

# 21st Century of Women, New Normal and Sustainable Development

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## ABSTRACT

*The global COVID 19 pandemic has altered the way of life of society, business and governance and at the end of the tunnel is a horizon of the New Normal Era. The role of women leaders is an emerging phenomenon in this period of great challenges and the four keynote speakers of this webinar are exemplars in their own field of discipline in management and education. The World Economic Forum has suggested policy pathways for an economic transformation in the New Normal Era. In this paper fiscal management local and global governance and new normal skills in education are discussed. The 1987 Triple Bottom-line sustainability the Organization of Economic Cooperation and Development of the United Nations has triggered development variant models proposed by Nicanor Perlas and Ken Wilber. The 2018 Ecological Civilization model of President Xi Jinping of China provides a new comprehensive model with governance managing the economy, culture, society and ecology. In conclusion, this paper cites China a global power that transformed itself within four decades through its Four Moderation program in agriculture, industry, science and technology and defense, a showcase of Chinese socialism in the 21st century.*

**Keywords:** *New Normal Era, Sustainable Development, Triple Bottom-Line, Ecological Civilization*

## I. INTRODUCTION

The First International Conference on Economics, Business and Management has the theme: Sustainability and Development of Business Management and Finance: Embracing the New Normal Era. The theme covers the concept of sustainability of business in the New Normal Era, post COVID 19. There are seven keynote speakers of this webinar; the first three are Dr. Muhamad Zamrun, Dr. H. Arifuddin Mas'ud, and Dr. Sanihu Munir, all from Indonesia. Notably, the other four are women; they are Dr. Zhang from China, Dr. Yusoff from Malaysia, Dr. Jerusalem from the Philippines, and Dr. Kamola from Turkey. They signal the prominence of women leadership in the 21st century.

Anent to our webinar on sustainability of business and finance in the New Normal Era, the World Economic Forum (June 2021) issue on Building Back Broader: Policy Pathways for an Economic Transformation, suggests a rethinking one fiscal and monetary policy for the new economy in the New Normal Era. It also states in particular that in the New Normal, after COVID 19, the education sector must promote skills in: 1. Innovation and creativity, 2. Global citizenship and civic responsibility, 3. Digital technology, and 4. Interpersonal and intrapersonal skills. (p. 27).

The issue of sustainability has long been addressed by the United Nations (UN) through the Organization of Economic Cooperation and Development (OECD Brundtland Report in 1987. This has been updated by President Xi Jinping's Ecological Civilization (Hanson (2019). Business development in the New Era is a major concern in taking their financial recovery from the negative impact of COVID 19 on the local and global economy. This undoubtedly goes back to the bottom-line focus on financial profitability to ensure survival and sustainable operation. The New Normal Era is challenging business to be creative and innovative in using technology more than ever to promote a sustainable economy.

Sustainable development was promoted by the Organization of Economic Cooperation and Development in 1987 following Brundtland's Report on Triple Bottom-Line on the relationship of Profit, People and Planet. After 3 decades, the Ecological Civilization in 2018 shows was formulated in China for a integrated and comprehensive approach to sustainable development.

1. The primary purpose of this paper is to honor and highlight the role of women in the 21st century. It is no coincidence that the Ecological Civilization perspective on sustainable developed is anchored on care and nurture of the environment.

2. The secondary aim is to provide a detailed background on the webinar theme: Sustainability and Development of Business Management and Finance: Embracing the New Normal Era.
3. The tertiary purpose is to key concepts of sustainability, global fiscal management, and educational management that are related to the New Norma Era based on the paper of The World Economic Forum.
4. The last aim is to discuss Ecological Civilization which has updated the United Nations' Organization of Economic Cooperation and Development (OECD) Triple Bottom-line of Brundtland.

## II. RESEARCH METHODOLOGY

This paper is qualitative research (Marshall & Rossman, 2011); it is anchored on key documents that provide an understanding of the New Normal Era and an update on sustainable development. It is heuristic (Moustakas, 1990) because it enables the researchers who are presenters and the webinar audience to discover and learn something for themselves in meeting the challenges of the New Normal Era, with lessons learned from managing the COVID 19 as professionals. It makes sense of the past experience with COVID 19 situations in order to manage future economic and educational undertakings (Smith, 2015; Sela-Smith, 2002; Hudtohan, 2005; Gonzalez, Luz, & Tirol, 1984). The methodology is multi-valuate (Richardson, 2015) because it deals with various disciplines related to economics, finance, sustainable development and social development of women. This is an exploratory discourse (Stebbins, 2011) to study, examine, analyze and investigate the need for creativity and innovation in managing local and global economy and for the education sector to respond to the requirements of developing people skills in the New Normal Era.

## III. RESULT AND DISCUSSION

### 3.1 Century Of Women

#### 3.1.1 Galactic Great Mother

The century of Women started in the 1980s and ends in the 2020s. According to Christiane Page (2008) "The Mayan calendar saw the beginning of an extraordinary journey of 36 years for the earth and its inhabitants, which reaches its conclusion just before 2020. For the first time in 26,000 years, the sun is most closely aligned with Great Cleft, Dark Rift or the Black Road of the Milky Way. The road leads directly to the Galactic Center, or the heart of the Great Mother... We travel and enter the Black Hole [where] we will experience the fullness of our potentiality, the unlimited realm of possibilities, and come know the true meaning of immortality." (Page, 2008).

The vastness of the Universe is enshrined within us and humans are the microcosm of the Universe. According to Bluestone (1997), "Western and Chinese alchemist had one thing in common...the smallest object of material reality was a reflection of a larger cosmic whole. [For] 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). Thus, our body is an embodiment of the universe. We are encapsulated by the Great Mother and the Great Mother is within us.

#### 3.1.2 Mother Earth

Women are a manifestation of the Great Mother and Mother Earth. Redmond (1997) noted that in ancient times women used the drums to care and nurture their community and the Earth and preserved the beauty of nature. Women of old used the drums for healing, celebration, and sacralization of the Earth. They were governed by moral beauty rooted in Gaia whom we call today as Mother Earth and Galactic Mother whose ethos is nurture and care for making things beautiful. In the Philippines there are twelve variant names of babaylan, a caregiver, a healer, teacher and community leader during the pre-Spanish colonial era (Nadera, 2000). Nidiyn Diaz, a 2020 Olympian gold medalist for weightlifting is a reincarnation babaylan, gave Philippines its first gold medal after almost 100 years. She is an image of our mythical legent, Malakas (strong) and Maganda (beautiful), a physical and moral beauty.

In ethics, Gaian myth serves a mystical function because she enlightens our experience as a mystery; it has a cosmological function because she helps us understand the material world and the metaphysical dimensions of life that are invisible; it has a sociological function because she supports and validates our experience of the social order and it has a pedagogical function because she teaches us how to live in all circumstances (Campbell, 1991; Houston, 1998 Walsh, 2007).

Accordingly, Gaia teaches us that "When we join together, we are capable of giving birth to the form of the organization, to the plan, to the values, to the vision...The Gaian organizational process principle is: Life seeks organization, ...In Gaian story, this situation is influenced by the force of Chaos where creativity and freedom abound and by the force of Eros, where we are impelled to create through attraction" (Wheatley, 1998).

In Gaian theory, "the biosphere, atmosphere, lithosphere, and hydrosphere maintain a homeostatic condition and the Earth is seen as a single living super being. The workings of Gaia can be viewed as a study of the physiology of the Earth, where the atmosphere is the Earth's lungs and circulatory system, the oceans and rivers are the Earth's blood, the land and the rocks are the Earth's bones, and the living organisms like the plants and fungi are the Earth's skin and sensory system. All these are tied up to an infinitely complex network of feedback systems to maintain homeostasis. (Bonewits, 2003; Chamberlain, 205); Edwards (1995) links the Gaian hypothesis with shamanic wisdom that sees nature as a living organism. Shamans believe that "everything is alive. Rocks and crystals are conscious beings" (Edwards, 1995, p.206).

Redmond (1997) argues that our civilization made a mistake by choosing a tradition that followed a male dominant worldview. Climate change is happening because we are “divorcing ourselves from the natural world, we are doing violence to ourselves and to the planet. The tradition that we inherited from warrior nomads who viewed the natural world as an infinite source of new pastures to exploit and abandon have led to rampant materialism...our culture persists in behaving as if nature exists to serve the desires of one species that values itself above all other” (Redmond, 1997, p.187). Crowley (2001) redirects us to that Gaian spirit by suggesting that we try to sense the divine presence in the natural world beneath the concrete of the streets, implying that the sacred natural order is primarily the non-human natural order resident in Mother Earth.

Myss (2016) asserts that the 21st century needs the Sacred Feminine, who is the balancing force to Sacred Masculine and its intellectual energies of reason and logic. The Sacred Feminine and its subtle and magnificent force penetrate into every expression of life, bringing us into an awareness of the crisis within Mother Nature and awakening our mystical senses and mystical history. That Sacred Feminine is Gaia, re-emerging today as Moral Beauty to rule the conduct of society that has gone awry and in chaos.

The image of Gaia and Mother Earth are reflected in the prominent contributions of Carol Gilligan in the field of ethics in where male thinkers and philosophers approach ethics and morality from a logical argument of what is right or wrong. Mary Follet humanized the workplace and Lilian Galbraith underscored people management in an era where the fad of Industrial Revolution focused on production, rather than taking into account the circumstances of the workers.

Carol Gilligan (1982) In a Different Voice believed that men stress justice, fairness, and rights. But women focus on relationships and they stress on wants, needs, and interests of particular people. She claimed that the ideal moral thinker might be more inclined to an ethics of care than an ethics of justice. She has added to the literature of ethics dominated by male philosophers and ethicists by articulating her Ethics of Care. This is in contrast to the Utilitarianism of Jeremy Bentham, Rights of Immanuel Kant, Justice of John Rawls, Aristotle, Thomas Aquinas and McIntyre.

Carol Gilligan is aligned with Dyck and Neubert's (2012) multistream management whose emphasis is on multiple forms of well-being and multiple stakeholders. There are nine elements of well-being. (Dyck & Neubert, 2012): 1. Aesthetic: beauty, art, and poetry. 2. Ecological: natural environment, and minimal pollution. 3. Emotional: satisfaction, positive feelings, hope, and joy. 4. Individual: personal convenience, and one's own interests. 5. Intellectual: ideas, clear rationale, theory, and concepts. 6. Material: Finances, productivity, tangible goods, and efficiency. 7. Physical: health, safety, and security. 8. Social: community-mindedness, justice, and helping others. 9. Spiritual: meaning, interconnectedness, and transcendent. To fully develop wellbeing, a caring and nurturing feminine energy is most appropriate.

Mary Parker Follett pioneered the human era (1930-1950) in management, arguing that managers should facilitate rather than control the work of subordinates. She earned the title: Mother of Modern Management, because believed that management was the art of getting things done through people. Direct contact between employees and managers helps organizations avoid conflict and misunderstandings.

Lillian Gilbreth studied ways to reduce job stress and argued for child-labor laws and standard workday hours. She was described in the 1940s as "a genius in the art of living." What makes her life and work significant to modern-day industry are concepts related to the field of workplace efficiency, which she spearheaded with her husband and on her own after his death. Applying the social sciences to industrial operations, the Gilbreths emphasized the importance of the worker—rather than machinery or other, nonhuman factors—to shape the workplace.

### 3.1.3 Women in New Science

Margaret Wheatley (2006, 2007) is author of Leadership and the New Science and Finding our way: Leadership for an uncertain time, which guide us to discover order in a chaotic world during this Great Period of Change. She is used the principles of New science in quantum physics to explain human behavior in leadership and management. New science has new discoveries in biology, chaos theory, quantum physics are changing our understanding of how the world works. She assures us that chaos is natural; it forces us to disturb our equilibrium so that we are raised to a new level of existence by responding to change. She tells us that we are in the thick of web cooperation that connects us as humans. She assures us that life seeks order, but uses messes to get find solutions. She avers that: 1. Relationships are what matters, even in the subatomic level, 2. Life is a vast web of interconnections where cooperation and participation are required, and 3. Chaos and change are the only way to transformation.

Christine Page (2008). Is medical doctor who began her medical practice in London in 1978 and combined it with homeopathy in 1989. Her cosmological findings led us to understand the universe and introduced us to the Great Mother of our galaxy. She elaborates the astrological dynamics and spiritual challenges of impending transformation and renewal during this Great Period of Change (1987-2023). She said, for the first time in 26,000 years our sun is in alignment with Galactic Center. This signaled the Harmonic Convergence in 1987 and will in 2023. In this period there is an opportunity for humanity to participate in the creation of a new era of expanded consciousness. As the source of all creation, our galaxy is the Great Mother and its center is her heart. It heralds the rebirth of the divine feminine of the Triple Goddess: intuition, emotional creativity, and renewal. A spiritual transformation allows us to expand our awareness and experience ourselves as eternal beings.

Martha Beck (2012), author of Finding Your Way in a Wild World, is a life coach guru who awakens us to a world that is natural teeming with ancient wisdom and modern insights. According to her ancient magic and modern technology are tools that we need in meeting the challenges of the 21st century. She bridges our true human nature

with our deepest natural purpose in relation to our self, the elements of the earth, society, business, government and the galaxy (Hudtohan, 2014). She says that for the first time 26,000 years our sun is aligned to the Galactic Center, signaling the beginning of Harmonious Convergence in 1987 and will end in 2023. This is an opportunity for humanity to participate in a new era of expanded consciousness. The alignment heralds the rebirth of divine feminine qualities of a Triple Goddess of Intuition, emotional creativity, and renewal.

In summary, Carol Gilligan, Mary Parker Follet and Lilian Gilbreth are exemplars of feminine energy in a world for so long dominated by masculine concepts and practices in the world of management and governance. They are exemplars of moral beauty (Hudtohan, 2017). Margaret Wheatley, Christine Page and Martha Beck are proponents of quantum physics in the 21st century. Their insights into the New Science support the multistream management approach of Dyck and Neubert which calls the attention of business to focus not only on profit but promote the wellbeing of all stakeholders. For the Philippines, it is important to note the Hidilyn Diaz won a 2020 Olympic Medal in weightlifting, the first after 96 years.

In times of COVID 19, women economists Garipati of University of Liverpool Kambhampati of University of Reading studied 174 Male-led and 19 Female-led countries. The result is the Female-led countries experienced fewer cases and fewer deaths (Collas-Monsod, 2021).

### **3.2 New Normal Challenges**

The following narrative is culled from the Hanson's (2019) Ecological Civilization in the People's Republic of China: Values, Action, and Future Needs ADB East Asia working paper series, No. 21. Among many other issues, the working paper suggests 1. Rethinking fiscal and monetary policy for the new economy and 2. The need for the education sector to address new skills in the New Normal Era.

#### **3.2.1 The foundations of a new inclusive economy**

The need to reinforce the use of automatic stabilizers and safety nets. Countries around the world have adopted a range of measures to support the economy, and to top up existing social protection measures, extend benefits and increase their reach to broader swathes of the population more than ever before. In many countries, low coverage of existing social insurance systems has prevented the provision of lifelines to households in a timely manner. Targeted cash transfer programmes tend to have the largest effect of all social assistance programmes in reducing poverty and can improve human capital accumulation and help households to smooth income shocks, reducing future inequality.

Need to invest in inclusive growth multipliers within and across countries. Social safety nets and automatic stabilizers have a crucial role to play in buffering the initial impact of shocks but will have to be complemented with more far-reaching structural reforms that improve equality of opportunity. Emerging and developing economies will need continued support through international grants and concessional financing, as well as the creation of an enhanced multilateral framework for potential sovereign debt restructuring for the most vulnerable economies.

Need to embed environmental sustainability in fiscal and monetary support. Businesses, workers and households will need to be supported through this transition to a low-carbon future by ensuring just transition mechanisms are put in place. These measures should be crafted through social dialogue and consultation with all relevant stakeholders. The current change in fiscal and monetary policy must be perceived as an opportunity to embrace and accelerate the pace of transition towards a more environmentally sustainable economic future.

Creating progressive, efficient and fairer taxation mechanisms

Need to expand the tax base and shift the tax burden. Progressive taxation will be an essential mechanism to compensate for the uneven recovery already under way, but also to provide higher revenue mobilization (especially in countries with lower tax capacity) and contribute to financing social spending and structural reform. There is a need to redesign tax systems to achieve more efficient taxation of capital and multinationals while also improving global transparency. Designing more progressive taxation mechanisms that shift the tax burden from the bottom to the top will also be crucial in the foreseeable future.

Transform the global corporate tax architecture. Taxation systems must be redesigned efficiently to tax capital and multinationals. In an era of rising inequality and pandemic-induced disruption, there is increased need to reform international taxation by adopting new tax regimes that involve taxing excess profits of multinationals at higher rates. Taxing such profits at excess rates could help mitigate some of the spending demands currently placed on governments, and also contribute to restoring a fairer and more progressive global tax system.

#### **3.2.2 Rethinking the division of labour between fiscal and monetary policy**

Need to redefine the roles of and frontier between fiscal and monetary policy. The current economic downturn raises important questions about the division of labour between monetary and fiscal policies. A fundamental rethink of the scope and roles of fiscal and monetary policy might be required, enhancing the coordination between different tools and policies during recessions as well as recoveries. Economies should focus on programmes that increase their future growth potential, investing in improving the capabilities of its people through education, physical and digital infrastructure and innovation. Despite the crucial importance of swift fiscal and monetary policies, the recovery phase of the global pandemic must be a call to action for policy-makers to face the magnitude of the profound structural reforms required to build more resilient, inclusive and sustainable economies.

Educational institutions must have cutting-edge approaches for teaching and embedding the skills required in the new economy and for measuring firm-level and economy-wide progress in their acquisition. It also considers avenues for making skilling opportunities widely accessible in order to create better labour market outcomes for all.



Creativity and innovation mean involves thinking of novel ideas, improvements and solutions by combining ideas or information and making connections between different fields and perspectives. Includes skills such as: critical thinking, analytical thinking, creative thinking and systems thinking.

Global citizenship and civic responsibility. Making decisions and creating appropriate and sustainable solutions based on cross-cultural and geopolitical awareness, a differentiated notion between local and global contexts and an understanding of the human impact on the environment and society. Includes skills such as: Social-cultural awareness, Technological awareness. and Environmental awareness.

Digital. Understanding and applying ever-evolving digital technology tools, systems and software responsibly, ethically, creatively and inclusively across work processes and activities to solve problems, analyze and interpret data and communicate effectively. Includes skills such as: Technology design and programming, and Technology use, monitoring and control

Interpersonal and intrapersonal. Managing emotion and motivation and applying emotional intelligence to collaborate effectively with others and achieve both personal and communal goals. Includes skills such as: Active listening, communication and information exchange, Leadership and social influence and Self-management

### 3.3 Sustainability And Business

There are three sustainable development perspectives: first, the World Commission on Development and Environment (WCDE); second, the Center for Alternative Development Initiatives (CADI) of Nicanor Perlas (2000); and third, the AQAL Integral Sustainable Development framework of Ken Wilbur (2007).

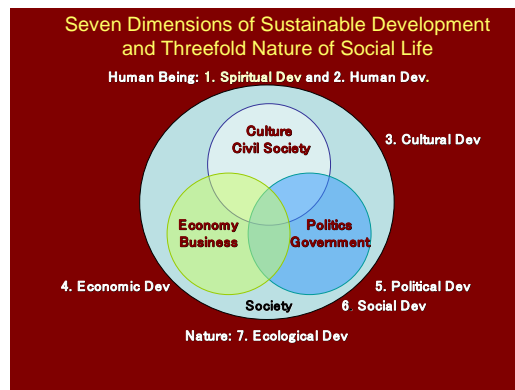
### 3.4 WCED: Global Development Framework.

According to the WCED, development is sustainable where it "meets the needs of the present without compromising the ability of future generations to meet their own needs." (Brundtland Report, 1987). Based on this idea of the 1987 Commission, sustainable development has since then covered three major areas: the economic, environment and social dimensions of development. Jonathan Harris (2000) of Global Development and Environment together with McGill University uphold these three elements of as basic in discussing the principles of sustainable development. It advocates a triple-bottom-line

1. An economically sustainable system must be able to produce goods and services to maintain manageable levels of government and external debt, and avoid extreme imbalances which damage agricultural or industrial production (Harris, 2000). Economic sustainability means that human communities across the globe are able to maintain their independence and have access to the resources that they require, financial and other, to meet their needs.
2. An environmentally sustainable system must be able to maintain a resource base, avoiding over-exploitation of renewable resource system or environmental sink functions and depleting non-renewable resources only to the extent that investment is made in adequate substitutes. This includes maintenance of biodiversity, atmospheric stability and ecosystem functions ordinarily not classes as economic resources (Harris, 2000). Environmental sustainability calls for ecological integrity to be maintained, so that all of earth's environmental systems are kept in balance while natural resources within them are consumed by humans at a rate where they are able to replenish themselves (McGill University, 2000).
3. A socially sustainable system must achieve distributional equity, adequate provision of social services including health and education, gender equity, and political accountability and participation. (Harris, 2000). Social sustainability happens when universal human rights and basic necessities are attainable by all people who have access to enough resources in order to keep their families and communities healthy and secure. Healthy communities have just leaders who ensure personal, labor and cultural rights are respected and all people are protected from discrimination. Environmental quality calls for social equity. Environmental sustainability calls for: 1. Economic growth that is pursued in a manner that ensures the protection of both social and environmental systems. 2. Its intergenerational component requires that future generations must be left with an ecologically viable and socially stable planet. 3. Its intragenerational component requires that the present generation is accorded an equal opportunity for economic security as well as the fair distribution of environmental costs and benefits.
4. Environmental sustainability without human development is also unsustainable. According to the United Nations Development Program (UNDP, 1997) sustainable human development consists of three key elements: 1. development of the people, meaning the enhancement of human capabilities and health so that people can participate fully in life; 2. development for the people, meaning that all people should have the opportunity to receive or acquire a fair share of the benefits that flow from economic growth; and 3. development by the people, meaning that all members of society should have the opportunity to participate in its development.

### 3.5 CADI: Center for Alternative Development Initiatives

Nicanor Perlas (2000) in his book, Shaping Globalization: Civil Society, Cultural Power and Threefolding, cites seven dimensions of development based on the 1996 Philippine Agenda 21 (PA21) Seven Areas of Development. CADI's model is the most inclusive framework for sustainable development (Figure 4). in the Philippines it calls for civil society, government, and business to be engaged in all targeted barangays, towns, provinces, and regions. The threefold partnership should be concerned with seven key inclusive areas of development: A. Humanity: 1. Spiritual development, 2. Human development, B. Society: 3. Social development, C. Culture: 4. Cultural development, D. Polity: 5. Political development. E. Economy: 6. Economic development and F. Nature: 7. Ecological development



**Figure 1. Seven Dimensions of Sustainable Development (Perlas, 2000)**

**Social Development.** In Copenhagen it was declared that social development aims at social justice, solidarity, harmony and equality within and among countries, with full respect for national sovereignty and territorial integrity, as well as policy objectives, development priorities and religious and cultural diversity, and for all human rights and fundamental freedoms. (1995 World Summit on Social Development).

The threefolding image of society necessitates a critical engagement between the key institutions of the three autonomous spheres of society: civil society in the realm of culture, government in the realm of polity, and market (business) in the realm of economy (Perlas, 2000). The bottom line of social development is to transform the way corporations relate to people, communities & the environment founded on the belief in the dignity of the human person. (Buenviaje, 2006).

**Cultural Development.** Hofstede's (1984) analytical framework for cultural dimension is being adopted to provide indicators of SDv in this particular area. He identifies five cultural dimensions that SDv researchers may use as indicators of cultural development in a given country:

1. Power Distance Index (PDI) focuses on the degree of equality, or inequality, between people in country's society.
2. Individualism (IDV) focuses on the degree the society reinforces individual or collective achievement and interpersonal relationships.
3. Masculinity (MAS) focuses on the degree the society reinforces, or does not reinforce, the traditional masculine work role model of male achievement, control, and power.
4. Uncertainty Avoidance Index (UAI) focuses on the level of tolerance for uncertainty and ambiguity within the society – i.e. unstructured situations.
5. Long term Orientation (LTO) focuses on the degree the society embraces, or does not embrace long-term devotion to traditional, forward thinking values.

**Spiritual Development.** Life is not only technical and objective; it is also soulful and subjective. Our concept of sustainable development needs to do justice to these "vertical" dimensions of human experiences. Sustainable development implies a new and healthier balance in how we conduct our human affairs, once that celebrates depth along with surfaces, community along with individuality, spirituality along with materialism, art along with linear techniques. Teilhard de Chardin said: We are spiritual beings with human activities. Dyck and Neubert (2012) cites spirituality in multistream management as one of the 9 features of well-being. Its dimension includes meaning, interconnectedness, and transcendent purpose.

The influence of metaphysical science is putting individuals at the center of change. Page (2008), Chopra (2008), and Braden (2007; 2009) give a deeper dimension to spirit and non-materiality in dealing with our physical world. They advocate a strong connectivity of every human person with persons, nature and the universe. It appears that the ancient wisdom of our ancestors is being reexamined in the light of creating or renewing a sustainable world. When commerce and industry were at their elementary stage capturing and hoarding resources were not practiced by our ancestors. They allowed nature to nurture them to life.

**Political Development.** The system of government is an environment in which citizens live and are allowed to pursue their goals in life. It provides the services like education, health, infrastructures, transportation, legal system, and laws and regulations that promote socio-economic progress as a nation. The external threat to human existence must be addressed by every government, like climate change, environmental degradation, pandemic diseases and even terrorism, which poses as a threat to the social, economic, cultural and political life of the nation.

**Economic Development.** Each nation in the world is engaged in an economic activity. The activity is not only local but global. Globalization is the process of interaction and integration among people, companies, and governments worldwide. Globalization has accelerated since the 18th century due to advances in transportation and communication technology. It is the process of integration and international influence of economies and cultures. In the examples of globalization below, you'll see that it's not only an exchange of goods, but also an exchange of ideas and even anti-terrorist protections.

Economics at a global scale makes use of: Exporting: When an organization manufactures products in its home country and transports them to other countries for sale there. Importing: When a finished product is brought in from another country for resale domestically. Global Outsourcing: When one or more sub-components for an organization's products or services are imported from another country. Counter-Trade: When products or services from one country are traded (rather than bought and sold for currency) for products or services from another country. Licensing: When an organization in one country sells specific resources to an organization in another country. Franchising: When a franchisor in one country sells to a franchisee in another country a complete package required to set up an organization. Strategic Alliance: When managers from organizations in at least two countries agree to pool their organizations' resources and "know-how" in order to share the risks and rewards for developing a new market or product. Joint Venture} When partnering organizations agree to form a separate, independent, jointly-owned organization.

**Ecological Development.** Ego-logical civilization is human-centered. It promotes the biblical mandate to have dominion over the whole earth. This led to the West colonizing the whole world, amassing resource for personal gain. Ecological civilization puts man as one of God's creation. Co-equal with all the creatures on earth. There is mutual respect for life and for sharing the resource of Mother Earth. Ecological Civilization is authoritarian, dualist, unsustainable, delusional, mechanistic, self-destructive, unwise, unbalanced, and power-seeking. Ecological Civilization is democratic, holistic, sustainable, compassionate, natural, regenerative, wise, balanced and interdependent.

### 3.5.1 AQAL of Ken Wilber

According to Barrett Brown (2006), the core of Integral Sustainable Development is a framework intended to: 1. Organize SDv initiatives through a wide variety of disciplines, perspectives and methodologies, 2. Map out SDv problems and solutions from a focused viewpoint but taking into account the internal (psychological and cultural) and external (behavioral and systemic) major factors that influence an initiative, and 3. Customize application according to the internal and external dynamics of stakeholders and initiative to optimize resources for achievable and appropriate solutions.

For Ken Wilber (2000) 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."

**The Four Quadrants.** The Integral framework of Wilbur views the individual, society and environment in terms of four basic quadrants: the interior and exterior of individuals and groups/collectives as shown in Figure 3. The quadrants are four realities seen from four different perspectives. The individual interiors (Upper Left) are psychology and consciousness; individual exteriors (Upper Right) are behavior and the physical body; collective interiors (Lower Left) are culture and worldview; and collective exteriors (Lower Right) are systems and the physical environment. Brown further explains the quadrants: "On their simplest level, the quadrants merely acknowledge that there is an interior and an exterior to individuals and collectives. All individuals have an interior no one else can see, like our thoughts, emotions, and self-awareness; and we all have an exterior which others can see, such as our body and behavior. With collectives: there is an interior, like shared values, relationships, customs, morals, and communication; and an exterior, such as economic and political systems, habitats, and biota. Essentially, the Right-Hand quadrants (Behavior and Systems) examine the surfaces of individuals and collectives, while the Left-Hand quadrants (Consciousness and Culture) look into their depths.

**AQAL Bottom Lines.** In applying Wilbur's Integral Sustainable Development framework, Barrett Brown (2006) presents the following bottom-line insights:

1. The more that is known about the influences of consciousness, behavior, culture, and systems on sustainable development, the more effectively programs can be designed and implemented.
2. The innumerable forces emerge out of every stakeholder's interior that directly impact any approach to sustainable development. These forces influence both the cause and cure of systemic imbalances. Thus, mindfulness of individual consciousness (belief system, mental model, motivations, etc.) is vital when attempting to address all the major influences on a sustainable development initiative.
3. A comprehensive approach to sustainable development initiative would, at the very least, document the individual behaviors that significantly contribute to a successful and enduring implementation, as well as the real threats to an individual's life.
4. An integral Sustainable Development practitioner strives to be constantly conscious of the underlying pressure of cultures, worldviews, norms, traditions, rituals, and rules of the group—and respond accordingly.
5. To work with the collective exterior means to incorporate and be open to the truths and perspectives from all levels of collective institutions and systems, including the physical environment.
6. Predominantly systemic approaches to sustainable development are more likely to be effective if replaced by comprehensive, synergetic responses that account for the major forces in all quadrants.
7. Sustainable development initiatives have a greater chance of success if they respond to all the major influences that arise from each quadrant (consciousness, behavior, culture, and systems). Approaches that fail to do so face the real threat of sabotage by forces and factors in quadrants left unattended.

8. There may be more powerful offering that we can bring to the world stage than action which arises from a deep awareness of who we truly are and how we are called to serve. It is thus our responsibility to consciously and continuously develop this awareness, which in turn will fuel the actions that manifest our greatest potential. (Brown, 2006)

### 3.6 Ecological Civilization

The rise of China as a world power continues to show Western democracy that a socialist form of governance is capable of building a robust economy, after four decades of change brought about by Mao Zedong's Great Leap Forward and Cultural Revolution. It was through Deng Zhao Peng that China embraced the market economy and it propelled an economic boom that made modern China what it is today. After attaining economic prosperity, President Xi Jinping focused on harmony between humans and nature. The Ecological Civilization of China has updated the 1987 sustainable development of Brundtland Report, known as Triple Bottom-Line creating an environmental relationship among People, Planet and Profit. The following narrative is culled from the publication of the Asian Development Bank (ADB) Ecological Civilization in the People's Republic of China: Values, Action, and Future Needs (Hanson, 2019).

It takes a 5,000-year-old civilization to credibly introduce a new one to the world. The PRC draws upon ancient philosophy for ecological civilization. This includes beliefs about people living in harmony with nature as explained by Taoism founder, Lao Tze, Mencius, and others such as Zhuangzi and Xianlin Ji. These philosopher-writers placed emphasis on deep value systems and human dependence on nature. By contrast, many other historical transitions in the world have featured situations where people "Conquered nature", especially during the evolution of agricultural to industrial civilizations. Ecological civilization fits among the creative ideas of post-industrial and post-modern situations.

Ecological civilization is being used by the People's Republic of China (PRC) to provide a coherent conceptual framework for adjustments to development that meets 21st century challenges. It differs from sustainable development in the emphasis placed on political and cultural factors, as well as on defining new relationships between people and nature that would permit living well, and within the eco-environmental bounds of planet Earth.

While ecological civilization is sometimes described as sustainable development with Chinese characteristics, it will benefit through inputs from outside, and will have value in many of the PRC's international activities including meeting the United Nations 2030 Sustainable Development Goals, creating green supply chains, greening of the Belt and Road Initiative, and accelerating efforts to achieve goals related to climate change and other global environment concerns. The ecological civilization concept places emphasis on safeguarding ecological services and natural resource protection and improvements.

Ecological civilization is a set of values and development concepts enshrined in the Constitution of the People's Republic of China (PRC) in 2018, and now a key driver in the country's transition to high quality development for the "New Era" (Pan 2018). It is simultaneously a philosophy, vision, and compass for a green and prosperous future. As the PRC moves toward the medium-term and beyond, to address 2035 and 2050 modernization and prosperity aspirations—ecological civilization can be expected to play a significant role. The Great Period of Change (2012-2025) is ushered by the Ecological Civilization of China promulgated in 2018.

A key matter is staying within "Nine Planetary Boundaries" in order to safeguard life support systems. This perspective demands "development bounded within a stable and resilient planet". In other words, we must recognize the primacy of ecological considerations in decision-making. The Nine Planetary Boundaries: 1. Climate Change. 2. Ocean Acidification. 3. Stratospheric Ozone Depletion. 4. Atmospheric Aerosol Loading, 5. Biogeochemical Cycles (Nitrogen and Phosphorus inputs to the Biosphere and Oceans), 6. Global Freshwater Use, 7. Land System Change, 8. Biodiversity Loss, 9. Chemical Pollutants including novel entities such as plastics. (Stockholm Resilience Center, n.d.). Eight Priorities for Eco-Civilization Implementation: 1. Spatial planning and development, 2. Technological innovation and structural adjustment 3. Land, water and other natural resource sustainable uses, 4. Ecological and environmental protection 5. Regulatory systems for ecological civilization, 6. Monitoring and supervision, 7. Public participation 8. Organization and implementation, (Policy Research Centre for Environment and Economy and United Nations Environment Programme. 2016).

In closing, I relate here the Lessons from an awakened dragon, an article of (Simbulan, 2021). He said, "Probably, the first great lesson we can learn from China is its poverty eradication program, which, according to the IMF-WB and the UNDP, is the most successful anti-poverty program in the world. It has uplifted more than 800 million people to middle class status in just a matter of four decades. The second great lesson we can learn from this neighbor is how in a matter of four decades, it achieved economic revolution with its remarkable industrialization program, transforming a backed agricultural economy into a high tech one that has overtaken most Western countries. Its Four Moderation program in agriculture, industry, science and technology and defense is a model that many less developed countries can emulate. The third lesson we can learn from China is how it evolved its own strategies to keep abreast to the changing national and international situation to build a strong nation firmly guided by Socialism with Chinese characteristics. In 2018, during the bicentennial year of the birth of Karl Marx, President X Jinping, head of the largest community party in the world, hailed Karl Marx as the "greatest thinker of modern times." (Simbulan, 2021).



#### IV. CONCLUSION

1. The 21st century is the century of women. The feminine energy of women is sourced from Gaia, Mother Earth, and Galactic Mother provides a nurturing and caring perspective in problem-solving and decision making. They are morally beautiful.
2. The New Normal Era requires more creative and innovative action, after we underwent an experience of COVID 19 pandemic.
3. Global fiscal management needs rethinking in order to set and reset the engines of economic activities that has stagnated due to COVID 19's deliberating impact in all aspects of human life globally.
4. The education sector is challenged to address four critical areas in skills building for the New Normal Era: creativity and innovation, global citizenship and local social responsibility, digital technology, and interpersonal and intrapersonal relationships.
5. The old sustainable development paradigms of Triple Bottom-Line of Brundtland, CADI 7 sustainable aspects of human development of Perlas, and the AQAL all-encompassing metaphysical view of Wilber are all passe with the Ecological Civilization sustainable development of President Xi Jinping of China.
6. China as a global power has shown a new model of sustainable development through its socialist Chinese dialectic materialism that achieved economic revolution with its Four Moderation program in agriculture, industry, science and technology and defense.

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