



Conflict Management at the National Electrification Administration: A Review of Related Literature

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ABSTRACT

In the Philippines implementing the system has always been a challenge for organizations more specifically, in the National Electrification Administration (NEA), a government-owned and controlled corporation (GOCC). The NEA has a Strategic Performance Management System (SPMS) to tighten the alignment of individual performance goals to targeted results of the organization, and the national and local governments. It builds on prescribed SPMS processes to highlight the importance of collecting performance data and using these for planning and implementing continuous improvement activities.¹ This paper presents a review of related literature on conflict management that will be used as a reference Literature in understanding the current conflict in the policy implementation of NEA on its Performance Management Systems with the issuances and requirements of other regulatory bodies such as the Civil Service Commission (CSC), Governance Commission of GOCCs (GCG), Department of Budget and Management (DBM), and Commission on Audit (COA). This paper is a dialectical inquiry (Berniker & McNabb, 2006), qualitative research that leads to emergent theories and the construction of models. The methodology of this study was multi-valuate (Richardson, 2015) because the issues among the government agencies in terms of governance problems have social, cultural, political, and economic implications. In the exigency of complying with the new framework, notwithstanding the implementation of the existing CSC performance management, part of the research is to review and analyze the policies, rules, and regulations governing performance management. Exploration of further avenues on how to harmonize any identified contradictions and manage the possible risk in implementing a performance management system is considered towards developing a Model for governance reflecting a quantum synergy and influence over dominance in the use of power.

Keywords: Conflict Management, National Electrification Administration

I. INTRODUCTION

This narrative is part of PhD dissertation proposal, entitled; “Performance Management System in the Select Government-Owned and Controlled Corporation (GOCC): Basis for the Development of the Corporate Governance Model.” The Model shall guide conflict management at the National Electrification Administration (NEA) of the Republic of the Philippines. This is for presentation on the April 17, 2024 webinar organized and coordinated by Dr. Sanihu Munir, President of the International Association of Management in Human Resource Development (IAMHRD);

II. RESEARCH METHODS

This discourse is a qualitative narrative (Marshall & Rossman, 2011) that exposes the conflict NEA experiences with other Philippine Government agencies. It makes sense of existence of NEA over the years (Smith, 2015; Sela Smith, 2002; Gonzalez, Luz, & Tirol, 1984) to understand its operations in fulfilling its mandate to serve the internal and external stakeholders of electric power distribution. Thus, NEA’s position is the thesis and those who are not in agreement with its operation and programs present the antithesis. This paper is a dialectical inquiry (Berniker & McNabb, 2006), qualitative research that leads to emergent theories and construction of models. The methodology of this study was multi-valuate (Richardson, 2015) because the issues among the government agencies in terms of governance problem have a social, cultural, political and economic implications. In addition, public governance maybe viewed from the physical, metaphysical and spiritual perspectives. This is an exploratory discourse

(Stebbins, 2011) that studies, examines, analyzes and investigates the importance of understanding governance from a Newtonian-Cartesian-Weberian management and from a quantum leadership and political platform in the 21st century.

III. DISCUSSION

3.1 Conflict

Thesis vs. Antithesis. Conflict maybe viewed from an Aristotle's (Montague, 2019) dialectic, an argumentation of contrary opinions represented by a thesis and antithesis. Since the conflict is not yet totally resolved in NEA operations, the paper makes a Prognosis, a forecast on possible scenarios in resolving the differences between NEA management and the agencies involved. Dialectical Inquiry, which is a staged debate between two dominant perspectives may help clarifies contentious issues. (Dyck & Neubert, 2012; Berniker & McNabb, 2006).

Can conflict be resolved using a Yin Yang approach where NEA proponent and non-NEA stakeholders sit down to bring about a harmonious resolution of conflict? Can Marxian Dialectic (Marx, 1996). Aristotelian Dialectic (Montague, 2019) resolve the thesis of NEA and the antithesis of the other agency/ies be resolved by a revolutionary or evolutionary means to arrive at a synthesis of their supposedly opposite management and operational propositions? And finally, can Creative Fidelity (Marcel. 1964) be a pathway to a harmonious resolution of conflict? Creativity is "The capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist." (Hall, 1994, p. 227)), while fidelity is "Strick observance of promises and duties to those in authority and to those in close personal relationships." (Hall, 1994, p. 231). Then, how can the management of NEO be tenacious, with a constant desire to elaborate who they believe in, but are creatively faithful to their respective positions when bridging the management gap with their adversaries?

Managing Conflict. How will conflict be managed in NEA? According to Schermerhorn (2011), conflict is disagreement over issues of substantive disagreements over goals, resources, rewards, policies, procedures and job assignments. Disagreements can be: 1. Substantive when it involves disagreements over such things as goals and tasks, allocation of resources, distribution of rewards, policies and procedures, and personnel assignments. 2. Emotional when feelings of anger, distrust, dislike, fear, and resentment, as well as from personality clashes and relationship problems. However, conflict of moderate intensity can be good for work performance. Functional conflict or constructive conflict stimulates people toward greater efforts, cooperation, and creativity. It helps achieve their goals and avoid group think. On the other hand, dysfunctional conflict, or destructive conflict occurs there is very low or very high conflict. Too much conflict is distracting and interferes with other more task-relevant activities. Too little conflict promotes groupthink, complacency and loss of a high-performance edge. Competing objectives are also opportunities for conflict; structural differentiation may breed conflict and unresolved prior conflicts tend to erupt in later conflicts. Thus, conflict resolution is most desirable to illuminate underlying causes of conflict and reduces the potential for similar conflicts in the future. (Schermerhorn, pp. 426-427).

According to Fry and Raadschelders (2014) Follet opines "that conflict as continuing, unintegrated differences may be pathological, but the conflict itself is neither good nr bad. Furthermore, since conflict cannot be avoided, it should be used, much as a violin uses friction to make music. The task of society is to produce harmony and unity from dissonance and conflict, as diversity is assimilated into the larger whole through the interpretation and interweaving of ideas and actions." (Fry & Raadschelders, 2014, p. 156)

Conflict Resolution. How can conflict be resolved at NEA? Ishikawa diagram, also called the Fishbone diagram, as a tool to identify problems in a system may be used in conflict analysis. It helps identify how causes and effects are linked and helps analyze what is going wrong with systems, processes, and products. (Anderson, 1999). According to Dyck and Neubert (2012) and Dyck, Bruner and Driedger (1996), "The sources of conflict are: scarce resources, task interdependence, conflicting goals and personal conflict styles and the cures and techniques for conflict are: increase resources, redesign structure and systems, appeal to super ordinate goal and help members work out issues. (Dyck & Neubert, 2012, p. 515). Cai and Fink (2002) cite five conflict styles: 1. Concern for others' interests are cooperative styles that are Accommodating (Assertive) and Integration (Unassertive). 2. Moderate concern is Compromising style. 3. Uncooperative styles are Avoiding (unassertive) and Competing (Assertive). Research indicates that a person's natural conflict style, which is rooted in his or her personality or shaped by his or her culture, will dominate as the conflict endures. (Cai & Fink, 2002).

Use of power through dominion is one approach to conflict resolution. Fry and Raadschelders (2014) citing the position of Follet, say, "Domination which encompasses coercion, persuasion, limitation, and voluntary submission, is inherently flawed because it ends in the victory of one side to a dispute. As a result, domination is not creative, since it involves no interpenetration of ideas or interweaving of activities and likely to produce antagonism in the defeated party." (Fry & Raadschelders, 2014, p. 156)

3.2 Modeling for Management

What models are appropriate for NEA? The following models are being considered: 1. Newtonian Model, 2. Weberian Model, 3. Darwinian Model, and 4. Quantum Model.

Newtonian Governance Model. According to Martin Landau (1976). "The principle of checks and balances reflects Newtonian's third law: for every action there is an equal and opposite reaction. The Constitution builds this idea of action and reaction of checks and balances into the operating plan of the American governmental system, providing for separate but interdependent legislative, executive, and judicial branches. The principle of federalism is analogous to Newton's view of our solar system, with the sun at the center, surrounded by a se of planets, the whole system held together by the play of gravity and centrifugal force. Like the sun, the national government is at the center

of the American governmental system. The states revolve about it; and the whole arrangement maintains a dynamic order through the action and reaction of political forces.” (Landau, 1976, p.3). The Philippine Constitution is patterned after the American Constitution, having been a colony of the United States of America from 1898 until the Commonwealth Government was established.

Landau concludes by saying that, “Newtonian mechanics views nature as a grand machine and the universe as a giant clock. This powerful scientific theory has profoundly influenced the way Western man looks at the world. For years, one path to greater understanding consisted of discovering Newtonian model. And as Westerners sought models to define and describe their patterns of human organization they were influenced by Newton. The used mechanistic ideas to organize things and to interpret the working of organization.” (Landau, 1976, p.3).

Darwinian Living Systems. Another management model is derived from Charles Darwin’s living systems theory. According to him, the natural selection causes populations to become adapted, or increasingly well-suited, to their environments over time. Natural selection depends on the environment and requires existing heritable variation in a group. (Darwin & Kessler, 1859) Landau, believes that in this model, living organisms must adapt to its environment in order to survive over time. The same is held to be true for governments, for societies and for human organizations. He says, “Life living organisms, governments and organizations must respond to the changes in their environment if they are to function effectively. This model is drawn from Darwinian biology.” (Landau, 1976, p. 3).

Hierarchical Pyramid Model. This model is portrayed as a pyramidal, organizational chart. The hierarchical order is a top-down leadership or command with overall and management and policy direction. As we go down the pyramid responsibilities and concerns become more bounded and specific. Authority comes from the top of the pyramid. Follet argues that authority is a process, not the final moment of decision. (Raadschelders & Stillman, 2006). Authority is actually held by those with knowledge, not by the person at the top and it involves long series of interrelated activities prior to the act of decision (Fry & Raadschelders, 2014).

Brian F. Fry and Jos C.N Raadschelders (2014) cite the features of the ideal type of bureaucracy as organization are as follows: “1. Administration is carried out on a continuous basis, but not simply at the pleasure of the leader. 2. Tasks in the bureaucratic organization are divided into functionally distinct areas, each with the requisite authority and sanctions. 3. Offices are arranged in the form of a hierarchy. 4. The resources of the bureaucratic organization are distinct from those of the members as private individuals (that is, administrators do not own the means of administration.) This characteristic is derived from Weber’s concept of office, in which the official role entails specific duties to be performed, but the resources to fulfill those duties are provided by someone other than the official. 5. The officeholder cannot appropriate the office (that is, the office cannot be sold by the official or passed on by heredity).

6. Administration is based on written documents. 7. Control in the bureaucratic organization is based on impersonally applied rational rules. Thus, it is not simply the existence of rules but the quality and mode of application of those rules that distinguishes the bureaucratic organization.” (Fry & Raadschelders, 2014, pp. 38-39).

They aver that Weber also outlines the specific personnel system in the bureaucratic organization: “1. Officials are personally free and are appointed on the basis of a contract. 2. Officials are appointed, not elected. Weber argues that election modifies the strictness of hierarchical subordination. 3. Officials are appointed on the basis of professional qualifications. 4. Officials have a fixed money salary and pension rights. 5. The official’s post is his sole or major occupation. 6. A career structure exists in which promotion is based on merit (though there may also be pressure to recognize seniority). 7. The official is subject to a unified control and disciplinary system in which the means of compulsion and its exercise are clearly defined.” (Fry & Raadschelders, 2014, p.39).

Based on the study and analysis of Fry & Raadschelders (2014) on Weber’s bureaucratic organization and governance, they make the following conclusion on Weber’s substantive sociology: “1. A fundamental dynamic of civilization has been the process of rationalism. 2. The process of rationalization is reflected in various forms of dominations of interests and domination based on authority. 3. The two basic types of domination are domination based on constellation of interests and domination based on authority. 4. Domination based on constellation of interests is manifested in the religious and economic associations.

5. Domination based on authority is manifested in the operation of the state and bureaucratic organizations. 6. The legitimacy of domination based on authority is derived from three sources: charisma, tradition, and legality. 7. There has been a general historical trend toward increasingly rationality in social relationships, but that trend has not been unilinear. Instead, the advance of rationalization has been punctuated by outbursts of charisma and reversions to tradition. 8. Bureaucracy is the dominant organizational form in a legal and rational society, and it derives its characteristics – predictability, calculability, and impersonality – as well as its sense of justice from the society in which it resides. 9. Whereas the past has been marked by a struggle between charisma and the forces of departmentalization, the future will see a struggle over who will enact the rules in a legal rational society, a struggle that will put the political leader against the professional bureaucrat.” (Fry & Raadschelders, 2014, p. 48).

The Weberian Model of Organization reflects a Newtonian mechanical view on governance (Landau, 1976 Max Weber (1864-1920) is the most influential scholar in the field of management and organizational theory that followed Adam Smith’s (1776) Wealth of Nations focus on individualism and materialism. He is credited for simplifying organization based on hierarchy to facilitate effective execution of tasks. The two-time tested organizations that uses this structure are the church and the military and they survive the test of time through the ages. However, for participative management, especially in work with teams a flat organization exemplified in quantum organizations is being practiced.

Newtonian Philippine Constitution. The Philippine Constitution after more than 100 years of American democracy is very far from instituting a new cosmology that is based on quantum leadership in a quantum governance. The observation of Dator (2009) is that: “The quantum principles run on different principles – those of uncertainty, randomness, complementarity – which are at odds with a rational clock-work machine.” This has been affirmed by Lemoine and Bennett (2014) saying that we live in a vulnerable, uncertain, complex and ambiguous (VUCA) world. Hult Executive Graduate Academy (2016) likewise announced that we in the Age of Upheaval. These are writings of the wall of our 21st century life but the transfer from Newtonian-Cartesian-Weberian paradigm is not forthcoming in embracing the Quantum world.

In accordance with the Philippine Independence Act of 1934. The 1935 Constitution was ratified by the Filipino people through a national plebiscite, on May 14, 1935 and came into full force and effect on November 15, 1935 with the inauguration of the Commonwealth of the Philippines. The Philippines has had a total of six constitutions since the Proclamation of Independence on June 12, 1898. In 1899, the Malolos Constitution, the first Philippine Constitution—the first republican constitution in Asia—was drafted and adopted by the First Philippine Republic, which lasted from 1899 to 1901.

During the American Occupation, the Philippines was governed by the laws of the United States of America. Organic Acts were passed by the United States Congress for the administration of the Government of the Philippine Islands. The first was the Philippine Organic Act of 1902, which provided for a Philippine Assembly composed of Filipino citizens. The second was the Philippine Autonomy Act of 1916, which included the first pledge of Philippine independence. These laws served as constitutions of the Philippines from 1902 to 1935.

In 1934, the United States Congress passed the Philippine Independence Act, which set the parameters for the creation of a constitution for the Philippines. The Act mandated the Philippine Legislature to call for an election of delegates to a Constitutional Convention to draft a Constitution for the Philippines. The 1934 Constitutional Convention finished its work on February 8, 1935. The Constitution was submitted to the President of the United States for certification on March 25, 1935. It was in accordance with the Philippine Independence Act of 1934. The 1935 Constitution was ratified by the Filipino people through a national plebiscite, on May 14, 1935 and came into full force and effect on November 15, 1935 with the inauguration of the Commonwealth of the Philippines. Among its provisions was that it would remain the constitution of the Republic of the Philippines once independence was granted on July 4, 1946.

In 1940, the 1935 Constitution was amended by the National Assembly of the Philippines. The legislature was changed from a unicameral assembly to a bicameral congress. The amendment also changed the term limit of the President of the Philippines from six years with no reelection to four years with a possibility of being reelected for a second term. Philippine Executive Commission Chairman Jorge B. Vargas reads a message to the Kalibapi in the presence of Lt. Gen. Shigenori Kuroda and Speaker Benigno S. Aquino, in the old Senate Session Hall in the Legislative Building, Manila. This photograph was most probably taken on September 20, 1943, when the Kalibapi elected the members of the National Assembly from among its members.

During World War II the Japanese-sponsored government nullified the 1935 Constitution and appointed Preparatory Committee on Philippine Independence to replace it. The 1943 Constitution was used by the Second Republic with Jose P. Laurel as President.

Upon the liberation of the Philippines in 1945, the 1935 Constitution came back into effect. The Constitution remained unaltered until 1947 when the Philippine Congress called for its amendment through Commonwealth Act No. 733. On March 11, 1947 the Parity amendment gave United States citizens equal rights with Filipino citizens to develop natural resources in the country and operate public utilities. The Constitution, thereafter, remained the same until the declaration of martial law on September 23, 1972.

Before President Marcos declared Martial Law, a Constitutional Convention was already in the process of deliberating on amending or revising the 1935 Constitution. They finished their work and submitted it to President Marcos on December 1, 1972. President Marcos submitted it for ratification in early January of 1973. Foreseeing that a direct ratification of the constitution was bound to fail, Marcos issued Presidential Decree No. 86, s. 1972, creating citizens assemblies to ratify the newly drafted constitution by means of a Viva Voce vote in place of secret ballots. Marcos announced that it had been ratified and in full force and effect on January 17, 1973.

President Corazon C. Aquino addressing the 1986 Constitutional Commission at its inaugural session. When democracy was restored in 1986, President Corazon C. Aquino issued Proclamation No. 3, suspending certain provisions of the 1973 Constitution and promulgating in its stead a transitory constitution. A month later, President Aquino issued Proclamation No. 9, s. 1986, which created a Constitutional Commission tasked with writing a new charter to replace the 1973 Constitution. The commission finished its work at 12:28 a.m. of October 16, 1986. National Plebiscite was held on February 2, 1987, ratifying the new constitution. On February 11, 1987, by virtue of Proclamation No. 58, President Aquino announced the official canvassing of results and the ratification of the draft constitution. The 1987 Constitution finally came into full force and effect that same day with the President, other civilian officials, and members of the Armed Forces swearing allegiance to the new charter.

The new chartered Philippine Constitution continues to be a Newtonian-Weberian model. There was no new cosmology. It was a new constitution that made stringent rules and policies to prevent the use of Martial Law and to prevent a repeat of Martial rule. The exercise of power and domination left a sour taste in the mouth of those who preferred tradition and legality in Weberian context of domination based on authority. As of February 2024, there is a

move to change the 1987 Constitution through People's Initiative or Charter Change initiated by the Senate and Congress of the Philippines.

3.3 Quantum Modelling

Paradigm Shift. According to Gribbin (1998), "One of the most important things to appreciate about models is that they are not (any of them) is "the truth," so even though one particular model may be very successful as a description of what is going on in one context, a completely different model may be equally describing a behavior of the same quantum entity under different circumstances." (Gribbin, p.238).

A paradigm, is defined by Kilmann (2001), using Kuhn's (1962) ideas. He says, "A paradigm is a coherent, internally consistent approach for making sense of the universe and coping with life: essentially, how one sees, thinks, and behaves. Similar terms that are often used interchangeably with paradigm include archetype, gestalt, worldview, template, schema, mind-set, mental model, and conceptual theoretical framework...Paradigms are deeply entrenched in unstated, and unquestioned assumptions about the fundamental makeup of reality: light, space, time, energy, mass – and, particularly, the nature of life and human beings." (Kilmann, 2001, p. 13).

Thus, Kilmann avers, "Basically, gaining a much deeper understanding of seven diametrically opposed categories (Newtonian-Cartesian-Weberian and Quantum Management), that represent the two dueling paradigms will prepare organizational members to see, think, and behave in an adaptive manner and, thereby transform themselves as well as their systems and processes." (Kilmann, 2001, p. 14). NEA leaders and administrators must understand quantum organization. The first step is to be aware of the Old Newtonian Paradigm and the New Quantum Paradigm in organizational management to charter strategic and operational changes in NEA governance. Chopra (2006), Margaret Wheatley (2006), Karakas (2009) and Martha Beck (2006) are in alignment with the paradigm shift perspective of Kilmann.

Quantum Organizational Model. Quantum organization and leadership today encourages a flat organization to encourage participation of members. This means leadership must be flexible when to use line and staff principle for unity of command and relational influence to achieve tasks of subordinates.

Margaret Wheatley (2006) asserts that Newtonian organizations no longer work and that leaders can invigorate their businesses and institutions and churches by incorporating the insights of quantum physics. The reason she wants us to move away from the Newtonian organization is because it embraces and requires certainty and predictability. It is typically a hierarchical in structure, with perceived power emanating from the top, and authority and control exercised at every level. It tends to be heavily bureaucratic and rule-bound, but most importantly they are necessarily inflexible.

Kilmann's (2006) new organizational paradigm tells us that: "The main reason for using Quantum-Relativistic Paradigm for other than nuclear particle should now be transparent. When people and their organization are the subject of the study, the Cartesian-Newtonian Paradigm simply cannot handle the uncertainty of movement to their next position or state of being – including each person's next perception, thought, and behavior...As people become even more self-aware and conscious, both hemispheres of their mental organ will play an increasingly crucial role in self-motion, self-development and thus quantum thinking." (Kilmann, 2001, p 48).

Kilmann's New Quantum Relativistic Paradigm through seven categories that explain how self-motion, monads see, think, and behave.

1. The monistic unification of consciousness with matter. The physical world exists via the active participation of self-aware conscious people. The physical world and the laws that describe it are thus intertwined with life – especially human beings.
2. Universe is materialized by conscious participation. Consciousness is the ultimate building block of the universe. Self-aware, conscious participation causes the collapse of quantum waves into materialized particle – commencing from the vibration of string spacetime to supergalaxies of matter/energy.
3. Spacetime is curved and filled with matter/energy. The geometry of spacetime is curved or warped if mass and energy are nearby. It is composed of oscillating string-potential waves and vibrating string-loop particles. Universal consciousness is far beyond Newton's laws of motion and Einstein's theories of relativity and is not constrained by the speed limit of light. Consciousness obeys its own holographic geometry.
4. The natural selection of many relativistic event. Our universe evolved from a long evolutionary chain that has procreated self-organizing nonequilibrium complex systems. Space and time are not absolute, either, but are relative to the speed of an observer. In the physical cosmos, light speed is absolute for all observers regardless of their particular movement.
5. Probabilistic uncertainty of self motion monads. Nuclear particles and human being are self-motion monads. There is always uncertainty while trying to pinpoint both the position and movement of these quantum phenomena. They move by their own intentions as well as being affected by external forces – the curved geometry and string compression of spacetime. To actualized self-motion of human beings through ordinary and nonordinary aspects of consciousness requires that we examine the mind/brain and how the right/left hemisphere string-based waves and particles.
6. The eternal connections among self-motion monads. Once nuclear particles – or human beings – have bonded they are forever connected in the unity of universal consciousness.
7. The eternal self-organization of relativistic universe. The cosmos itself is a quantum system in that it embodies universal consciousness and perpetually self-organizes its diversity of forms – from superstrings to supergalaxies. (Kilmann, 2001, p. 49).

Eastern Quantum Perspectives. Kilmann (2001) observes that “The Cartesian-Newtonian Paradigm was entirely based on the insular development of Western philosophy and science, initiated during the ancient Greek civilization, from about 400 B.C. to 100 B.C. But hundreds of years earlier between 1000 B.C. and 500 B.C. several ancient civilizations throughout Asia were already developing a different paradigm of nature, life and the universe. This old Eastern worldview, however, has typically seemed strange to Westerners...when judged according to the Newtonian derived assessments of material production and economic wealth. ...we can now see that ancient Eastern philosophies had recognized the quantum principles of self-awareness and universal consciousness several thousands of years ago, whereas they were not effectively introduced into Western worldview until the twentieth century.” (Kilmann, 2001, p. 50).

Capra (1991) is cited by Kilmann (2001) He says, “Capra (1991) pages 23-24 offers a glimpse into the ancient paradigm developed in the Eastern world ... which is remarkable compatible with the Quantum Relativity Paradigm...Eastern mysticism...is to become aware of the unity and interrelation of all things, to transcend the notion of an isolated individual self and to identify themselves with the ultimate reality. The emergence of the awareness is known as ‘enlightenment’ – is not only an intellectual act but is an experience which involves the whole person and is religious in its ultimate nature...In the Eastern view, then, the division of nature into separate objects is not fundamental and any such objects have a fluid and ever-changing character. The Eastern world view is therefore intrinsically dynamic and contains time and change as essential features. The cosmos is seen as the inseparable reality – forever in motion, alive organic; spiritual and material at the same time.” (Kilmann, 2001, p.510.)

Chopra (2006) in *Freedom and Grace* presents old and new paradigms. His 25 contrasting ideas on the old and new paradigm illustrates two ways of perceiving ourselves and the world we live in. Cartesian-Newtonian view is pitted against Quantum perspective (Appendix 4). With the help of quantum science, we are shifting to a new paradigm, not only of the human body-mind, but our very interpretation of nature itself. This shift in our thinking sees the body-mind as an expression of a larger wholeness. (Chopra, p. 213).

The Eastern philosophy of Chopra is anchored in one of the world’s most ancient philosophies, is based on the Vedas and Upanishads, sacred scriptures of India. The surviving texts were said to be revealed by God rather than created by humans. Veda means knowledge, and the Vedas are considered to have existed since the beginning of creation. Vedanta tells us that our true nature is divine. The divine Self is the underlying reality and source of all that exists, and to realize this truth is the goal of Vedanta. Vedanta is a timeless philosophy that expresses the heart of all religions and spiritual doctrines, (Chopra. p. 219).

The perception of Chopra on the material world and the nonmaterial world in a New Paradigm sees the world as a field of intelligence manifested in a diverse universe. Subjective experience of the world is through the mind; the same I experienced with material object. He says that time is relative and there is no past, present and future. (Chopra, 2006, pp. 213 – 218).

Martha Beck (2012) in her book, *Finding Your Way in a Wild New World*, looks at the inner experience of individuals as “saturated with the present moment”, in relationships they are “faithful to the truth of love within and between people,” industries will have individuals and small groups creating win-win ideas for innovative content creation,” and technology will “design machines to heal and preserve nature, renewing resources.” Her book has implications for management; it provides new perspectives in terms of leadership and organizational practices. (Hudtohan, 2014).

Karakas (2009), in his article in *The New Paradigm in Organizational Development*, discusses the New Science which is quantum, non-linear, multiple truths and emergent. It has multiple orientations that promotes cooperation, social and environment economy that is long term with bottom line concerns; it is open to diversity that is lateral, contextualized and inclusive; it is flexible and empowering because it is egalitarian, inspiring, trusting, and collaborative; it deals with uncertain situations that are ambiguous, chaotic and unchanging. It is impartial because it is holistic, synergistic, and synthetic.

Wheatley (2006) avers that life organizes around identity. In organizations, if people are free to make their own decisions, guided by a clear organizational identity for them to reference, the whole system develops greater coherence and strength. The organization is less controlling, but more orderly.

Talisayon (2012) speaks of two megatrends in the last three hundred years. He says, “Megatrend One is the movement towards the more inner, feminine and intangible aspects of life and society. Megatrend Two is the movement towards democratization, openness, freedom and learning...Spiritualization of democracy, markets and science, as well as the democratization of religion are also anticipated direction of these megatrends. New indigo practices and technologies can also be anticipated.” (Talisayon, 2012, p.1). The shift in Megatrend One and Megatrend Two are shown below.

Table 1. Megatrend One Change Perspective

Old Paradigm	New Paradigm
Outer	Inner
Explicit	Tacit
Material	Spiritual
Masculine	Feminine
Yang	Yin

Table 2. Megatrend Two Change Perspective

Closed	Open
Centralized	Networked
Rigid	Learning
Dogmatic	Experiential
Authoritarian	Exploration

Talisayon (2012) believes that two factors result to very long period of time to change (Bateson, 1979) people's thinking: 1. Institutionalized vested interests and/or 2. Institutionalized rules to prevent people from thinking freely. He says, "The technical jargon for important changes in people's thinking is paradigm shift from Thomas Kuhn's *The Structure of Scientific Revolutions*. The religious jargon is conversion or metanoia (from Greek word that means fundamental change in thinking). In simple laymen terms are change in perspective, reframing or Aha experience." (Talisayon, 2012, p.13).

Hudtohan (2014) in his journal article, *Spirituality in the Workplace: Quo Vadis?* noted that "The three levels of spiritual development within the economic and business frameworks may yet provide some directions for managing this new dimension of business management. A plethora of research opportunities awaits those who wish to validate the influence of mainstream spirituality, new stream spirituality, and upstream spirituality in the workplace. With the rise of China and India in the East, management practitioners need to take a deeper look at their cultural and spiritual influence. This shift of global economic power to the East coincides with the end of the long Mayan calendar cycle 5,125 years on December 21, 2012. China and India bring to the world and in particular to the workplace a new spirituality influenced by Sinic and Vedic traditions." (Hudtohan, 2012, p, 58).

Battung and Hudtohan (2018) did a study on *Spirituality-Driven Leadership Business Processing Outsourcing* in Metro Manila. They concluded that "All organizations aim to engage a whole person at work with all their minds, hearts spirits and soul. It is important to acknowledge employees as spiritual beings. Management specially, especially human resource personnel are therefore challenged to take into account the spiritual life of the employees and value the richness of their individual and collective potentials. Workplace spirituality starts with the acknowledgement that managers and employees do not bring only bodies and minds to the workplace, but also their hearts, souls, creativity, talents and unique spirit." (Battung & Hudtohan, 2012, p.121).

3.4 Quantum Governance

Sacred Governance. Talisayon (2012) says, "The movement from modern democracy to indigo forms of governance will be a shift from the rule of a majority driven by their selfish egos albeit along codified 'democratic' processes like elections and referenda, to rule of a consensual majority driven by inner disciplines, spirituality informed by a shared global or cosmic awareness, conscious and responsible revolution and learning, and common experienter of God within and without. (Talisayon, 2012, p12). He also reported that a movement towards sacred governance has been initiated during the presidency of Fidel Ramos. He says, "Pamthalaan is 'pamamahala kasama si Bathala' or governance with God. A pamathalaan course was developed and piloted in 1996-1998. The concepts ...were(a) it is a secular and interfaith process; (b) it starts with self-governance or self-management; (c) managing self begins with reflection, and self-observation, discernment of life and world patterns, and attunement with the divine nature of one's self; and (d) decision making is best through consensual discernment among a group of pamathalaan practitioners. (Talisayon, 2012, p. 1)

This is affirmed by Laszlo's (2006) who predicted that "The 2025 world is not a hierarchy but a 'hererarchy': a multilevel sequentially integrated structure of distributed decision-making. It is aimed at global coordination combined with regional, national, and local self-determination. The global level is the highest level of decision making, yet it is the lowest level at which peace and security can be ensured and global flow of goods, money and technology can be monitored. The regional level is indicated for decisions that coordinate the social and political aspirations and concerns of nations within the given regions Regional economic and social organizations provide the forum for the elected representatives of the member nations to consider and harmonized the interests and aspirations of their population. The national level Is appropriate for most of the functions traditionally performed by national government but without claiming absolute sovereignty for the nation-state and with due regard for decisions made in other forums in direct consultation with their inhabitants. The local level of decision making brings together the elected representatives of urban and rural communities. They coordinate the workings of the social and political towns, villages and rural regions in direct consultation with their inhabitants." (Laszlo, 2006, p.46).

Dyck and Neubert (2012) affirms the inclusion of spirituality in multistream management in their concept of wellbeing as: 1. Spiritual, 2. Ecological, 3. Social, 4. Physical, 5. Social, 6. Material, 7. Emotional, 8. Individual, and 9. Aesthetics. Spirituality encompasses meaning, interconnectedness, transcendental purpose. (Dyck & Neubert, 2012, 56). Being spiritual is "a state of heightened sensitivity to one's human or transcendent spirit. (Dyck & Neubert, 2012, p.584).

Quantum Leadershift. Synergy and Leadership. Dale S. Deardorff, D.S. & Williams, G. (2006) speak of synergy leadership which happens in a flat organization. Synergy Leadership is a process where the interaction of two or more agents or forces combined effect is greater than the sum of their individual effects. The byproduct is an evolving phenomenon that occurs when individuals work together in mutually enhancing ways to achieve success by inspiring one another to set and accomplish both personal goals and a group vision

Embedded in the Quantum Organization model is the Leader, who can be virtual or dispersed from the enterprise but still interconnected. To achieve this new perspective on Leadership and Organizations requires updating or creation

of new mental models that allow thinking together, collective thought and movement of thought. Ultimately a Self “Journey” into the Quantum Organization

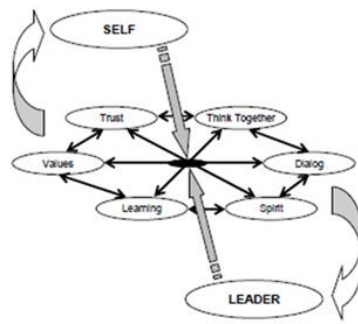


Figure 1: Quantum Organization

Figure 3. Quantum Synergy Leadership (Deardorff & Williams, 2006)

The Quantum Organization itself relies upon the emergence of unique solutions, ideas, and insights through the Self sharing of all members aligning their individual skills sets, talents, insights, personal experiences, and individual identities with the values and goals of the enterprise. To embrace the model requires a sense and explanation into what the major interconnected features of the Motion of Fluidity diagram mean.

Trust: The inclusion into Communities-of- Practice, with a sense of openness to Self-awareness and Personal courage. Values: A perspective of Ownership, based upon positive values established from unquestioned Integrity, Accountability for the Self actions of the members. Thinking Together: The ability to fully leverage synergy and exponential thought (realizing magnitudes more value from the output [ideas] through collective thought and problem solving). Learning: The ability to experience Single loop, Double loop and Quantum learning. Dialogue: An open Consciousness in communication, a Self-Presence and the ability to move through Paradigms. Spirit: A Vision which is perceivable, the understanding of Personal balance and the practice of Stewardship.

The blend of these Self features comprises the mindset and individual capabilities required to make a transformation into the Quantum Organization. The movement is Self-paced and now the hard part... and needs to be embraced by everyone in the enterprise. What makes this Journey different from previous one’s is that none of the paths of the six interconnected features is the wrong path – they are all moving together, evolving and growing with the enterprise into a positive experience.

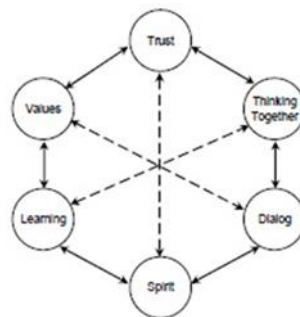


Figure 2: Motions of Fluidicity

Figure 4. Quantum Motion of Fluidity: Energy and Synergy (Deardorff & Williams, 2006)

Kilmann (2001) sees a need for a leader to do self-transformation. He says, “Each arc accelerates self- track aware consciousness of all member. Whether the present focus concern is cultural norms, implicit assumptions group processes, strategic architecture, task flow or learning process, members behave. discover the obscure quantum waves that shape how they see, think, and behave. During this journey their latent potential to contribute meaningfully to organizational success become fully challenged. Through collective action, member corroborate what gives them meaning. The figure below shows the eight tracks a deliberately shifting the paradigm in everyone’s mind/brain – so that these aspirations can be realized.” (Kilmann, 2001, p. 371).

The Arc of Transformation (Figure 5) shows the sequencing of the three components of organizational transformation. “When applied to members in organizations, according to the evolution of human consciousness, quantum infrastructures should first be established in order to generate self-aware consciousness for all members and other key stakeholders. Drawing upon their self-awareness, quantum thinking, and collaborative teamwork, members would then be able to self-design their formal systems. When reformulated systems have been implemented successfully members can further enhance performance, self-knowledge and enlightened by consciously improving process management.” (Kilmann, 2001, p.85).

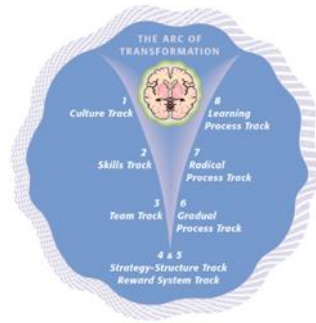


Figure 5. The Arc of Transformation, (Kilmann, 2001, p.85)

Figure 6 show the eight tracks to self-transformations according to Kilmann (2001) are: 1. The Culture Track which includes diagnosing cultural norms. 2. The Skills Track which is managing complex problems and managing implicit assumptions. 3. The Team Track. 4 The Strategy Structure Track which is simulating and deploying strategic architecture; designing and deploying structural forms. 5. The Reward System Track which is motivation, rewards, and performance, developing and deploying reward practices. 6. The Gradual Process Track which involves describing value-added processes, controlling value-added processes and improving value-added processes. 7. The Radical Process Track which distinguishes gradual and radical improvement, redesigns structure for radical improvement, uses economic criteria for process management and mobilizing PMOs for radical improvement. 8.The Learning Process Track. These eight tracks are guide posts for enabling self-aware consciousness that would lead to organizational success and accentuate the value of meaning and wellbeing. (Kilmann, 2001, p.84).

Figure 6 shows the tracks for enabling self-aware consciousness, organizational success, and meaning: 1. Culture track, 2. Skills track, 3. Team track, 4. Strategy track, 5. Reward track, 6. Gradual process track, 7. Radical process track, and 8l learning process track. ‘During this journey (in the 8 tracks), the latent potential (of members) to contribute meaningfully to organizational success becomes fully challenged. Through collective action, members corroborate what gives them meaning Figure 6 shows the eight tracks as deliberately shifting the paradigm in everyone’s mind /brain – so that these aspirations can be realized.’ (Kilmann, 2001, p.271).



Figure 6. The Valuable Consequence of Self-transformation (Kilmann, 2001, p.271)

In closing, Kilmann says, “The key challenge is transforming a Newtonian organization into a quantum organization. A program of eight tracks has been offered as one way to achieve self-transformation. Hopefully this discussion will encourage others to create additional ways in which the new paradigm can generate new organizations – with a deep appreciation of all manifestations of Spirit. He quotes Mitroff and Denton (1999) who said that “Unless organizations become more spiritual, they cannot reap the benefits of the full and deep engagement of their employees, their so-called most valuable resource.”

IV. CONCLUSION

1. The review of related literature on conflict management has provided an overall perspective, which can be used to articulate the gap between existing NEA problematic operational issues particularly in the implementation of the Performance Management System by using the Newtonian-Cartesian-Weberian paradigm versus Quantum metaphysical paradigm.
2. The review of related literature on conflict management yielded a critical difference between Newtonian physical science and Quantum metaphysical science.
3. Weberian bureaucracy, which has influenced Philippine government agencies like NEA, advocates domination based on the exercise power from top to bottom of the hierarchy.
4. Quantum model of governance is non-hierarchical and promotes a flat organizational structure.
5. Quantum governance shares power through synergistic relationship.
6. Newtonian paradigm focuses on materialism
7. Quantum paradigm a consciousness/spiritual paradigm that encompasses material and spiritual wellbeing.
8. Changing paradigm, mindset, belief, and framework does not happen overnight when done in a peaceful, calm and non-violent process of change.

9. Quantum perspective says: Everything is energy and we are 99.999 percent energy and only .001 percent body. (Dispenza Lipton).
10. Thus, we are spiritual beings manifesting physically and one essence manifesting individually. Neale Donald Walsch).

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