupled with a deeper understanding of the complex social and emotional factors that impact on academic well-being, will be important to building both commitment and long-term research capabilities.

In the local education arena, Dr. Gloria Baysa, former dean of the College of Accountancy of the Polytechnic University of the Philippines, did a similar study on the perceived research culture in the said college (2013) using six factors that were typical in a local educational institution. Findings indicated no significant relationship between the six research components when respondents were grouped according to their demographic profiles.

CONCEPTUAL FRAMEWORK

This study used the six-factor model comprising the research culture of an accountancy school, used by Dr. Gloria Baysa (2013) in determining the perceived research culture in the College of Accountancy of the Polytechnic University of the Philippines (PUP). Baysa's six factors included: research program, human resource, material resource, research outputs, research dissemination and research utilization.

OPERATIONAL FRAMEWORK

The Baysa's benchmark was used in this research aimed at presenting the faculty-perceived research culture of the San Beda College Department of Accountancy. This is also the operational framework for this study.

INDEPENDENT VARIABLES		DEPENDENT VARIABLES
1. Faculty Members' Demographic Profile • Gender • Civil status • Academic rank • Age • Employment status • Years of Teaching in SBC • Educational attainment 2. Faculty Members' Research Profile • Attendance in Research Training • Compliance to CPE Requirements • Publication of Scholarly Research	→	San Beda College Accountancy Research Culture 1. The College's Research Program Administration 2. The Faculty Research Capabilities 3. The Research Material Resources 4. The Faculty Research Outputs 5. The Research Findings Dissemination 6. The Research Findings Usage

HYPOTHESIS

The main hypothesis of this study is: **H_o**: "There is no significant relationship between the identified six research key areas with respondents' demographic and research profiles:"

METHODOLOGY

A survey questionnaire formulated through the assistance of the San Beda Research Planning and Knowledge Management Center was fielded to gather the needed data. Statistical tools e.g. frequency and percentage analysis, ranking analysis, weighted mean, Pearson r correlation were used for the data presentation, analysis and interpretation.

Forty faculty members, both full-time and part-time belonging to the Department of Accountancy of San Beda College served as respondents. Collation of research data was undertaken during the second semester, AY 2013-2014. Interviews were also conducted among selected school officials in-charge of research and the faculty members belonging to the Department.

The researcher adopted six research components to assess the accountancy research culture in San Beda College, as utilized by Dean Gloria Baysa in her study on the Perceived Research Culture of Accountancy Faculty in the Polytechnic University of the Philippines (2013), viz: research program, human resource, material resource, research output, research dissemination and research utilization.

Below is the range of values of *r* and its verbal interpretation using the Pearson correlation coefficient:

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Range	Interpretation
0.70 and above	Strong or high correlation
0.34 – 0.69	Moderate correlation
Below 0.34	Weak or low correlation
0.0	No correlation

The null hypothesis $\mathbf{H_o}$: There is no significant relationship between the two variables, is further tested using the probability (*p*) value at 5% level of significance. If the computed *p* value is less than .05, then, the null hypothesis is rejected.

FINDINGS

Respondents' Demographic Profile

Of the 40 faculty respondents, 78% are male while 22% are female. Age of respondents mostly belongs to the 22-40 years old bracket (57.5%). Majority (53%) of the respondents are single. About 72% of the respondents are part-time faculty while only 28% are full-timers. Of the part-time faculty respondents, about 73% carry the academic rank of Special Lecturer. About 43% have been teaching for less than five years. About 30% have at least a master's degree; 8% are pursuing doctoral studies, and 5% of the respondents have already a doctoral degree.

The results reveal that the Department of Accountancy has relatively young faculty members (22-40 years old) who have limited teaching experience and who mostly carry a part-time status.

Table 1
Respondents' Demographic Profile

Demographic Profile	Frequency	Percentage	Rank
Gender			
Male	31	78%	1
Female	9	22%	2
Total	**40**	**100%**	
Age			
Below 24	5	12.5%	4
25 – 30	6	15%	3
31 – 40	12	30%	1
41 – 50	10	25%	2
51 – 60	5	12.5%	4
Above 60	2	5%	5
Total	**40**	**100%**	
Civil Status			
Single	21	53%	1
Married	19	47.%	2
Total	**40**	**100%**	
Employment Status			
Full-time	11	27.5%	2
Part-time	29	72.5%	1
Total	**40**	**100%**	
Academic Rank			
Professor	0	0%	5
Associate Professor	1	2%	4
Assistant Professor	8	20%	2
Instructor	2	5%	3
Special Lecturer	29	73%	1
Total	**40**	**100%**	
Years of Teaching in SBC			
More than 25	1	2.5%	6
20 – 25	6	15%	4
15 – 19	2	5%	5
10 – 14	1	2.5%	7
5 – 9	8	20%	3
1 – 4	17	42.5%	1
Less than a year	5	12.5%	2
Total	**40**	**100%**	

Highest Educational Attainment			
Doctoral Degree	2	5%	4
Master's Degree with Doctoral Units	3	7.5%	3
Master's Degree	12	30%	2
Bachelor's Degree with Master's Units	20	50%	1
Bachelor's Degree	3	7.5	3
Total	**40**	**100%**	

Respondents' Research Profile

A. Attendance in Research Training Programs

This refers to the respondents' attendance and participation in various research training programs. As gleaned from the survey, each of the 40 respondents attended an average of seven research training programs for a total of 278 research training programs through the years as accounting professionals (Table 2).

As to the frequency of attendance to those research training seminars, respondents said that about 38% of the training research programs they attended were conducted many years ago.
About 22% of the total research training programs attended were conducted last year (2012). Only about 17% of these were attended by the faculty respondents during the last semester.

Of the 278 research training programs, 30% were provided by audit firms; 29% were conducted by PIPCA and other professional associations; and, about 41% were provided by San Beda College.

The results reveal the relatively minimal attendance of faculty members in various research training programs conducted.

Table 2
Research Training Programs Attended

Type of Research Training Programs and Organizer	Within the Month	Within the last Three Months	Within the Last Semester	Within the Year	Last Year	Many years ago	Total	%
Seminars organized -								
PICPA and other local accountancy/ business associations	1	1	8	8	8	20	46	25%
Auditing companies	0	2	10	10	15	22	59	33%
San Beda College	1	3	16	16	10	30	76	42%
Sub-Total	**2**	**6**	**34**	**34**	**33**	**72**	**181**	**65%**
Conventions/Conferences organized by -								
PICPA and other local accountancy/business associations	0	0	4	8	9	15	36	37%
Auditing companies	0	0	2	4	9	10	25	26%
San Beda College	0	0	8	8	10	10	36	37%
Sub-Total	**0**	**0**	**14**	**20**	**28**	**35**	**97**	**35%**
Training Workshops organized by -								
PICPA and other local accountancy/business associations	0	0	0	0	0	0	0	0
Auditing companies	0	0	0	0	0	0	0	0
San Beda College	0	0	0	0	0	0	0	0
Sub-Total	0	0	0	0	0	0	0	0
Grand Total	**2**	**6**	**48**	**54**	**61**	**107**	**278**	**100%**
Grand Summary								
PIPCA and other local accountancy/business associations	**1**	**1**	**12**	**16**	**17**	**35**	**82**	**29%**
Auditing Companies	**0**	**2**	**12**	**14**	**24**	**32**	**84**	**30%**
San Beda College	**1**	**3**	**24**	**24**	**20**	**40**	**112**	**41%**

B. Compliance to the Continuing Professional Education (CPE) Requirement

With regard to the faculty members' compliance to the Continuing Professional Education (CPE) requirement (Table 3), about 58% of the respondents earned more than 60 credit hours over the last three years, making them compliant to the CPE requirement of more than 61 units over the last three years.

The results showed that more than one half of the faculty respondents are complying with the CPE requirements imposed by the Board of Accountancy of the Professional Regulation Commission (PRC), that is for the CPA professionals to continuously update their knowledge by attending seminars, conventions and trainings organized by accredited providers of the PRC and the Commission on Higher Education (CHED).

Table 3
Continuing Professional Education (CPE) Units Earned Over the Last Three (3) Years

CPE Units	Frequency	Percentage	Ranking
1 – 15	2	4%	5th
16 – 30	3	8%	4th
31 – 45	5	12%	3rd
46 – 60	7	18%	2nd
More than 60	23	58%	1st
None	0	0%	6th
Total	**40**	**100%**	

C. Publication of Scholarly Research

With regard to scholarly research publication, six out of 40 faculty respondents have authored textbooks; 14 or 35% have done instructional materials; five or 12.5% have written modules; six or 15% have published articles in research journals; two or 5% have published their doctoral dissertation; three or 7.5% have also published their thesis; while four have published their strategic management papers. No one published technical papers, business cases, and feasibility studies. This reveals that the faculty respondents have low output in the publication of scholarly research.

Table 4
Scholarly Research Published by Respondents

Type of Publication	No. of Work(s) Done					
	1	2 – 3	4 – 5	More than 5	Total	Percent of Total Faculty
Textbook	3	3	0	0	**6**	**15%**
Instructional Material	10	4	0	0	**14**	**35%**
Module	5	0	0	0	**5**	**12.5%**
Technical Paper	0	0	0	0	**0**	**0%**
Research Journal Article (Solely Authored)	1	2	0	0	**3**	**7.5%**
Research Journal Article (Co-Authored)	1	2	0	0	**3**	**7.5%**
Business Cases	0	0	0	0	**0**	**0%**
Feasibility Study	0	0	0	0	**0**	**0%**
Doctoral Dissertation	2	0	0	0	**2**	**5%**
Master's Thesis	3	0	0	0	**3**	**7.5%**
Strategic Management Paper	4	0	0	0	**4**	**10%**
Total	**29**	**11**	**0**	**0**	**40**	

The Key Research Areas

Six key areas that will determine the prevailing research culture in San Beda College – Department of Accountancy were looked into:

1. College's Research Program Administration
2. Faculty Research Capabilities
3. College Research Material Resources
4. Faculty Research Outputs
5. Research Findings Dissemination
6. Research Findings Usage

The College's Research Program Administration

The administration of the research program of the College appears to have a still-wanting- assessment of the respondents, with only about 31.5% giving a favorable mark (Table 5).

Only 25% of the respondents sees the College as having a clear definition of its research program agenda in accordance with the vision, mission identity, educational thrust and goals of San Beda College. About 72.5% of the respondents also perceived the College research manual produced by the RPKMC as not being able to clearly identify the institutional research program agenda. Further, about 72.5% of respondents saw the institutional research manual as not discussing thoroughly and disseminating widely the research program policies and guidelines. Further, majority of the respondents also see the College lacking in: a) conducting regular accountancy research seminars; b) providing attractive incentives and recognitions; and, c) monitoring the research activities of its faculty.

However majority of the respondents (95%) are very much aware that their research outputs are included in determining their academic rank as part of the faculty rank and tenure system.

Table 5
Responses: The College's Research Program Administration

The Administration of the College Research Program	Response	
	% of Yes	**% of No**
The College has a clear definition of its research program agenda which is in accordance with its vision-mission, identity, educational thrust, goals and objectives.	25	75
The research program agenda is clearly laid out in a research manual.	27.5	72.5
Research program policies and guidelines are discussed thoroughly in a research manual.	27.5	72.5
The research program policies and guidelines are properly disseminated and implemented.	25	75
The College's Research Office (RPKMC) monitors the research activities of the faculty.	25	75
The College's Research Office (RPKMC) conducts regular research seminars for the faculty.	37.5	62.5
Incentives and recognitions are recognized for the faculty research.	27.5	72.5
Research outputs are included in the faculty rank and tenure system.	95	5
The Department of Accountancy monitors the research activities of the faculty.	12.5	87.5
The Department of Accountancy conducts regular accountancy research seminars for its faculty.	12.5	87.5
Total	31.5	68.50

The Faculty Research Capabilities

Majority of the respondents (65%) consider themselves still having inadequate knowledge and skills in conducting research.

Note however that, majority of the respondents (55%) find fulfilment conducting research, but consider themselves (92.50%) not having the time for this undertaking. While 42% have participated in at least two noteworthy research trainings outside of San Beda, only about 36% participated in the same noteworthy training in San Beda College.

Ninety percent of the faculty have not produced at least two (2) research works in their field of expertise. In the same breath, 90% of the respondents failed to produce at least two (2) research outputs with peers.

The research capabilities of faculty members were assessed to be wanting by 70% of the respondents (Table 6). This implies that the faculty members need to be further motivated and closely assisted in conducting research. There is also a need to further harness the research skills of 70% of the faculty, to make them more confident in conducting research.

Table 6
Responses re: Research Capabilities of Faculty Members

Research Capabilities of Faculty Members	Response % of Yes	% of No
Adequate research know-how	35	65
Possess research skills	35	65
Find fulfilment when conducting research	55	45
Find time to conduct research	7.50	92.50
Research is in accordance with the faculty interest	45	55
Produced at least two research works in the faculty's field of expertise	10	90
Produced at least two research works in collaboration with co-faculty	10	90
Participated in at least two noteworthy research training programs in San Beda College	47.50	52.50
Participated in at least two noteworthy research training programs outside San Beda College	45	55
Integrate research findings in classroom instructions	10	90
Total	30	70

The College's Research Material Resources

Table 7 revealed that the research material resources of San Beda College are found to be lacking by 56% of the total respondents.

The survey showed however, that 72.50% of the respondents considered the College research facilities as adequate while 82.50% considered the College research fund as adequate. Further, 75% of the respondents said that no other private institution provides research funds to San Beda while all the respondents saw the absence of foreign institutions providing research funds to the College.

Table 7
Responses re: The College's Research Material Resources

	Response	
Research Material Resources	**% of Yes**	**% of No**
The College has adequate facilities(library, internet, etc.) for research	72.50	27.50
The College provides reasonably adequate funds for research	82.50	17.50
Other local private institutions provide funds for research	25	75
Foreign institutions provide funds for research	0	100
Total	45	55

The Faculty Research Outputs

The research outputs of the faculty are very limited as revealed by 87.2% of the respondents (Table 8). Still a huge majority of the respondents believed further that their research works should be institutional and national in scope; and should be made relevant to the academic curriculum development, community development and, faculty development. Only about 10% of those faculty who produced research believed that their research outputs are relevant to various school programs such as academic curriculum, community development and faculty development.

Table 8
Responses re: Faculty Research Outputs

Nature of Faculty Research Outputs	Response % of Yes	% of No
At least two (2) research works that are institutional in nature are produced annually.	10	90
At least two (2) research works that are national in scope are produced annually.	15	85
Research works are prepared scientifically.	20	80
Research works conform with the College's research policies and procedures.	15	85
Research works are relevant to the academic curriculum development	10	90
Research works are relevant to the community development program of the College.	10	90
Research works are relevant to the faculty development program of the College.	10	90
Total	12.8	87.2

The Research Findings Dissemination

A large majority (87.5%) of the respondents opined that there is much to be desired in the manner of disseminating the faculty research findings (Table 9). There is a need for the research findings to be disseminated more intensely in research journals, school papers, symposia both local and international, and through the social media.

Table 9
Responses re: Mode of Dissemination of Research Findings

Mode of Dissemination of Research Findings	Response % of Yes	% of No
Via a research journal publication	25	75
Via school paper/magazine publication	10	90
Via school symposia, fora other functions	10	90
Via local symposia, fora, conventions	15	85
Via international symposia, fora, conventions	10	90
Via internet and other computer-based technologies.	5	95
Total	12.5	87.5

The Research Findings Usage

About 97.5 percent of the respondents saw their research findings not being fully utilized in curriculum development, classroom, instruction, faculty program, community involvement, student program and research program, as shown in Table 10. These findings should call to the attention of the College Administration to fully utilize the research findings of the faculty in the various school development areas. More important, the College Administration should take note of the strong need to enhance the research capabilities of the faculty, and make them understand how their research outputs can be fully utilized for the various developmental programs of the College.

Table 10
Responses re: Usage of Research Findings

Various Usage of Research Findings	Response	
	% of Yes	**% of No**
Accountancy, Law and Taxation Curriculum Development	2.5	97.5
Classroom Instruction Development	2.5	97.5
Faculty Program Development	2.5	97.5
Community Involvement	5	95
Student Program Development	0	100
Research Program Development	2.5	97.5
Total	2.5	97.5

The Challenges

The survey also reveals that the respondents perceived the following challenges as most prevailing in the Department of Accountancy, with a weighted mean of 3.84 (Table 11): 1) not having enough time to conduct research; 2) the inadequate research experience of the faculty; 3) absence of a separate accounting research unit and an accounting research manual that will address the specific needs of the accountancy discipline; and, 4) failure to utilize the research findings for curriculum development.

Table 11
Weighted Mean and Verbal Interpretation on the Challenges

Challenges	Weighted Mean	Verbal Interpretation
Not have enough time to conduct research.	3.84	Agree
Inadequate research experience.	3.84	Agree
No accounting research unit that will directly address		

the specific needs		
of the accountancy discipline.	3.84	Agree
Non-utilization of research findings for curriculum development.	3.84	Agree
No accountancy research manual.	3.84	Agree
Inadequate accountancy research training seminars	3.75	Agree
Lack of research skills.	3.74	Agree
Lack motivation to do research.	3.74	Agree
Not well-defined College's research program agenda.	3.70	Agree
Unattractive rewards and incentives for research.	3.61	Neutral
Insufficient research funding.	3.45	Neutral
Inadequate research facilities.	3.40	Neutral
No sabbatical leave for doing research.	3.35	Neutral
No monitoring of faculty members doing research.	3.32	Neutral
Limited attendance in research conferences both local and foreign.	3.30	Neutral
Average Weighted Mean	**3.61**	**Neutral**

The Degree of Relationship between Respondents' Demographic and Research Profiles vis-a-vis the Research Key Areas

With regard to the relationship between the respondents' demographic profile and research profile vis-a-vis with the identified six key research areas, accepted was the null hypothesis, except for the relationship between a) the area on faculty research capabilities with age; b) the area on faculty research outputs with age; and, c) the area on faculty research capabilities with scholarly research published.

The degree of relationship between two variables, using the Pearson correlation coefficients (r) and probability (p) value are discussed below:

a) that when respondents were grouped according to **gender**, there is no significant relationship between this demographic profile and the six key research areas. The correlation coefficient between the faculty profile (gender) with the research key areas indicate a positive relationship except research outputs (-.015) and research findings dissemination (-.080). The computed p-value of the six research key areas are all higher than .05, thus, the null hypothesis is accepted.

b) that when respondents were grouped according to **civil status**, there is no significant relationship between this demographic profile with the six key research areas. The correlation coefficient between the demographic profile (civil status) with the key research areas indicate a positive relationship except college research program administration (-.042), faculty research capabilities (-.119), faculty research outputs (-.230) and research finding dissemination (-.080). The computed p-value of the six key research areas are all higher than .05, therefore, the null hypothesis tested is accepted.

c) that when respondents were grouped according to **age**, there is no significant relationship between this demographic profile with the four out of the six key research areas. The correlation coefficient between the demographic profile (age) with all the six research key areas indicate a positive relationship. The computed p-value of the four research key areas (college research program administration, research material resources, research finding dissemination, and research findings usage) are all higher than .05, thus, the hypothesis tested is accepted. Likewise, the correlation coefficient of the four areas are all below .34, indicating weak or low correlation. However, the two remaining research key areas: faculty research capabilities (.020) and faculty research output (.031) are lower than .05, thus the null hypothesis tested in these two areas are rejected.

d) that when respondents were grouped according to **employment status**, there is no significant relationship between demographic profile of respondents with the six key research areas. The correlation coefficient between the faculty profile (employment) with the key six research areas indicate a positive relationship except college research program administration (-.238). The computed p-value of the six key research areas are all higher than .05, thus the null hypothesis is accepted.

e) that when respondents were grouped according to **faculty rank**, there is no significant relationship between demographic profile of respondents (Faculty rank) with the six key research areas. The key research areas except faculty research capabilities (.150) have a negative relationship. The computed p-value of the six key research areas are all higher than, 05, thus the hypothesis tested is accepted.

f) that when respondents were grouped according to **educational attainment**, there is no significant relationship between this demographic profile of respondents (educational attainment) with the six key research areas. The key research areas have a negative relationship except faculty research outputs (.095) and research findings usage (.210). The computed p-value of the six key research areas are all higher than .05, thus the null hypothesis is accepted.

g) that when respondents were grouped according to **years of teaching in San Beda**, there is no significant relationship between this demographic profile of respondents (years of teaching in SBC) with the six key research areas. The correlation coefficient between the faculty profile (years of teaching in SBC) with the key research areas indicate a positive relationship except research material resources (-.075) and research findings dissemination (-.135). The computed p-value of the six key research areas are all higher than .05.

h) that when respondents were grouped according to **research training programs attended**, there is no significant relationship between this research profile with the six key research areas. The correlation coefficient between this research profile with the six key research areas indicate mostly a negative relationship except faculty research capabilities (.120) and research material resources (.130). The computed p-value of the six research key areas are all higher than .05, thus the null hypothesis is accepted.

i) that when respondents were grouped according to **CPE Units Earned**, there is no significant relationship between this research profile with the six key research areas. The correlation coefficient between this research profile with the key areas indicate mostly a positive relationship except research findings dissemination (-.125). The computed p-value of the six key research areas all higher than .05, thus, the null hypothesis is accepted.

j) that when respondents were grouped according to **scholarly research published**, there is no significant relationship between this research profile with five out of six key research areas. The correlation coefficient between the research profile (scholarly research published) with all the six key research areas indicate a positive relationship. The computed p-value of the five key research areas (college research program administration, research material resources, faculty research output, research findings dissemination and research finding usage) are all higher than .05, thus, the null hypothesis is accepted. Likewise, the correlation coefficient of the five key research areas are all below .34, indicating a weak or low correlation. However, the key research area – faculty research capabilities (.418) is higher than .34 and its computed p-value (.000) is lower than .05, thus, the null hypothesis is rejected.

CONCLUSION

The Department of Accountancy of San Beda College has a relatively young faculty (22-40 years old), with limited teaching experience and with part-time employment status. Thus, the relatively minimal participation in research training with low research publication output.

The following situations in the key research areas which represent the prevailing research culture in San Beda College have been noted: a) the research program administration needs improvement; b) the research capabilities of the faculty are wanting; c) the College's research material resources are adequate; d) the faculty research outputs are very limited; and e) research findings dissemination and usage have much to be desired.

The statistical test of significance at 95% confidence level and the correlation values indicated that: a) there is significant relationship and moderate correlation between respondents' age with their research capabilities and research outputs; b) there is a significant relationship and moderate correlation between respondents' scholarly research published with their faculty research capabilities; c) there is no significant relationship and low correlation between respondents' gender, civil status, employment status, faculty rank, educational attainment, and years of teaching in SBC with the college research program administration, research material resources, research findings dissemination and research finding usage; and d) there is no significant relationship and low correlation between respondents' research training programs attended and CPE units earned with the six key research areas.

The statistical data further revealed that the older the faculty members, the more that they possess research capabilities as compared to the younger ones (40 years old and below). Thus, these senior faculty members have more research outputs and scholarly publications compared to their younger counterparts. This proves once again that with age comes wisdom, experience and greater skills to conduct research.

Thus, the main hypothesis of this study H_o: "There is no significant relationship between the identified six key research areas with respondents' demographic and research profiles" should be qualified, as discussed in the preceding section.

RECOMMENDATIONS

Considering that majority of the faculty members in the Department of Accountancy are relatively young in age and new in San Beda College, there is a need for the Research Planning and Knowledge Management Center (RPKMC) to hold regular seminar talks to discuss the research program agenda of the College in the light of the school's vision-mission identity, thrust, objectives and the very nature of the accountancy field. Further, there is a need for the RPKMC to further study how the College's research program agenda can be made more attractive to the faculty for the latter to be further motivated to conduct scholarly research. In addition, considering its unique needs, the Department of Accountancy should consider having its own research unit with corresponding human and financial resources so it will be able to address the peculiarities of the department and the accountancy profession. Said unit in coordination with the RPKMC should take the lead in developing programs to enhance the faculty research capabilities. This program includes the development of intensive training program on accountancy research, based on the competency level and interests of the faculty. The College should send more faculty members to attend research conferences to further build up their confidence and enhance their research capabilities.

A distinct accountancy research manual should be crafted and widely disseminated. The College should also provide teaching assignment deloading and sabbatical leave, to encourage more faculty members to find productive time to conduct research. A research output should be made a minimum requirement for full-time faculty academic rank promotion and employment requirement for permanency. Researches should also find its way in the Scientia research journal; various school publications; and even in the College website and other scholarly journals outside SBC; and, local and foreign symposia, fora and conventions. Further, the research findings should find its way in the curricula and in the instructional and faculty development undertakings of the College.

Further studies should be undertaken on the subject to determine how to better motivate the faculty members to conduct accountancy research. Future research directions should consider studying the prevailing institutional research culture in San Beda College, to assist the college administration in assessing the potentials of this 114-year old Benedictine school as a research institution.

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Book Review

21st Century Management Implications of Martha Beck's Finding Your Way in a Wild New World

Emiliano T. Hudtohan

ABSTRACT

Martha Beck is a life coach guru who awakens us to a world that is natural, teeming with ancient wisdom and modern insights. Ancient magic and modern technology, according to her, are empowering tools we need in meeting the challenges of the 21st century. She identifies four technologies of magic and these are wordlessness, oneness, imagination and forming. Culled from her insights on these technologies, there are nine management implications, which provide variants for interpreting mainstream Newtonian management concepts and providing new grounds in academic research based on her metaphysical perceptions applied to business. She bridges our true human nature with our deepest natural purpose in relation to our own self, the elements of the earth, society, business, government and the galaxy.

Keywords: creative fidelity, innovation, technology of magic, multistream management, quantum management, spirituality, superstruct, wordlessness and worldshift.

INTRODUCTION

In this review, I present my vertical and horizontal commentary to place Martha Beck's ideas in a much larger context. The vertical comment will allow the readers to understand the intimate experiences that support her worldview. The horizontal comment will allow them to link my personal worldview as I relate Martha Beck with authors like Margaret Wheatley, Carol Gilligan, Christine Page, Deepak Chopra, Erwin Lazlo, Jeffrey Sachs, Bruno Dyck and Mitchell Neustrom, to name a few. These authors serve as relevant context for Beck's worldview. In this respect, *Finding Your Way* is presented in the foreground and the rest of the authors serve as background.

This review is made possible through my life-time partner, Dr. Maria Perla Mejica Hudtohan, who introduced me to Martha Beck. I used her personal copy of *Finding Your Way in a Wild New World* and she has been doing mini-reviews on Martha Beck and related authors in her website, Readerscenter.com.

I encourage my readers to create their own book-author map for in so doing a cloud of new consciousness will descend upon us, as we communally find our way in a wild new world of the 21st century. For academic researchers and scholars, book-author map will enrich their review of related literature. There are three reasons why I chose this book.

Firstly, Beck's career as research associate at Harvard Business School and at the American Graduate School of International Management, her worldview includes those in the academe and business organizations.

Secondly, the 21st century has been hailed as the century of women and it is but proper that the voice of a feminine life guru be heard and be known in a world of business that is driven by a masculine force.

Thirdly, her alignment with Carol Gilligan's ethics of care is already making an impact among male thinkers. Personal empathy, as care and understanding for common good (Aquinas, 1270; Smith, 1776; and Trout, 2009) has moved to global empathy as outrospection (Krznaric, 2014), 21st century enlightenment (Taylor, 2010) and cultural intelligence (Livermore, 2006). Ken Wilber's (2000) integral vision in All Quadrants All Lines (AQAL) creates an encompassing framework that deals with empathetic consciousness from within and without.

Finding your way

Why should you read Martha Beck to find your way? Here is how she found the way. She said, "The wild new world of the twenty-first century is the perfect setting for reclaiming your true nature. And your life will work much, much better if you let …nature direct your choices. It will bring you freedom, peace and delight; give you the optimal chance of making a good living, and help you create the best possible effect on everything around" (Beck, 2012, p.xii). Beck's ideological link is Margaret Wheatley (2007) whose book *Finding Our Way* advocates new leadership in a chaotic environment of the 21st century and establishes the foundation of management based on the new science of quantum physics.

We are products of the past. Our true nature as human being has been programmed for ages based on Greco-Aristotelian perspective, nourished by the Age of Enlightenment in the Renaissance period. And the intellectual giants interpreted for us what life is all about in terms of Western philosophy and economic activities. This is why the West rules for now (Morris, 2011). Veering away from the scientific school of thought, Dewitt Jones (2001) in National Geographic production of *Celebrating What is Right with the World,* used beauty of nature as a teacher for finding our way

Management Implication No. 1: Change Management

Change management is imperative in the 21st century because of the scandals brought about corporate greed that brought about a cycle of economic recession (Darcy, 2012). Thus, far the concept of truth and good, in its classical form have used as the standard of ethical behavior (McIntyre, 1988; Aquinas, 1770; Aristotle, 1985). It is admitted that honesty, integrity and goodness cannot be legislated because these are primarily values that are developed and embedded in a corporate leader. Further, beauty as an ethical standard is yet to be explored as a way towards change management. Dewitt Jones, Jimmy Belita, Margaret Wheatley, and Martha Beck take their cures from nature as a window of opportunity for change.

Dewitt Jones, using the beauty of nature, asks: Do we choose to see possibilities? Do we really believe they're there? He assures us that we will only see the possibilities when we believe in them. He said, "The world is an astounding place. I first saw that on the pages of the Geographic. We can see it now, if we're open to it (Jones, 2001, p.5)…If we hold a vision that fills us with energy, takes us to our own edge and gives us the courage to soar. That allows us to celebrate...celebrate what's right with the world" (Jones, 2001, p.18), He is aligned with Haught (2008) and Belita's (2008) who promote beauty as standard for human behavior by asserting that evolutionary ethic in the universe is moving us toward the intensification and expansion of beauty.

According to Beck, you are in the zone of your true nature when "you begin practicing certain skills just to feel better, but this seems to benefit other things too, until … you end up working to mind things you thought were far beyond your small scope" (Beck, 2012, p. xxiii). According to her, the true nature is authenticity, not the iron cage of rationalization; it encourages the use of empirical observation and a dash of intuition.

It appears that old ways we so revered in the 20th century no longer work as we journey to the 21st century. Margaret Wheatley (2009) in *Leadership and the New Science* helps us make a transition from Newtonian physics which influenced our management view to the new science of meta-physics which gives a new perspective on the science of management based on quantum physics. The signs of the weathering away of institutions built on the foundation of gravitational laws and mechanical relationships of the parts with the whole are all around us.

Weberian hierarchical governance pyramid needs to be collapsed to make public governance effective in the age of social media (Dator, 2009)... Divine revelation-governance of the Catholic Church needs to address down-to-earth human conditions for divine intervention in behalf of the human race church (Ebner, 1977; O' Murchu, 1998). Educational systems based on industrial revolution factory input-output process have to be reinvented (Robinson, 2008).

Management Implication 2: New Scientific Management

Wheatley (2006) coined the idea of "new scientific management" in her book, Leadership and the New Science in an effort to debunk the old science of industrial revolution, where workers became part of a production machine – with no participation in management. She asserts that "No sub-atomic particle [quark] exists independent of its participation with other particles. And even reality is evoked through acts of participation between us and what we choose to notice (Wheatley, 2006, p.163). Management, therefore, must ensure participation for this is what new science, living systems theory, quantum physics, chaos and complexity theory tell us about life's dependence on participation. She concludes, "All life participates in the creation of itself, insisting on the freedom to self-determine. All life participates actively with its environment in the process of co-adaptation and co-evolution (Wheatley, 2006, p. 163).

Bruno Dyck and Mitchell Neubert (2011) update the science of management in terms of mainstream and multistream approach. Mainstream is a polite term used to describe the old paradigm of management based on Newtonian science, where the physical law of gravity was translated in management governance as check and balance.

On the other hand, "Multistream management is characterized by its emphasis on multiple forms of well-being for multiple stakeholders [where] any group or person within or outside an organization who is directly affected by the organization and has a stake in its performance" (Dyck and Neubert, 2011, p.14). It also nurtures the community through virtuous management practices through planning with wisdom and participation, organizing with courage and experimentation, leading by working alongside with others through relational self-control and with human dignity, and controlling that ensures actions that are just and fair in holding the organization together (Dyck and Neubert, 2011, p. 16).

Multistream creates a new understanding of taking into account the centrality of the human person as a thinking-feeling free agent capable of decisions that serve the common good and most importantly subscribes to the 21st century empathy described by Caroll Gilligan (1982) in her book, In *Different Voices* as ethics of care, which is translated in corporate practice as duty of care.

Wild new world

What is happening in a wild new world? Beck observes, "Knowledge is no longer power, because knowledge is no longer scarce. What is scarce is human attention. Directing human attention is the way people trade good and services – thus how they survive financially – in a wild new world" (Beck, 2012, p. xiii). This positive attention she translates as authenticity, inventiveness, humor, beauty, uniqueness playfulness, empathy, and meaning.

For her, the scarcest of resources are not high-tech machines anymore or highly developed cities but 'unspoiled" places, people, animals, objects and experiences. Let us take the case of Singapore. Every year it must build something new: the Esplanade, the Ocean Park, Sentosa, cable car and most recently the Gardens by the Bay, housing nature under the umbrella of two giant caterpillar structures amidst giant artificial trees.

According to Barbara Eden (2008, p.2), "We adapt to the industrial and the post-industrial world with energy software designed for living in the wild. In spite of new challenges in our world, we often respond using the fight or flight strategy even if this is not applicable." Further, she asks, "Why would we stay locked in our belief that there is one right way to be something, or one correct interpretation to a situation, when the universe demands diversity and thrives on plurality of meaning? Why would we ever choose rigidity or predictability when we have been invited to a generative dance of life?"

To travel in Beck's new world, she calls for "presence, compassion, imagination, and creation – and the joy of playing with a few millions of closest friends." Here is how she compares the old and the new world.

Figure 1. Martha Beck's comparative worldview on spent old world and wild new world, p. 285

Area of life	The spent old world	The wild new world
Inner experience of individuals	Dominated by fearful stories.	Saturated with the present moment
Relationships	Faithful to arbitrary social standards of various cultures.	Faithful to the truth of love within and between people.
Careers	Dependent on the repression of a human's true nature.	Dependent on the expression of a human' true nature
Industries	Huge organizations win by controlling destruction of goods	Individuals and small groups create win-win ideas for innovative content creation
Technical innovation	Machines designed to hoard and exploit nature, devouring resources.	Machines designed to heal and preserve nature, renewing resources

Management Implication No. 3: Quantum Management

In Chapter 13 of her book, Beck speaks of a quantum principle based on personal observation and consciousness (Byrne, 2006). She says, "You could go on Imagining the differences between the old and the new consciousness forever. In fact I highly recommend that you do. The more we Imagine a world peopled by menders, the more we make choices that may just possibly create such a world in Form (Beck, 2012, p.285).

Public and private institutions will have to deal with the onset of quantum physics as a new development in the science of management in the 21st century. For some time now, these institutions have been founded on the principles of Newtonian physics which seeks checks and balance as a matter of good management principles. Just like the solar system where the sun at the center holds all the planets around it, corporate management stays at the center to put order and sustain its corporate activities.

Wheatley (2009), Karakas (2009) and Chopra (2008) are unanimous in their observation about the difference between Newtonian science based on Newtonian physics and New science based on quantum physics or metaphysics: 1. Mechanistic imagery of a whole composed of parts. 2. Materialistic view based on the physical senses. 3. Direct mechanistic forces based on natural laws. 4. Deterministic and linear view and 5. Search for objective measurement and perception of the world. The new science relates to a world that is: 1. Holistic in perspective. 2. Relational and personal. 3. Influenced by force fields. 4. Probabilistic in actual events and 5. Undergoing organizational change that is self-directing. (Wheatley, 2009; Karakas, 2009; Chopra, 2008).

Wheatley (2006) based her new science of management on chaos theory. This theory describes the complex motion and the dynamics of a system. Chaos theory studies the behavior of dynamical systems that are highly sensitive to initial conditions, an effect which is popularly referred to as the butterfly effect. Small differences in initial conditions (such as those due to rounding errors in numerical computation) yield widely diverging outcomes for such dynamical systems, rendering long-term prediction impossible in general (Stephen, 1993). A system can descend into chaos and unpredictability, yet within that state of chaos, the system is held within boundaries that are well-ordered and predictable.

Chaos is a necessary process for the creation of new order. Chaos and order are complementary partners not polarities. Chaos Theory tells us, in order to understand a system; we need to observe it as a system, in its wholeness – as shapes and patterns, not facts or data points.

Quantum physics challenges many basic assumptions with respect to understanding relationships, connectedness, prediction and control. For example, quantum matter develops a relationship with the observer and changes to meet his or her expectations. Everything alive is an open system that engages with its environment purposely keeping itself off balance so that the system can continue to grow and evolve. Disturbances create disequilibrium and disequilibrium leads to growth. Conceptual Controls – the ideas of an organization are in control, not a manager with authority. Therefore, organizational culture, mission. Values, ethics and vision can control perceptions and perceptions determine organizational action in fulfillment of avowed goals.

According to Joe Vitale (2006) our conscious mind is aware of only 15 bits of information while there are 15 million bits happening each time. And according to Martha Beck (2012), the verbal region of the mind processes about forty bits of information per second. The nonverbal processes about 11 million bits per second. As a result, she favors wordlessness naturally. Vitale and Beck use different statistics to describe how inadequate the conscious mind is (Hudtohan, 2013).

Irwin Laszlo (2006), like Margaret Wheatley, traced global progress based on chaos theory. His stunning observation was that the earth has reached chaos point marked by the Mayan calendar as December 21, 2012. Many plotted it as the end of the world, but in fact it was merely the end of a long cycle of the Mayan calendar as confirmed by Gregg Braden (2009) in *Fractal Time*. Laszlo's intensive transformation includes connection, communication and consciousness.

His economic view discards Newtonian science and embraces the principles of quantum physics. He says, "Classical economics reinforced this myth by viewing the individual as a self-centered economic actor…but contemporary science no longer supports such views. Now every quantum is known to be subtly connected with every other quantum, and every organism with other organisms in the ecosystem. In turn, every economist knows there is a direct connection between the interests of individuals, individual states, and individual enterprises and the workings of the globalized international system" (Laszlo, 2006, p. 41-42).

The rational economic man (homo oekonomicus) of John Stuart Mill (1806-1873) contributing the Wealth of Nations (1776) of Adam Smith awaits to be reframed as spiritual man of the 21st century advancing the health of nations in a planet that is threatened by unsustainability.

James Allen Dator (2009) speaks of quantum politics where "there is a close relationship between dominant cosmology, the dominant technologies, of the time and the social institutions and social values of the group. What happened in the 20th century is that a new cosmology called quantum physics – and the new technologies of the electronic information and communication revolution – became out of sync with many social institutions and practices, specifically with government systems, which are still very much locked into technologies of 199 years ago."

Management Implication No. 4: Corporate Social Responsibility

Beck's explains the metaphysical basis of the technology of Oneness. Using quantum physics, she says, "[D]ropping into Wordlessness while interacting with animals had pushed me into Oneness, the subjective awareness that there is no separation between me and everything else in the universe. Entering sacred silence is the first technology of magic in all wisdom traditions" (Beck, 2012, p.58).

What she is saying is that there is a need for reflection and action. And when this happens there is no separation between thought and action. The Lasallian faith-zeal cycle, the Benedictine ora et labora connection, and Opus Dei work as prayer paradigm of Escriva are examples of this metaphysical dictum.

In corporate management, the concept of Oneness with all stakeholders challenged the traditional separation between owners and employees, between the company and customers. Milton Friedman's (1970) classical perspective of the corporation as being mandated purely for profit reasons was based on the stockholders theory. The major shift in business happened when the idea of multi-stakeholders theory expanded beyond the corporate responsibility of being accountable only to owner and investors. The challenge was to address multi-stakeholders as defined by Archie Carroll's (1999) social responsibility pyramid.

Management Implication No. 5: Corporate Social Initiatives

Corporate social initiatives (CSI) have evolved after decades of philanthropic corporate social responsibility (CSR) experience. This paper assumes that CSI as a strategy for alleviating poverty needs the convergent initiatives of business, civil society, and government. For me, these three sectors must converge to fight Philippine poverty with strategic rigor in order to achieve positive results. This convergence paradigm is aligned with the threefolding of Nicanor Perlas (2000; 2008), triple helix of Henry Etzkowitz (2008) and the AQAL matrix of Ken Wilber's (2007).

As corporations move from CSR to CSI, a new model of social responsibility is leaning towards social development; this means that corporations must address the ground-zero needs of a community that strives to be empowered through social enterprise. Thus, the emerging models for CSI can be:

1. Buenviaje (2005) suggests that community development go through a long process of awakening through the following stages. Stage 1: Pre-entry – outside Pakikibalita; Stage 2: Entry into the community – outer layer Pakikiramdam; Stage 3: Immersion with the people – inner layer; Pakikiramdam; Stage 4: Community Organization proper – middle layer Pakiki-alam; Stage 5: Phase-over Pakikisangkot

2. Cura (1986) suggests an organizational development approach to community development. The stages Include: Stage 1: Apathy: No Problem; Stage 2: Dependency – I am part of the Problem. Solution outside; Stage 3: Pre-critical – Recognition that I am part of the Problem; Stage 4: Liberation – Alliance building local and global.

3. Netario-Cruz (n.d.) proposes a social optimal development quadrant of sustainability, where she links the social entrepreneurs, social investors, with partner communities; the entrepreneurs and investors are motivated to empower the poor through community-based projects for sustainable livelihood as a matter of paying back.

4. Pfitzer, Bockstette and Stamp (2013) makes us of corporate shared values to advance the notion of creating a social enterprise. They encourage corporate leaders to use a social development framework which includes five mutually reinforcing elements: 1. embedding a social purpose, 2. rigorous definition of the social need, 3. measurement of the social and business values, 4. creation of an optimal innovative structure, and 5. co-creation with external stakeholders or beneficiaries.

Management Implication 6: New Leadership

Ervin Laszlo (2009) in *Worldshift* discusses his theories of evolution and the decision point which determines our mass extinction or our sustainable life on this planet. He echoes our natural connection with each other, using William James' metaphor that we are islands in the sea, separate on the surface, but connected in the deep. This connection to each other and our environment, more than ever, is vital for our collective consciousness and our survival for the future. A new leadership is needed in the 21st century.

Erwin Lazlo (2006), Gregg Braden (2009) and Christine Page (2008) mark 2012 as a turning point of the 21st century based on the Mayan calendar. Laszlo considered 2012 as a decision point in our civilization because technology has already triggered a shift towards a new human civilization. Braden (2009) believed that 2012 was a rare window of opportunity for the emergence of our greatest human potential.

Page (2008) reveals the new era has a time cycle which comes to an end and our new spiritual perception expands coinciding "with a galactic alignment for the first time in 26,000 years. The sun is closely aligned to the Galactic Center, known as the Heart of the Great Mother. This alignment announces a rebirth of the divine feminine qualities of intuition, creativity and transformation.

She examines leadership from an astrological perspective. She says, "Those who live by an unswerving belief system often become boring bureaucrats who are uninspiring and arrogant…This is the old way. The Piscean Age of the last 2000 years was based on the understanding that there should be a leader who must be followed in a way similar to shoals of fish swimming in accordance with those in the lead. However, the message of the Aquarian Age is that each should follow his or her own path with the understanding that, with individual uniqueness, everybody has something to offer and that we will soon come together in common unity (or common good) to share our gifts in order to bring about Universal wholeness" (Page, 2008, p. 59).

Deepak Chopra and Margaret Wheatley are one in concluding that new leadership is no longer based on power but on influence based in our spiritual nature. Chopra's advances the notion that "Leaders are the symbolic soul of the groups they lead and great leaders respond from the higher levels of spirit." (www.iwise.com/map/Deepak_Chopra#). Nash and McLenna (2001), Gunther (2001), Fry (2003), and Hudtohan (2014) affirm the need of spiritual leadership at the workplace.

Wheatley in *Finding Our Way* concludes that "Leadership through command and control is doomed to fail. No one can create sufficient stability and equilibrium for people to feel secure and safe. Therefore, I believe that the times have led leaders to a spiritual threshold. We must enter the domain of spiritual traditions if we are to succeed as good leaders in these difficult times." (Wheatley, 2007, p.126).

The impact of leadership on change and transformation are viewed through various formulations. The Law 80 -20 (Paretto, 1971; Koch, 2004) states that a small group of 20 percent controls the big group 80 percent of the population. According to Paretto this principle applies to those who control economic wealth and Koch asserts that the same principle applies to all human activities.

According to the Corporate Executive Board Company (2013), the new work environment at the workplace calls for a network leader. The CEB high performance model is: Individual task performance + Network performance = Enterprise contribution. This means, the network leader motivates "employee effectiveness at achieving his or her individual tasks and assignments [and at the same time] employee effectiveness at improving others' performance and using others' contributions to improve his or her own performance" (CEB, 2013, p. 9). This results to enterprise contribution.

The new leader may wish to use the influence-change formula of Redfield, Braden and Sachs. James Redfield believes in critical mass. It means that 50 percent plus one is needed to create change. But Gregg Braden (2009) believes that a smaller number equivalent to a square root of one percent of a committed few can change the world.

Jeffrey Sachs (2006) in his book, *End of Poverty in 2015*, was hoping that the North will assist the South through official development assistance (ODA) –economics approach to global poverty will take place. To his disappointment, from a macro perspective he reverted to the power of one in his book, Common Wealth.

The Technology of Magic

Beck uses 'technology of magic' to describe the survival tools of a wayfinder. The true technologies of magic, according to her "don't look all that impressive, (At least from the outside. From the inside, they'll blow your mind.)… Originally they were done by people of different labels, who used different languages, in different physical settings, and often wearing different hats."

Annabeth Gish (2005) as cited in Laura Bushnell's Life Magic, describes magic as "moments of synchronicity, or kismet, the unfolding of perfect 'aha' moments, events that seem to have a touch of transcendence and a quality of deeper meaning, moments that make the arm hair rise and the heart open with wonder. Pheadra and Isaac Bonewits (2007) create three categorical definitions of magic. They assert that magic is:

> A general term for arts, sciences, philosophies, and technologies concerned with (a) understanding and using the various altered states of consciousness that make it possible to have access to and control over one's psychic talents…A science and an art comprised of a system of concepts and methods that heighten human emotions, alter the electrochemical balance of the metabolism, and us associational techniques and devices to concentrate this emotional energy, thus modulating the energies broadcasted by the human body…A collection of rule-of-thumb techniques designed to get one's psychic talents to do more or less what one wants. (p. 61-62)

Magic Inherent in our Nature

Throughout the chapters of *Finding Your Way*, Beck speaks of the technology of magic in terms of wordlessness, oneness, imagination and forming. As such, the readers must disabuse their mind regarding magic as a form of supernatural practice and closely related to sorcery witches and mangkukulam. Beck's technology of magic is real based on metaphysical quarks and higher consciousness.

The thesis of Martha Beck hinges on what she calls magic of life, which is within our true nature. Our historical context regarding ethnic natural practice is a case in point. The babaylans were the intermediaries and intercessories of the barangay before the dawn of Christianity in the Philippines. Upon conquest, those who remained outside the Spanish pueblo were declared tulisan or rebels because they took up arms. But the babaylans who retained their ethnic beliefs were later declared by friars as aswang (Alcinas, 1668). This likewise happened in Hawaii. A civilization extremely close to the volcanic earth was declared recalcitrant and heretical because they considered the Christian teachings unnatural to their true nature.

Phaedra and Isaac Bonevits (2007, pp. 61-62) see magic as "A science and an art comprised of a system of concepts and methods that heighten human emotions, alter the electrochemical balance of the metabolism, and use associational techniques and devices to concentrate and focus this emotional energy, thus modulating the energies broadcasted by the human body – usually to affect other energy patterns, whether animate or inanimate, but occasionally to affected personal energy pattern.

Laura Bushnell (2005, p.1) in *Life Magic* believes that "You are destined to have a magical life. Life Magic connects you to your magical self that part of you that knows truth, has faith in miracles, and can lead you to the life you've dreamed of having. Your magical self wants you to have fun." She continues, "At its most fundamental level, magic is about enlightenment." She has helped thousands of men and women get in touch with their magical self.

Management Implication No. 7: Strategic Management and Gut Feel

Strategic management is one of the many accepted tools in corporate practice. Most companies lodge it under corporate planning department. The many analytical tools like Marvin Weisbord's (1976), 6 critical framework, McKinsey's 7-S model (Waterman, Peters, and Philips, 1980), Michael Porter's (1996) strategic map, PEST analysis (Brooks, 2013), and SWOT analysis (Humphrey, 2005) based on logic and statistics.

Total preoccupation for perfection in the use of these tools can negate the other side of logic which is Imagination in Beck's framework, which makes use of the technology of magic. In this case, ancient wisdom and natural intuition based on relationship with nature and creature, as Beck puts, provides a non-strategic approach to management. The many metaphysical gurus cited in the book of Byrne emphasize the role of feeling plus thinking as new approach to achieving personal and corporate goals.

In Philippine context, the use of gut feel [kutob and pakiramdam] is sometimes mistaken as guess work [hula]. Easily discarded, these Eastern natural management gifts do not prosper in an environment that has been greatly influenced by our Hispanic and American management practices.

One way to break this management tradition is to probe in a scholarly research business practices using anthropological methods like ethnography and phenomenology. The standard practice of using strategic management papers as an integrating exercise in

MBA may have to give way to researches that are exploring the Maharlikan [pre-Spanish] management culture that has been buried and overwhelmed by Western management practices and reinforced by a number of business schools in the Philippines.

Our true nature

We are not human beings having a spiritual experience. We are spiritual beings having a human experience (De Chardin. 1955). As early as June 1995, Kreisberg said, "Teilhard saw the Net coming more than half a century before it arrived." Teilhard imagined a stage of evolution characterized by a complex membrane of information enveloping the globe and fueled by human consciousness. It sounds a little off-the-wall, until you think about the Net, that vast electronic web encircling the Earth, running point to point through a nerve-like constellation of wires. (Kreisberg, 1995)

In July 2009, Pope Benedict XVI, reflecting on the Epistle to the Romans in which St. Paul writes that the world itself will one day become a form of living worship, makes reference to Teilhard de Chardin's concept of a divine milieu where the world and the universe is immersed with God's sacred presence ([Allen, 2009). This great vision of Teilhard de Chardin tells us that in the end we will have a true cosmic liturgy, where the cosmos becomes a living host.

Let's pray to the Lord that he help us be priests in this sense, to help in the transformation of the world in adoration of God, beginning with ourselves. O'Murchu (1998), a quantum theologian, who asserts that evolution is a primary context of human-divine creativity in the world.

Spiritual Nature

Beck (2008) observes that most Eastern cultures consider human beings as innately good but the Judeo-Roman Christian tradition is grounded in Western theology that sees humans as innately imperfect because of original sin, carnal desires, and ignorance of God's laws. He must therefore be converted and controlled to become worthy. This supports the idea that the peak of being human is to be Christian. On the contrary, an anthropological view states that Christianity peaks in being fully human (Schleck, 1967). Pierre Teilhard de Chardin (asserts that we are not humans with spiritual activities, but spiritual beings with human activities.

The influence of Western spirituality in the Eastern Philippines is discussed by Fr. Jimmy Belita (2006) in his book *God was not in the Wind*. His religious evolutionary theory clears the way for a balance between organized religion and ethnic tradition. He believes that the moral sophistication of Filipinos maybe attributed to the Spanish conquistadores who brought the Catholic moral system to the Philippines.

According to Belita, the ethical norms that came with Catholic Church's doctrines directed at human rationality did not get registered in the neurons of the body's nervous system and therefore failed to draw correspondent emotions which the individual needs in moral decisions. In the ethnic worldview of pre-Spanish era, freedom had practically no role and this seems to dominate in the psyche of the Filipino today. However, in the natural law theory of the Church, freedom plays a role in making a person grow through a series of acts and habits called virtues (Belita, 2006).

Cultural Nature

Bevans (2000) anthropological development of faith theory affirms Belita's progressive view on Filipino Christian faith based on ancestral and ethnic spiritual system. On the other hand, Bulatao's (1966) authentic Christianity based on Roman orthodoxy labeled Filipinos as practitioners of split level Christianity. Gonzalez in *Adult Faith* strikes a balance. He says, "The adult believer has figured things out for himself based on his experience of life and the sacred in human existence. His beliefs and values are self-determined and have become a source of liberation" (Gonzalez, 2002, p. 3)

Christine Page (2005, p.) suggests that "it is helpful to examine which ancestral beliefs support your soul's path and which limit it and as you carefully remove the latter, recognize that they may have been appropriate for their time but not for now." Culture-based mainstream spirituality continues to struggle to integrate Filipino culture and Catholic faith. In this perspective, spirituality will always be articulated by the hermeneutics of process theology, trying to make culture 'fit' within a framework of mainstream Catholic doctrines. This is a two-way process: one, reading culture with the eyes of Catholic tradition and reading that faith with the eyes of Filipino cultural DNA.

Management Implication 8: Spiritual Being at Work

Western corporate spirituality simply points towards the meaning of work, which is transcendental in nature. Stephen Covey's (2006) eighth habit is a call to personal, leadership and organizational greatness . Dyck & Neubert (2012, p. 584) sees it as "a state or quality of a heightened sensitivity to one's human or transcendent spirit." Gunther (2001), Nash and McLenna (2001) and Fry (2003) are encouraging spiritual expression, spiritual motivation and values formation in organizations for overall well-being of its members.

Eastern corporate spirituality literature includes Hindu principles applied to business. Jack Hawley (1993), in *Reawakening the Spirit in Work: The Power of Dharmic Management* presents to his business associates the concept of "spiritual awareness", "revering", and "dharma". Indian corporate writers like Singh, Bhatnagar, and Bhandarker (2006), Elkin and Sharma (2006), Singh, Bhatnagar, and Bhandarker (2006), Choudhary and Prasad

(2006), and Chakraborty and Chakraborty (2004) specifically mention a higher being or God as operational in the work place.

This is in contrast with Western spirituality writers who would rather refer to God as a transcendent being and would shy away from the spiritual dimension of work at the board room. But Lloyd Field (2007) in *Business and the Buddha* uses the principle of the middle way and advocates bringing Buddha in the board room. Geshe Michael Roach (2000) in *The Diamond Cutter* attests to his practice of managing business in alignment with Buddhist principles.

Create the Life

Creativity has been the challenge of all ages. Discoveries are the stuff that progress and human fulfillment is all about. It has been noted that our lack or economic poverty is due to our inability to cope up with the demands of being creative to respond the needs of our time.

Infinity loop

According to Beck (2012), one needs to relax the body in order for the mind to be creative because a person caught in anxiety is too tense to feel the spark of inspiration. She uses the infinity loop as an unending cycle of rest and play. She says, "Rest until you feel like playing, then play until you feel like resting. Never do anything else (Beck, 2012, p.266).

How do we relax the body and turn on the creative spirit? In *Manila Standard Today,* my article "Swim, Play, Pray" talks about the infinity loop in my creative exercise (Hudtohan, 2013). And as I do lapping in the Olympic size pool, I do the adoration-contrition-thanksgiving-supplication mantra for 30 minutes. In the process, new ideas and solutions to problems pop up in a relaxed and energized environment. Without fear and restraint my being experiences love and joy. As St. Paul puts it, "In love there is no fear." For by nature, we are already creators, having been made to the image and likeness of God creativity.

The infinity loop is a reflection-action version of faith-zeal cycle of St. La Salle and the ora et labora paradigm of St. Benedict and St. Scholastica. Peter Senge, C. Otto Scharmer, Joseph Jaworski, and Betty Sue Flower (2005, p.11) presents the loop as a doing-thinking paradigm where "Deeper levels of learning create increasing awareness of the larger whole – both as it is and as it is evolving – and actions that increasingly become part of creating alternative futures."

Stephen Covey's (2010). loop is an ever expanding spiral movement of learn-commit-do paradigm. Nicanor Perlas (2011) in *Mission Possible* demonstrates transformation from current reality to new reality through what he calls the imaginal self.

Abundance and Creativity

Gill Edward's (1991, p. 44) in *Living Magically* says, "The Old Age has been dominated by the metaphor of struggle and conflict. The planet has been seen as a hostile environment, in which we must struggle to survive against the brutal forces of Nature. We have stubbornly perceived opposites: good and evil, friend and foes, subject and object, alive and dead, light and dark, heaven and hell. Everything is a battle."

Darwin, Marx and Freud all saw progress arising at the cost of conflict, suffering of 'going for the burn,' the idea is that if it doesn't hurt, it isn't doing us any good. The Old Age has mobilized struggle and hardship. We have become addicted to suffering, believing it is the only path towards growth.

The Catholic Church is stuck in the original sin dogma, so it still perpetuates the valley of tears concept, including poverty and suffering (PHudtohan, 2013). The new metaphysics turns this approach on its head; and here it departs radically from Eastern and Western mysticism which has too often prompted self-denial.

The new spirituality suggests that we can grow through love, joy, abundance and laughter. We can grow by learning how to consciously create our own reality. Any suffering is caused by misdirected energy which we must learn to use more positively and creatively.

Innovation and Forming

Beck, in Chapter 13: Forming your art, mending yourself, says, "[T]o know what we should form in the world environment, we must radically release our expectations and pay a tracker's attention to all the signal that arise continuously from our environment and our own instincts…drop into Wordlessness, sense your environment and position through Oneness, Imagine what you want, and Form things – situations, objects, relationships, projects, activities – express your unique perspective. There's a pleasingly brief word for this kind of radical creativity. Its call 'art'…Your art, as opposed to art in general, is any way your unique true nature expresses itself in the world of form.(Beck, 2012, p.236).

By nature, we are already creators, having been made to the image and likeness of God. We are empowered to create and we truly can say and make it happen, "Let there be light. Let there be a lesson plan. Let there be a project. Let there be life." It is well to remind ourselves that the opposite of fear is not courage. It is love. For according to St. Paul, "In love there is no fear." In love we are in touch with the Divine and that our creativity springs from that divinity for we are spiritual beings with human activities.

Creativity and Fidelity

Rhonda Byrne (2006) in *The Secret* describes the creative process, which was taken from the New Testament of the Bible. It is a three step process of asking, believing, and receiving. The twist is that the higher being, God, is translated into a universe that has a powerful intellect that responds to our fantasy. Bob Proctor (2006, p.23) concludes, "When you turn that fantasy into a fact, you're in a position to build a bigger and bigger fantasies. And that, my friends, is the Creative Process."

Creative fidelity is the willingness to trust, be attentive to, and suffer with the other even as the other changes. It is a living process (Johnson, 1999). Loyalty to what a person used to be is not creative fidelity. Loyalty to one's ideal image of the other is not creative fidelity. Not even loyalty to one's own first commitment of loyalty is creative fidelity.

Management Implication 9: Creative Innovation

Beck in Chapter 14: How to Form a Living observes that a tsunami of disruptive innovation will wash out those who hang on to the old structures, including the business sector. She says, "The world is awash in what the Harvard Business School professor Clayton Christensen calls 'disruptive innovation.' Established ways of doing business are being battered, then uprooted and demolished, by powerful, fluid ways of using machines, buying, selling, and conducting human affairs. What we tend to call 'solid' economic structures aren't safer than the wooden or concrete buildings...[but] very small business that can 'surf change' – that is adapt to a shifting environment rapidly and flexibly – are doing better and better, not only surviving but having a thrilling ride." (Beck, 2012, p. 253).

But Christensen (2013, 1997) sees disruptive innovation from the external stakeholders' point of view. He opines that positive innovation is disruptive only if it allows a whole new population of consumers at the bottom of a market access to a product or service that was historically only accessible to consumers with a lot of money or a lot of skill.

He observed that disruptive businesses at their initial stages have "lower gross margins, smaller target markets, and simpler products and services that may not appear as attractive as existing solutions when compared against traditional performance metrics. Because these lower tiers of the market offer lower gross margins, they are unattractive to other firms moving upward in the market, creating space at the bottom of the market for new disruptive competitors to emerge." (www.claytonchristensen.com/key-concepts/).

Dyer and Christensen (2011) in their book, *The Innovator's DNA,* specify five discovery skills of a disruptive innovator. The innovator must have associating, questioning, observing, networking, and experimenting skills.

Govindarajan and Trimble (2010) provide a roadmap in implementing innovation. They underscore the importance of creating a dedicated team that will work hand in hand with a performance machine. They quote Ray State, founder and chairman of Anolog Devises, who makes a stunning statement about innovation. He says, "The limits of innovation in large organizations have nothing to do with creativity and nothing to do with technology. They have everything to do with management capability (Stata cited in Govindarajan and Trimble, 2010).

Management Research

The vertical and horizontal approach I used for this article yielded a number of references that can be considered as review of related literature in an academic research proposal. For starters, I am presenting some ideas from the Institute for the Future (IFTF) as possible topics for research.

In more ways than one, Beck's wild new world is being unfurled IFTF, whose 2008 ten-year forecast focused on: 1. Personal infrastructures, 2. Network society, 3. Personal and collective identities, 4. Personal nutrition, 5. Mobile health, 6. Global mobility and 7. Sustainable behavior (IFTF, 2009). These areas of concern are relevant topics for those who are scouting around for their academic research papers.

IFTF suggests that to superstruct the institutions and activities of daily life. They believe that: "The next decade will be new at scales where humans have never before experienced. From vast geoengineering projects that aim to curb climate change to loots for tinkering with the tiniest neuro-receptors in our brains, humans will explore the technology of scale. But more important, we will also reinvent our social and economic systems on scales both massively global and fundamentally local" (IFTF, 2009).

There are five major areas that researchers may wish to address in superstructing the future: 1. Society's extreme-scale collaboration where nations and global organizations and humans are developing new skills and patterns for cooperation at the micro and macro levels; 2. Economic alternative to wealth where alternative currencies and mass scale experimentation with new economic forms will include open-source strategies; 3. Environmental superstructed ecologies where organizations will evolve beyond corporations, communities, and nation-states that will work for local and global ecologies; 4. Mega-Infrastructure where the Internet as a template will grow into a mega-structure that have resilience of distributed systems and new energy efficiency; and 5. Political governance renaissance where Global North and Global South will experiment with new form of democracy and seek political alignment with 21st century science and technology. Researchers in these five key areas will indeed help humanity find its way in a wild new world of the 21st century, as indicated by Martha Beck.

As we continue our personal journey through research and personal discoveries, (Beck, 2012, p. 289) ends our journey with her in Chapter 15: Leaping into the Wild New World. She says, "As within, so without: what's true for your inner life is also true for every part of the interconnected One Being that is nature…All around you on this delicate sphere of a planet, the Team is waking up, shaking stiff cold limbs, smiling into one another's eyes. On the horizon the gray light grows, brightening to a symphony of reds and purples and golds. In the brush the hornbill calls, the lion roars, the leopard breathes. The day for you to mend your life, to find your true nature's way through the wildest world human history has ever seen, has begun."

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EDITORIAL Policy

The Journal of Business Research and Development (JBRD) is an annual refereed journal published by the San Beda College Graduate School of Business (SBC-GSB).

This publication is SBC-GSB's response to the need for more opportunities and venues for scholars and practitioners to further advance new knowledge in the field of business, and enable the development of new policies, processes, services, and products.

It seeks to publish research and technical articles that should examine empirically and theoretically the interaction between research and innovations in the business arena. Papers published in the JBRD should be relevant in scope, and should address prevailing or emerging issues that affect the ever-changing global business landscape. It should in the end serve as a springboard for the development of the new and the unexplored.

Acceptable papers for JBRD publication include: research articles and notes, special issues, special sections, discussion papers on relevant topical issues and book reviews.

THE PEER REVIEW PROCESS

A "blind" review process is utilized by the JBRD. Meaning, every article/paper submitted shall be reviewed by an anonymous referee who is an expert in the subject of the paper. The referees serve as the advisory body to the JBRD Editorial Board about the worthiness of the paper based on the quality standards and criteria set by the said board. The detailed review process follows:

1) The JBRD Editorial Board submits the research manuscripts to peer reviewers. These peer reviewers are academicians who are considered experts in business research.

2) A research manuscript will be reviewed by the referee.

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4) An Evaluation Form shall be provided to each peer reviewer.

5) The peer reviewer is given 20 days to review the research manuscripts. The research manuscripts together with the Evaluation Form should be returned back to the Editorial Board.

6) The Editorial Board will then send the reviewed research manuscripts to the research author for consideration of suggestions, corrections, comments and other instructions.

7) The research manuscript is deemed approved for publications upon recommendation of the peer referee.

8) The final authority to determine the worthiness of publication of the research is vested on the JBRD Editorial Board.

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"That in all thing God may be glorified"