



Chinese Traditional Thoughts Applied to Management and Education in the COVID-19 Era

Dan Zhang¹ and Emiliano T. Hudtohan²

Taozhu Business School of Zhejiang A&F University, China
De La Salle Araneta University, Philippines
Jose Rizal University, Philippines

Received: 09/03/2021

Accepted: 12/06/0000

Published: 01/07/2021

Representative e-Mail: emiliano.hudtohan@jru.edu

ABSTRACT

We are wondering what is going on and what kind of world we will face after the COVID-19 pandemic. The COVID-19 pandemic has put large parts of the global economy on "pause". The success of China in fighting with COVID-19 pandemic and the recovery of economy has been globally acknowledged. With long history and cultural heritage Chinese people integrate modern management principles with Chinese traditional thoughts to develop the unique approach to better monitoring and addressing management issues through the pandemic. The objective of the study aims to illustrate the framework and approach to effectively overcoming the difficulties of management and education in China during the COVID-19 pandemic. The primary method of this study is documentary research narrative (Marshall & Rossman, 2010) based on review of related literature in management. The conclusion of the study is suggested that the theory of Yin and Yang which teaches us that two opposing values and forces are related to each other in such a way of reconciliation that leads to harmony offers an effective principle of tradeoff for the relationship between management principles and Chinese traditional thoughts. Western management principles were supported by Chinese traditional thoughts as a response to create a unique managerial approach to dealing transparently and systemically with risk, uncertainty and irreversibility, such as the COVID-19 broke out. The traditional cultural values of the Chinese philosophers can drive the new perspective of management and education in the ASEAN for 21st century.

Keywords: Chinese traditional thoughts, the COVID-19 pandemic, the theory of Yin and Yang, management principles

I. INTRODUCTION

The modern vulnerable, uncertain, complex, and ambiguous (VUCA) environment worldwide shows that factors affecting organizations are very different and more complex than what was in the past (Bennet & Lesmoine, 2014; Johansen, 2007). In business, the advancement of technology, production methods, and customer power, etc. are all associated with the dynamics and complexity of business environment. Today, we are wondering what is going on and what kind of world we will face after the COVID-19 pandemic. Eventually, all the industries have come to this conclusion: we will have to face a more complicated volatile, uncertain, complex and ambiguous (VUCA) world after the rebooting. The COVID-19 pandemic has put large parts of the global economy on "pause" and greatly disrupted the way other parts operate on a day-to-day basis. While business and universities have grown more resilient through the accumulated experience of previous crises such as the global financial crisis, there are many aspects of the COVID-19 challenge that are unique in nature. The rapid onset and magnitude of COVID-19 presents a range of challenges across the entire industries. People across the first and second lines of defense will need to confront these difficult issues while working against time pressure and resource constraints. The extraordinary and rapidly evolving nature of the COVID-19 pandemic poses a host of new and unprecedented challenges for management and education.

A critical step for people is to take tangible actions upfront to ensure that business and universities are focusing on the right set of problems and effectively managing the increased workload. The success of China in fighting with COVID-19 pandemic and the recovery of economy has been globally acknowledged. With a long history and cultural heritage, Chinese people integrate modern management science with Chinese traditional thoughts to develop a unique approach to better monitor and address management issues as we navigate through the pandemic. Yin and Yang as the basic theory of Chinese traditional thoughts penetrate the entire approach in effectively managing during the COVID-19 pandemic time in China. One of the critical concepts from Confucius of Chinese traditional thoughts emphasizes the responsibility that is rooted in Chinese people's mind for years to be responsible for oneself, family, society, country,

human being, world, and universe, which lead to spontaneously serve and help others and obey the rules from government while the COVID-19 pandemic break out.

In accordance with Henri Fayol (1916) and Dyck and Neubert (2012), planning, organizing, leading, and controlling are the four main functions of management developed as a science at the beginning of the 20th and it is still being articulated in the 21st century. Weber (1947) points to two different sets of criteria in determining what is “effective” management, which we will call today Mainstream and Multistream effectiveness criteria (Greenwood & Lawrence, 2005; Dyck & Neubert, 2012). Mainstream management which emphasizes profit and individualism is based on the notion that business must make money. From a materialist–individualist perspective, effectiveness of mainstream management is primarily about maximizing productivity, profitability, and competitiveness. Multistream management emphasizes all forms of wellbeing and financial wellbeing is only one of the nine dimensions of being well. Multistream management seeks to nurture community and happiness by modeling and enabling the practice of virtues in financially viable organizations.

The objective of the study aims to illustrate the framework and approach to effectively overcome the difficulties of management and education in China during the COVID-19 pandemic by integrating Chinese traditional thoughts with modern management and education. It seeks to contextualize the Western management principles by viewing profitability and wellbeing as manifested in the Chinese Yin-Yang principle.

II. LITERATURE REVIEW

Chinese Traditional Thoughts

The core of ancient Chinese culture is its way of thinking which is the soul of ancient Chinese culture to reflect its essence in the form of concise and coherent theories. Boasting a long history and a variety of contents and schools, ancient Chinese thought is extensive and profound with Confucianism and Taoism as the principal part which was deeply rooted in the fertile soil of ancient Chinese culture. Although both Confucianism and Taoism advocated that man is an integral part of nature, Confucianism focuses on the human side, stressing the power of virtue in human character whereas Taoism emphasizing on nature and opportunity, and advocates that a human being is part of nature and should imitate the rule and laws of nature and universe, such as eating a ripened apple, namely letting things take their own normal and natural course. In terms of the influence of the two philosophies with their rich content and different styles, Confucianism and Taoism as the fountainhead and inexhaustible source of ancient Chinese thoughts clarify the orientation of its development. Despite the rich content and various schools of ancient Chinese thoughts, Confucianism and Taoism are taken as the two most important thoughts in ancient China. Subsequently, Mohism or the Mohist School, and the Yin-Yang School or the School of Positive and Negative Forces are derived from Confucianism, while the Military Strategists, the Legalists, and the Logicians were closely related with the Taoism.

The Book of Huang Di Nei Jing illustrated Yin which refers to everything that is tangible and in material form while Yang represents everything that is intangible and allows things to function, “阴成形，阳化气”. The theory of Yin and Yang in ancient Chinese philosophy is considered to be the origin of Universe. The interplay of yin and yang gives birth to the “myriad beings”. Therefore, the interaction between Yin and Yang also means production and reproduction of the endless variety of life in the universe. And the concept is also used to describe how the polarity or seemingly contradictory forces are intertwined and interdependent in the natural world, and they give rise to each other in turn. Although Yin and Yang are opposite, they are dependent on each other to exist. Based on these basic concepts, a complete system of opposites was dialectically elaborated. Everything in the universe from six types of quarks with their corresponding types of antiquarks that have equal magnitude but opposite sign (Carithers & Grannis, 1995) to the universe can be identified with either Yin or Yang aspect and functioned as the theory Yin and Yang.

The yin and yang aspects are not identified in isolation but are really a mixture of the two. In the Book of Change, there is a classical principle that says neither Yin nor Yang alone could nurture itself but it is done with mutual generation and promotion. That is, both oppose each other as well as mutually include each other. Both don’t follow the “either-or” but the “both-and” principle. Yin and Yang are interconnected as different, but inseparable sides of the cosmos (Solas & Ayhan, 2007). These two opposing forces may transform each other over time when one polarity goes to the extreme. That is, Yin will eventually become Yang, Yang will eventually become Yin. Whenever Yin and Yang change from each other, keeping balance between them is the critical principle or benchmark, otherwise, the problems will appear.

The theme of harmony, balance and equilibrium between Yin and Yang is fully enthused, constituting a dynamic neutral system for understanding events, which has been influencing Chinese people’s mindset both consciously as well as subconsciously for more than 3000 years. Western people may polarize their views when two apparently contradictory propositions are presented; while Chinese people would be more likely to accept both propositions (Peng & Nisbett, 1999). In the course of Chinese communication, it helps to shape Chinese collective and holistic thinking method. That is, how to find a compromising method to establish the balance between Yin and Yang is the core notion in the problem-solving, decision-making, etc.

Confucianism

Confucianism is a system of ethics devised by an itinerant teacher, Confucius (551–479 BC), essentially systematized elements of ancient Chinese philosophy, which were later compiled by his disciples in two authoritative volumes known as the Four Books and the Five Classics. Confucius (B.C. 480) said, “己欲立而立人，己欲达而达人” and Mencius (B.C. 250) said “老吾老以及人之老，幼吾幼以及人之幼” “恻隐之心，仁之端也” The statement of Confucius means that people can share love with others and benefit others first and then benefit themselves and treat everyone like their family members. The statement of Mencius means that people should treat the elderly and young as their own family members.

Shen Zen (B.C.440), another student of Confucius, said, (修齐、治平：“古之欲明明德于天下者，先治其国；欲治其国者，先齐其家；欲齐其家者，先修其身；欲修其身者，先正其心；欲正其心者，先诚其意；欲诚其意者，先致其知。致知在格物。格物而后知至，知至而后意诚；意诚而后心正，心正而后身修，身修而后家齐，家齐而后国治，国治而后天下平). This means that if people want to be great in the world, they should have the ability to rule and be responsible for a country well; if they want to have the ability to take responsibility for a country well, they should have the ability to take the responsibility for managing the relationship of the big family well; if people want to manage the relationship of family well, they should have the ability to take responsibility for managing and controlling themselves well.

Thus, self-management in other words the sense of responsibility is the basis of being a great man. And how to be a good self-management man? First of all, to be a good in self-management man should have the potential to be a physicist who studies and learns the truth from the nature, the world and the universe. After gaining much knowledge, the man who wants to be good in self-management he should remain being honest and good; a good self-managed man, is the one who has the ability to manage well the relationships in a big family; if the one can manage well the relationships of his big family, then he has attained the ability to rule a country, if the one can rule a country well, he can be a great man. Greatness begins with self-management, then family management and finally country management, and ultimately global management.

A Western writer with the similar ideas of Shen Zeng ((B.C. 470-450) is Dooley (2009) who argues that our first responsibility in life is not to make the world a better place or to tend to those less fortunate but to live up to our own high standards to act with faith that our dreams are meant to be and to maintain a tolerance and compassion for our own divine journey. By being so responsible to ourselves, the world will become a better place and those around you will truly benefit not just from the love you share but from the example you become.

Following this trend of thought, Edwards (1997) in *Stepping into the Magic* believes that, “our first responsibility is to make our own lives work by finding inner peace, for example, we are contributing towards global peace... World peace begins with inner peace. Once we have found inner peace, we might choose to approach the issue of world peace from a higher perspective and therefore have a greater impact.” (p. 170). Mae Paner (2017) of Benita and Catalino Yap Foundation says that the “practice Personal Social Responsibility (CSR 3.0) begins with yourself; this in turn begins from knowing yourself.”

Nemeth (2007) elevates responsibility to the concept of privilege. Responsibility should not be a burden because it is our ability to respond and not to react from fear and consider it a burden and an obligation. She says, “Synonymous for responsibility are job, duty, task and blame and synonymous for privilege includes freedom, opportunity and benefits.” (Nemeth, 2007, p. 217). Responsibility is exercise of the power of personal choice embedded in human nature (Nassan, 2018; Greene, 2018). In this sense, the corporation as a legal person is responsible when it makes a choice to exercise corporate social responsibility which is a privilege to alleviate the disadvantaged sector of society.

Lao Tzu

Tao Te Jing or Lao Tzu is a short text of around 5,000 Chinese characters in 81 brief chapters or sections (章) which is a Chinese classic text traditionally credited to the 6th-century BC sage Lao Tzu. Along with the Zhuangzi, it is a fundamental text for both philosophical and religious Taoism.

Lao Tzu (B.C.510) said, “道常无为而无不为”，“是以圣人处无为之事，行不言之教，万物作焉而不辞，生而不有，为而不恃，功成而弗居。夫唯弗居，是以不去”。 The Tao seems to propose the idea of doing nothing, but it has done everything such as the movement of planet, putting the sun there to give the earth energy to grow all things on the earth. Although it cultivates all things in the universe, it never desires to possess anything it nurtures, and it teaches all things how to grow up and adapt to the environment without any words. Thus, the great man can learn from the characteristics of Tao to help and benefit others, but he does not want pay back from people he helps; even if he is a great man, he never takes himself as a great man, so he could be a great man all the time.

Lao Tzu (B.C.510) said “道生一，一生二，二生三，三生万物，万物负阴而抱阳，冲气以为和”，“人法

地，地法天，天法道，道法自然”，“天人合一” The first statement of Lao Tzu means that the Tao existed in the universe before our earth came to be and Tao gave birth to Chaos, and gradually Chaos was divided into Yin and Yang. Yang went up becoming sky and Yin went down becoming the earth, and then Yin and Yang gave birth to primitive organisms and after that all beings on the earth. All beings contain Yin and Yang which never stop moving by following their own principles to get new balance continually, and then all beings get the chance to evolve. Therefore, the second statement means that human beings learn the principles of Yin and Yang from the earth and sky and then learn the principles of Tao from Yin Yang, and then learn the principle of the nature and universe from Tao.

A Western writer argues that “We live in an informed universe because of this field, wherein every molecule, atom, thought, and emotion knows itself, where it came from, and what it’s for. We are interconnected and intertwined.” (Atwater, 2005, pp. 187-189). Bluestone (1997) says, “Despite a difference in the number of elements, Western and Chinese alchemist had one thing in common. Both felt that the smallest object of material reality reflected a larger cosmic whole. For the monk basil Valenti the human body was a microcosm of the universe. In the Chinese Tao, everything on earth was a reflection of its divine form.” (p. 62).

Mohism

The ancient Chinese philosopher Mozi (c. 470 BC-391 BC) was an ancient Chinese philosopher of logic, rational thought and science that came to be known as Mohism. It evolved at about the same time as Confucianism, Taoism and Legalism, and was one of the four main philosophical schools from around 770–221 BC. It promotes a philosophy of impartial caring; that is, a person should care equally for all other individuals, regardless of their actual relationship to him or her. The expression of this indiscriminate caring can be related to philanthropic corporate social responsibility (CSR) of Archie Carroll (1999). Mozi (B.C. 430) said, “兼相爱，交相利”，“有力者疾以助人，有财者勉以分人，有道者劝以教人” This means that whatever state a person is in, whether he is strong, rich, or knowledgeable, he needs to help others by using his own advantages. Mohism emphasizes on taking action to realize the impartial caring.

In western thinking, the roots of shared values are based on the notion related to the view of Mozi that the competitiveness of a company and the health of the communities around it are closely intertwined. Porter and Kramer (2011) believe that “[a] business needs a successful community, not only to create demand for its products but also to provide critical public assets and a supportive environment. A community needs successful businesses to provide jobs and wealth creation opportunities for its citizens. The theoretical framework of this paper based on the Chinese Yin-Yang principle. It relates the Western management principles with humanistic and social concepts culled from three traditional Chinese philosophers; Confucius, Lao Tzu and Mozi.



Figure 1. Yin and Yang (Taiji)

III. METHODOLOGY

The methodology of this discourse is qualitative (Marshall & Rossman, 2010), using multi-values (Richardson, 2015) research approaches in presenting the concepts of traditional Chinese philosophers related to social orders and management, using the Yin-Yang principle. Thus, it provides an awareness of “the critical role of patterns and context in the achievement of knowledge” (Chisholm, 1966). on how they Yin-Yang principle applies to modern management. It is historical (Bloch, 1962) because it presents the values espoused by the Chinese philosophers and the modern gurus of management today. It revied the historical development of management and its “extended networks of implications” (Chisholm, 1966) from a Chinese traditional Yin-Yang principles in promoting multistream management.

IV. RESULT & DISCUSSION

Multistream Management and Mainstream Management

Organizational management refers to a goal-directed, deliberately structured group of people working together to achieve results through carrying out the process of planning, organizing, leading, and controlling human and other organizational resources to effectively achieve organizational goals (Dyck & Neubert, 2012). In accordance with Henri Fayol (1916) and Dyck and Neubert (2012), planning, organizing, leading, and controlling are the four main functions of management developed as a science at the beginning of the 20th and it is still being articulated in the 21st century.

The five eras of management: First, the classical era (1910-1930) Organizing. The micro Scientific Management of Frederick Taylor increased productivity by scientifically analyzing jobs to find the “one best way” to complete the work and The macro Bureaucracy of Max Weber (1947) who noted that organizations were becoming more formally

rational and efficient, with manager's relying more on positional authority and on rules and regulations to manage organizations and Henry Fayol's principles of management (a) Unity of command (b) Unity of direction and (c) Scalar chain of authority extending from the top to the bottom.

Second, the human era (1930-1950) Leading. Mary Parker Follett emphasized human rather than technical side of management; Lillian Gilbreth studied ways to reduce job stress and argued for child-labor laws and standard workday hours; Chester Barnard believed that organizations were not machines and could not be managed in impersonal ways of scientific management; Douglas McGregor's Theory X assumes that people are inherently lazy Theory Y assumes that people are inherently motivated to work.

Third, the calculating era (1950-1970) Planning. After World War II three fields emerged a) managerial planning provided quantitative techniques for decision making; b) Systems theory highlights managers' unique responsibilities and vantage points in overseeing the entire and c) Contingency theory suggests that there is a fit between organizational structures and systems, technology, and the larger environment.

Fourth, the values and beliefs era (1970-1990) controlling: Social era of questioning the status quo and the role of values and beliefs in organizations. Control and the social construction of reality; such that many of what we accept as objective "natural facts of life" actually are socially constructed "moral facts of life". There is an Increased attention to organizational culture and the symbolic role of management in creating meaning.

Fifth, quantum era (1990-Present). From values and beliefs organizations are influenced by quantum physics (metaphysics). The power of consciousness to create reality and power of the human spirit to influence others through Butterfly Effect. Discovery of metaphysical reality beyond physical reality and acknowledgement of spiritual reality.

Mainstream Management

The definition of management should focus on ensuring that the four management functions are performed effectively. The century-old work of the great German sociologist Max Weber—whose influence on our understanding of behavior in organizations has been profound—provides a conceptual framework that helps us to think more carefully about what constitutes effective management. Weber points to two different sets of criteria for determining what is "effective" management, which we will call the Mainstream and Multistream effectiveness criteria (Greenwood & Lawrence., 2005; Dyck & Neubert, 2012).

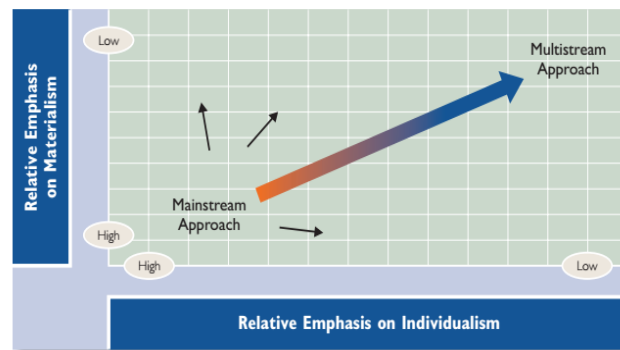


Figure 2. Two basic approaches to & define effective management.

Source: Bruno Dyck & Mitchell J. Neubert, 2010

Figure 2 provides a visual framework to help us understand the two approaches, and the arrows indicate recent movement within some management theory and practice from a Mainstream toward a more Multistream approach. There are three dimensions of reality: physical, metaphysical and spiritual/supernatural. Physical realities are natural material tangibles, which in business is considered resources for production of goods. Reality above the physical is metaphysical and reality above the natural is supernatural or spiritual. In business, studies have been made on spirituality in workplace. From time immemorial, exchange of goods has been the practice in primitive economy and up to this day where production of goods has led to overproduction and overconsumption. What is now being explored is the impact of metaphysics and quantum physics in business, government and civil society. Hence, the rise of quantum leadership, quantum organization, quantum politics, and quantum theology (Hudtohan, 2021).

Mainstream management is based on the principles of physical science which focuses on the laws that govern matter; its weight, its physical behavior governed by physical laws of Isaac Newton and their rationality is based on Rene Descartes' logical syllogism: I think therefore I am. It has taken the Biblical statement of God who said: Go and have dominion over the whole world. That world is the physical world. In accordance with Bruno Dyck, Mitchell J. Neubert (2010), the four functions of management with mainstream approach work as below:

- Planning

From a Mainstream perspective, planning is all about managers setting goals, making plans, and designing strategies to achieve these goals. Thus, managers analyze data and make decisions that maximize organizational efficiency, productivity, profitability, and competitiveness. Which goals and strategies selected are the result of decisions that are influenced by the materialist-individualist perspective. Such goals are often expressed in quantifiable

and material terms: market share, profit growth, return on investment, share prices, dividends, and cost savings. Mainstream planning lays the foundation for the other three management functions. When plans fail there is feedback in order to make corrections from the original plan. Goal setting makes use of SMART 1: specific, measurable, achievable and time-bound.

- Organizing

Organizing comes after planning because it involves arranging human and other organizational resources in such a way as to achieve planned goals and strategies. Mainstream managers use rational analytic skills to develop structures and systems and to assign jobs within them. From this perspective, all organizational resources—including human resources—are seen as a means to accomplish desired ends (e.g., goals, objectives). Basic organizing issues include concepts such as centralization (how much authority people at different organizational levels have), specialization (dividing large, complex tasks into a series of simpler tasks), and standardization (achieving coordination across organizational members).

- Leading

In order to motivate others so that their work efforts help to achieve organizational goals, Mainstream managers use systems and interpersonal skills. The key is for managers to use the leadership style or motivational technique that is most appropriate for maximizing individual productivity. For example, Mainstream managers often rely on extrinsic rewards, such as pay or promotions, to motivate employees to work harder. From a Mainstream perspective, managers who exhibit a strong desire to lead and achieve, and who demonstrate confidence that they can deliver results, are identified as leaders.

- Controlling

For Mainstream managers, controlling is all about ensuring that organizational members do what they are supposed to be doing, and that their performance meets expectations. Because it is impossible to control everything that goes on inside an organization, managers have developed tools such as value chains and information systems to aid them in this endeavor. Value chains enable managers to identify the most critical steps in how the organization transforms input into outputs. Management information systems help to identify, collect, organize, and disseminate information. Feedforward allows leaders to control future untoward events by anticipating problems ahead of time and by being proactive.

Multistream Management

Multistream management emphasizes all forms of wellbeing and financial wellbeing is only one of the nine dimensions of being well. Multistream management seeks to nurture community and happiness by modeling and enabling the practice of virtues in financially viable organizations. In the Multistream approach, effective management is all about working with not only shareholders, but owners, members, suppliers, competitors, customers, neighbors, and so on, toward creating a balance among multiple forms of wellbeing. Multistream management may hamper the maximization of individual wealth and organizational growth, but it fosters notions such as community, work that is inherently more meaningful, ecological sustainability, social justice, and so on. The four functions of management with multistream approach (Dyck & Neubert, 2010):

- Planning

The Multistream approach to planning emphasizes how managers work alongside others to set goals and design strategies. Multistream managers also use measurable goals, but they do not avoid goals that are difficult to measure, such as goals related to environmental sustainability, human dignity, and happiness. Multistream managers use practical wisdom to achieve multiple forms of well-being for multiple stakeholders. Instead of having an individual or a community focus, Multistream managers view persons as being embedded in a community, and they understand that the differences between the two are more superficial than real. Such managers strive to ensure that decisions reflect the needs of multiple stakeholders. They deliberately include others in setting goals and making decisions, often resulting in better-informed strategies and more motivated members. It makes use of SMART 2: significant, meaningful, agreed upon, relevant and timely.

- Organizing

Multistream organizing supports a spirit of experimentation, which is evident when members support one another when implementing changes to improve the organization. This atmosphere encourages members to have the courage required to challenge current structures and systems that may be serving the needs of the powerful but not the powerless. The virtue of courage refers to implementing initiatives that have potential to improve overall happiness even if the initiative might threaten one's own status. Courageous organizing implies the hope that structures and systems can be improved so that resources are allocated in such a way that all stakeholders are treated with more dignity and justice. Courageous managers are able to envision and nurture a sense of wholeness and integrity in an increasingly fragmented organizational context.

- Leading

Multistream leadership nurtures workplaces where the emphasis on financial and productivity goals is balanced by an emphasis on healthy social relationships. Self-control is necessary for fostering other corporate virtues such as caring,

gentleness, and compassion. Multistream managers facilitate members’ motivation with intrinsically meaningful work and other noble goals. From a Multistream perspective, managers take on the role of a servant leader focusing on the development of others and work together to meet mutually accepted organizational goals.

- Controlling

Multistream managers differ from their Mainstream counterparts in terms of the kinds of opportunities they seek to act justly. The impetus for Multistream action often comes from being sensitive to and recognizing unaddressed needs or opportunities. This may include ways to improve organizational efficiency, new market opportunities for organizational products or services, and identification of opportunities to improve social justice or ecological sustainability.

Table 1. Dyck & Neubert (2012) Comparing Mainstream and Multistream Management

	Mainstream Approach	Multistream Approach
Management	The process of planning, organizing, leading, and controlling human and other organizational resources with the aim of achieving organizational goals <i>efficiently</i> and, therefore, effectively	The process of planning, organizing, leading, and controlling human and other organizational resources with the aim of achieving organizational goals <i>virtuously</i> and, therefore, effectively
Key ideas	Maximize productivity via self-interest	Nurture community via virtue
Planning	Setting an organization’s goals and strategies and deciding on the appropriate organizational resources required to enable achieving them	Working together to identify an organization’s goals and strategies as well as the appropriate organizational resources required to enable achieving them
Key ideas	Measurable goals, top-down linear analysis	Practical wisdom, participation
Organizing	Assigning tasks and arranging resources to meet organizational goals	Ensuring that tasks are assigned and adequate resources are arranged to facilitate meeting organizational goals
Key ideas	Standardization, specialization, centralization	Courage, experimentation
Leading	Motivating others so that their work efforts serve to meet organizational goals	Working alongside others so that together everyone’s work efforts serve to meet agreed-upon organizational goals
Key ideas	Instrumental motivation, output	Relational self-control, dignification
Controlling	Monitoring organization members’ performance, comparing it to standards, and taking corrective action to improve performance as necessary	Ensuring that actions of organizational members are just and consistent with the organization’s underpinning values
Key ideas	Vigilance, information systems, value chains	Justice/fairness, sensitization, value loops

V. CONCLUSION AND RECOMMENDATIONS

The primary method of this study is documentary research narrative (Marshall & Rossman, 2010) based on review of related literature in management. Ancillary methods include historical documentary research (Bloch, 1963), modified heuristic research (Mustafa, 1990) aimed at finding the underlying meanings of experiences in management, and narrative storytelling approach (Pallin, 2018) to communicate salient regarding Chinese traditional thoughts, management principles with mainstream and multistream management. The study is multi-value (Richardson, 2015) in presenting the relationship of management principles and Chinese traditional thoughts in the COVID-19 era.

The theoretical framework in Figure 3 is based on Chinese traditional philosophy, the theory of Yin and Yang to contextualize the relationship between management principles and Chinese traditional thoughts. It reveals the importance of the tradeoff between Chinese traditional thoughts and management principles; multistream management and mainstream management for the sustainable development of organizations in the COVID-19 era. In the framework, according to the characteristics of Yin and Yang Chinese traditional thoughts belongs to Yang while management principles were seen as Yin which are the actions affected by Chinese traditional thoughts. And in terms of management principles which are divided into two parts, namely, mainstream management and multistream management. the characteristics of the two approaches to management, mainstream approach focusing on materialization and individualism belongs to Yin while multistream management as Yang seeks to nurture community and happiness by modeling and enabling the practice of virtues. In general, under the mainstream management, leaders usually adopt the strategy of competitive advantage to achieve effectiveness comes from maximizing materialist–individualist outcomes. When leaders with multistream approach, they often use the strategy of comparative advantage. The organization that runs well possesses the tradeoff or balance between mainstream management (Yin) and multistream management (Yang); however, the balance of Yin, Yang is dynamic and is constantly changing.

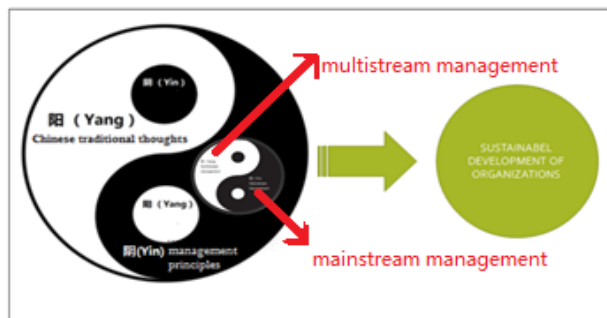


Figure 3. Effective management framework based on Yin and Yang (Zhang & Hudtohan, 2021)

Organizations need adjustment to the variable external environment for survival and the new tradeoff and new balance is reproduced. It is wise for the organization to balance Chinese traditional thoughts (Yang) and management principles (Yin) which are combined by mainstream management (Yin) and multistream management (yang). Because in the organization although profitability and materialism are indispensable, they are not enough to make the

organization gain the sustainable development in modern VUCA environment and COVID-19 era. Based on Chinese collective and holistic traditional thinking methods the organization take into account a balance among multiple forms of well-being (e.g., material, individual, social, ecological, intellectual, physical, and spiritual) and shared values for multiple stakeholders (e.g., owners, members, customers, suppliers, competitors, and neighbors) to open up new needs, new markets, new value chain configurations, and new ways of thinking about the business. In a study for the Harvard Business School drew conclusions (higher return on equity and assets for higher-sustainability companies), the authors concluded that “developing a corporate culture of sustainability may be a source of competitive advantage in the long run.” To think of sustainability... companies need to be rigorous, goal-oriented, and accountable. The evidence is building not only that sustainability initiatives work, but that they are an important factor in creating long-term value (Oppenheim & Stutchey, 2015). Just as the relationship of multistream management (Yang) and mainstream management (Yin), showed in Figure 3, influenced by management principles (Yin) and Chinese traditional thoughts (Yang) which is an important part of core value in the organizations is changing to get balance well and harmony with the VUCA environment and COVID-19 era to gain the sustainable development.

CONCLUSION

1. The theory of Yin and Yang which teaches us that two opposing values and forces are related to each other in such a way that there is reconciliation that leads to harmony offers an effective principle of tradeoff for the relationship among multistream management, mainstream management, management principles and Chinese traditional thoughts.
2. The traditional Chinese thoughts have been rooted in Chinese people’s core value of social responsibility and organization culture for many years to nurture the culture of Chinese enterprises, although Chinese traditional thoughts in mainland of China had undergone destructive culture revolution.
3. After 30 years of Chinese reformation and open policy (Sharma & Singh, 2013), Chinese enterprises achieved the effective results by combining modern management principles with traditional Chinese thoughts. The success of the spread of the COVID-19 pandemic control while keeping the GDP climbing attributes to it mostly.
4. China has demonstrated the synergy of Yin Yang when it embraced Western management principles. Chellaey (2006) predicted the rise of China, together with India and Japan. He observed that while China practices pragmatism, it also holds the traditional values of respect and awe. Hutton (2006) also predicted that marriage of socialism and market economy of capitalism in China would create in Confusion terms mutual benefits between the West and China, being partners for global prosperity.
5. Traditional Chinese values call for state, family and personal responsibility and privilege as a Way [Tao] of Life. The Western management principles were supported by Chinese traditional thoughts as a response to create a unique managerial approach to dealing transparently and systemically with risk, uncertainty and irreversibility, such as the COVID-19 broke out.
6. China as key advocate of Eastern philosophy and governance has created new perspectives from modern manage principles to integrating modern manage principles with Traditional Chinese thoughts like Yin Yang principle, social responsibility to collectivism and commitment, socialism to communism.

RECOMMENDATIONS

1. The ASEAN as a playing field of geopolitics provides the impetus for educational focus on revisiting socio-cultural ties and not merely finding a new world order for economic development (Mahbubani & Sng, 2017) which should consider management principles for inclusive economic growth. The traditional cultural values of the Chinese philosophers can drive the new perspective of management and education in the ASEAN for 21st century.
2. ASEAN countries are within Chinese geopolitical sphere. Thus, ASEAN member countries should revisit their cultural roots and reconnect with Chinese traditional values in pursuit for harmony and prosperity in Asia. China as world power must be understood in her own terms by those who were colonized and are using a democratic capitalist lens in viewing Chinese practice of socialism governance.
3. Based on Morris’ (2011) social development index, China ranks ahead in the Asia in terms of energy capture, organization/urbanization, war-making capability and information technology. The ASEAN member nations should prosper its relations with China, just as President Duterte has deepened Philippine diplomacy and economic partnership.

REFERENCES

- Atwater, P.M.H. (2005). *Beyond the indigo children*. Vermont: Bear & Company.
- Beck, M. (2012). *Finding your way in a wild new world*. New York: Free Press.
- Bennett, N. & Lemoine, G.J. (Jan.-Feb. 2014). What VUCA Really Means for You. *Harvard Business Review*.
- Bloch, M. (1996). *Methodologies Historique* in Marc Bloch, *The Historian and His Craft*. Trans. Peter Putnam. NY: Alfred A. Knopf, 1962
- Bluestone, S. (1997). *Signs of the times*. New York: Berkley Publishing Group.
- Braden, G. (2009). *Fractal time: The secret of 2012 and a new world age*. CA: Hay House, Inc.

- Bruno Dyck, Mitchell J. Neubert (2010). *Principle of Management*. Australia: South-Western Cengage Learning
- Carithers, B. & Grannis, P. (1995). Discovery at the Top Quark. *Beamline*.
<https://www.slac.stanford.edu/pubs/beamline/25/3/25-3-carithers.pdf>
- Carroll, A.B. (1999). Corporate Social Responsibility: Evolution of a Definitional Construct
<https://doi.org/10.1177/000765039903800303>
- Dyck, B. & Neubert, M.I. (2012). Management. Singapore: Cen age Learning Asia Pte. Ltd.
- Confucian, (B.C. 480). Lun Yu. Beijing: China publishing house. ISBN 978-7-101-05278-7/K. 2354
- Deardorff, D.S. & Williams, G. (October 23, 2006) Synergy Leadership in Quantum Organizations. *The Tritz Journal*.
- Dooley, M. (2009). Infinite possibilities: The art of living your dreams. USA: Atria/Beyond Words Publishing.
- Dong, Zhongshu (1996). *Luxuriant Gems of the Spring and Autumn*. Ed. Su Xing. Beijing: Chinese Press.
- Edwards, G. (1997). *Stepping into the magic*. Great Britain: MacKays Chatham European Business Network for
 Corporate Social Responsibility (2017). China seriously tackles CSR in 2017.
<https://www.csreurope.org/china-seriously-tackles-csr-2017#.W9mzFh8xTZ4>
- Fayol, H. (1916). *General and industrial management*. Paris: Dunod.
- Greenwood, R., & Lawrence, T. B. (2005). The Iron Cage in the information age: The legacy and relevance of Max Weber for organization studies. *Organization Studies*.
- Godin, B. (2012). Social Innovation: Utopias of Innovation from 1830 to Present. Project on the Intellectual History of Innovation, Working Paper No. 11. Montreal, Canada.
- Greene, R. & Lawrence, T.B. (2018). *The laws of human nature: The 48 laws of power*. London: Viking.
- Huangdi (B.C. 722-221). *Su Wen Huang Di Nei Jing*. Beijing Chinese Press
- Hudtohan, E.T. (2021). Management in the 21st Century. A paper delivered at the Animo Webinar, De La Salle Araneta University, Philippines on March 28, 2021.
- Hutton, W. (2006). *The writing on the wall: Why we must embrace China as a partner or face it as an enemy*. New York: Free Press.
- Lao Tzu (B.C. 510) *Tao Te Ching*. Beijing: China publishing house. ISBN 978-7-101-05274-9/K. 2350
- Mahbubani, K. & Sng, J. (2017). *The ASEAN miracle*. Singapore: Ridge Books.
- Mencius (B.C. 250). Mencius. Beijing: China publishing house. ISBN 978-7-101-08539-6
- Morris, I. (2011). *Why the west rules for now*. London: Profile Books.
- Moustakas, C. (1994). *Phenomenology, Quantitative data collection, Phenomenological analysis*. USA: Sage Publications, Inc.
- Nassan, G. (2018). *Kindness: Changes your life and make the world a kinder place*. United Kingdom of Great Britain: Capstone.
- Nemeth, M. (2007). *Mastering life's energies*. California: New World Library.
- Pallin, G. (2014). Storytelling – Getting the Message Across. Crf research, Corporate Research Forum.
www.crf.forum.co.uk.
- Paner, M. (2017). Benita & Catalino Yap Foundation (BCYF) August 21-25 Philippine Social Responsibility Week: Celebrating CSR 1.0, 2.0 and 3.0/. *Toronto Times* (n.d.).
- Peng, K. and R.E. Nisbett (1999). Culture, Dialectics, and Reasoning about Contradiction. *American Psychologist*
- Richardson, M.H. (2015). The quantum God: An investigation of the image of God from Quantum Science. A masteral thesis. St. Mary's University. Halifax. Nova Scotia
- Sharma, J.K. & Singh, S.K. (2013). A Study on the Democratic Style of Leadership. *International Journal of Management & Information Technology*. 3(2):54-57
- Weber, M. (19 47). The Theory of Social and Economic Organization. New York: London: Free Press.
- Zeng, Shen (B.C. 470-450). *Da Xue*. Beijing: China publishing house. ISBN 978-7-101-05276-3/K. 2352
- Zhuangzi (1983). Ed. by Chen Guying. Beijing: Chinese Press.