



Transforming Global Society

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ABSTRACT

This is narrative on Transforming Global Society: Integrating Economics, Accounting, Entrepreneurship, Management and Education in the Digital Era has three Parts. Part 1 is Transforming Global Society. It explores the connectivity of our humanity through governance connection, galactic connection and personal connection. As such, this connectivity requires global empathy, cultural intelligence (CQ), spiritual intelligence (SQ) and digital intelligence (DQ). Harari presents the Homo Sapiens interaction with artificial intelligence (AI) becomes a Homo Deus. Tegmark asserts that Homo Sapiens interacting with AI converts the Homo Sapiens into a Homo Sentiens with heightened consciousness of ones personal experience. Part 2 is Economics: Queen of Social Sciences. It puts economics on a pedestal as a holy grail that solves political leadership and governance vis-a-vis socio-economic issues at the national and global arena. Part 3 is Cosmology: Queen of the New Science, where theology is overran by the paradigm and principles of quantum physics. Humanity's true self is seen as 99.999 percent energy/spirit and only .001 percent body/matter. In this New Science of Metaphysics, Maslow's Self-Transcendence and Collective Transcendence provide a bridging platform for Dispenza's human Unlimited Possibilities in the 5th Dimension. This way, humans are becoming supernatural capable of transcendental living.

Keywords: *Global society, Home Deus, Homo Sapiens, Home Sentient, Queen of Social Sciences, Queen of New Science, CQ, SQ, DQ, Transformational Leader, and Transcendental Living*

I. INTRODUCTION

Congratulations to Dr. Sanihu Munir, President of the International Association of Management and Human Resource Development (IAMHRD) and the organizers of this webinar at the Royal Hotel Bali, Indonesia. As Vice President of IAMHRD I am deeply grateful for the wonderful opportunity to deliver a keynote speech today and for the opportunity to work with him through the years in promoting human development since 2020 when IAMHRD was first established. While we enjoy the benefits of the Digital Era in the 2st century, it is alarming to note that the original iamhrd.org website was hacked. To confirm this news of Dr. Munir, I opened the website and surely it has announcements in Chinese characters. Immediately, Dr. Munir has created a new one: iamhrd.net with a tagline: Advancing Human Resources Excellence Globally through professional development, networking, and industry leadership. It announced the benefits of joining IAMHRD: 1. Access to all professional development programs and workshops. 2. Exclusive research reports and industry publications, 3. Global networking opportunities and events, 4. Member directory and connection platform, 5. Discounted rates on certification programs, 6. Monthly webinars with industry leaders, 7. Career resources and job board access and 7. Regional chapter participation. IAMHRD is antifragile. It has survive digital anomalous cyber operation.

II. LITERATURE REVIEW

Self-Transcendence Theory (Reed, 2021) is nursing theory defining transcendence as the expansion of conceptual boundaries—inwardly (introspection), outwardly (community), and temporally (integrating the past and the future) triggered by human vulnerability or mortality. It is used to enhance well-being. Maslow's (1968) Hierarchy of Needs identified self-transcendence as the highest level of human consciousness, moving beyond self-actualization to connect with something greater than the self, such as through peak experiences, altruism, or spiritual pursuit. The lower levels of the hierarchy of needs are transformative and the highest is self-transcendence and collective transcendence, which are In the 4th and 5th Dimensions (Emprima, 2021) of our existence.

Economics is considered the Queen of Social Sciences and Cosmology as the Queen New Science. As such, the discussion points toward Transcendental Living, which calls for: 1. Transformational Leadership in the arena of economics, where business relationships do not negate transactional exchange. 2. Transcendental Leadership in the

arena of spiritual living which subsumes the Transactional Self and Transformative Self on a journey toward Transcendental Living in the Digital Era. Global Transformation of Society requires cultural intelligence (CQ), spiritual intelligence (SQ), digital intelligence (DQ) and global empathy. In the 21st century, according to Harari, Homo Sapiens has become Homo Deus when interacting with AI. Tegmark strongly suggests that as we prepare to be humbled by ever smarter machines we have to rebrand ourselves as Home Sentiens.

2.1 Objectives

The purpose of this narrative is to: 1. Discuss what Transformational Global Society in the Digital Era in term of our governance connection, galactic connection, and global empathy. 3. Explore cultural quotient (CQ), spiritual quotient (SQ) and Digital Quotient in 21st century global society. 3. Share some insights on why Economics is the Queen of Social Sciences and Cosmology is the Queen of the New Science of Quantum Physics. 4. Discuss Maslow's Hierarchy of Needs: Self-Transcendence and Collective Transcendence. 5. Present some ideas on Transactional, Transformational, and Transcendental Relationships.

III. RESEARCH METHODS

This discourse is a qualitative narrative (Marshall & Rossman, 2011) on Transforming Global Society through economics, management and education. It is heuristic (Moustakas, 1990) because it provides the audience the opportunity to discover for themselves various theories and practices related to transforming global society and transcendental living in the Digital Era. It makes sense of their past experiences (Smith, 2015) and it promotes empowerment in facing the personal, organizational and global challenges today (Hudtohan, 2005; Gonzalez, Luz, & Tirol, 1984). The approach is multi-valuate (Richardson, 2015), dealing with various disciplines related to economics, global society, cultural empathy, and cosmology. This is an exploratory discourse (Stebbins, 2011) to study, examine, analyze and investigate how to transform global society and help achieve self-transcendence and collective transcendence in the Digital Era.

IV. RESULT AND DISCUSSION

4.1 Part I: Global Society

4.1.1 Transforming Global Society

We are all connected. Christakis and Fowler (2009) note that social networks are driven by the forces of connection and contagion. Each social group has a particular intricate arrangement of ties between its members, and our understanding of that group depends on which of those ties we emphasize, be it blood relations, geographic associations, economic exchanges, or ideological rapport. These ties facilitate the propagation of anything that flows across them, may that be money, fads, governance, leadership, and religious ideologies.

4.1.2 Governance Connection

There is a difference between a state and a nation. A nation is a group of people sharing a common culture, language, history, or ethnicity, while a state is a sovereign political entity with a defined territory, government, and population. Nations are defined by shared identity, whereas states are defined by legal and political boundaries. There are many shades of governance from democratic to socialist institutions. In both forms of institutions, people in a nation are governed by the state and Chomsky (2006) has observed that there are failed states. Thus, John Rawls (1999) proposed a Law of Peoples and argued a society of liberal democratic peoples and a society of decent peoples, the latter not liberal democracies but with characteristics that render them admissible to a just international community. Outside the realm of these "well-ordered peoples" are "outlaw states that refuse to comply with the Law of Peoples. The Law of People includes commitments "to observe treaties and undertakings. (Chomsky, 2006, p. 39).

4.1.3 Galactic Connection

Tom Chi (2025) affirms that our Heart, Breath, and Mind connect us to one another and to the Universe. Our Heart needs hemoglobin molecules and iron, which was formed billions of years ago through galactic collision that created the ozone layer for the iron molecules Our Breath needs oxygen that came from cyanobacteria that evolved on Earth around 3.8 to 3.5 billion years ago. It developed oxygenic photosynthesis to convert sunlight, CO₂, and water into energy. After the collision of the galaxies, the ozone layer was formed, paving the way for complex life on Earth, where plants capture the CO₂ and convert them into O₂. Thus, the meaning of our life is to share in the life-cycle of CO₂ and O₂. Our Mind is capable of making patterns through the Palette of Being, having the ability to make paintings and do creations. The individual creativity and innovation of one's consciousness affect and influence society, community, and the physical universe. He concludes that the everything manifests energy and that includes our human spirit. Our thoughts become things. (Dooley, 2006).

4.1.4 Personal Connection

Question: How do I find the ME in WE? Clue: Invert the letter M in ME; the M becomes a W. I become a We, if I shed off my MEness. This means changing my belief, looking at things from another perspective; being open to others and to new ideas. ME becoming a We is a lifelong journey with my family, community, country and God. (Hudtohan, 2003; Glaser, 2005). When I become a We the Power of One evolves into a Power of Many. Jeffrey Sachs (2003) says, "Let no one be discouraged by the belief that there is nothing one man or one woman can do against the enormous array of the world's ills...Each time a man stands up for an ideal, or acts to improve the lot of others...he sends a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current which can sweep down the mightiest walls of oppression and resistance." (Sachs, 2003, pp. 367-368).

Walsch concludes, “ We are in no way separate from each other, and we are all Individuations of Divinity, unique singularizations of the Essential Essence that is called, by some people, “God” – each of us an expression of the Divine, even as a wave arises from, and is an expression of the Ocean.” (Walsch, 2019, p. 78). Deepak Chopra affirms, “The unified field of pure consciousness says that we are connected to our source and to one another.” (Chopra, 2007, p 213).

Self-transformation is a profound, often gradual, process of changing one's core identity, perspective, and behaviors, rather than merely altering habits. It involves dismantling limiting beliefs and reconstructing one's narrative to align with a more authentic, flourishing, and "humane" self.

Cultural Intelligence

In a global context, cultural intelligence is necessary to have a cross-cultural relationship. According to David Livermore (2010), cultural intelligence (CQ) is the ability to be effective across various cultural contexts—including national, ethnic, organizational, generational, ideological, and much more. It has four salient factors: They are:

1. Motivational CQ is the ability to “direct attention and energy toward learning about and functioning” in cross-cultural situations. Individuals with high motivational CQ tend to be drawn to intercultural experiences and have the confidence to manage them successfully. Self-efficacy to adjust: Confidence in the ability to engage, interact and work across cultures.
2. Cognitive CQ describes the wide scope of general knowledge individuals hold about cultures. Two kinds of knowledge contribute to the success of cross-cultural experiences: culture-general and context-specific knowledge. Culture-general knowledge: Declarative knowledge about the main elements that make up cultures (value systems, political, historical and philosophical traditions, social and communication norms, insight into local languages). Context-specific knowledge: Insider understanding of the norms and rules of behavior among various demographic subcultures within a culture (age, gender, occupation).
3. Metacognitive CQ is a person's mental capability to acquire and evaluate cultural knowledge. This means heightened awareness of self, other and situation, monitoring and adjusting their inferences in response to input from intercultural experiences. This involves: Planning - Preparation before cross-cultural encounters. Individuals reflect on their goals and objectives prior to the interaction and anticipate possible outcomes. Awareness - Being conscious of culture's influence on thinking, feeling, and behavior. Checking- Re-calibration of expectations, assumptions and beliefs that occurs during or after cross-cultural interactions for appropriate action.
4. Behavioral CQ is the capability to put knowledge into practice and to demonstrate an extensive range of culturally appropriate verbal and non-verbal behaviors. This means being effective and respectful by adjusting the content, structure and style of communication. Verbal behavior- Capacity to express oneself linguistically by tailoring one's tone of voice or the speed, warmth, formality of speech to appropriate cultural standards. Non-verbal behavior - Ability to express oneself through culturally appropriate non-verbal means and read others' body language. Speech acts - Knowledge about the culture-specific nuances of expressing apologies, gratitude, warnings and refusals that make connections most meaningful. (Livermore, 2010, p. 23-28).

4.1.5 Digital Intelligence

In the Digital Era, digital intelligence is necessary work efficiently and be connected globally. Digital intelligence (DQ) is the comprehensive set of technical, cognitive, and socio-emotional abilities that enable individuals and organizations to navigate, adapt, and thrive in a technology-driven world. It combines data analytics, AI, and digital literacy to transition from data to actionable decisions.

In *Homo Deus*, Yuval Noah Harari (2016) explores the impact of major technological developments on human society. He asserts that “In the twenty-first century... humankind will be able to acquire for us divine powers of creation and destruction, and upgrade Homo Sapiens into Homo Deus. We want to have the ability to re-engineer our bodies and minds in order, above all, to escape old age, death and misery, but once we have it, who knows what else we might do with such ability? So we may well think of the new agenda as consisting really of one and only project (with many branches) attaining divinity... Divinity isn't a vague metaphysical quality. And isn't the same as omnipotence. When speaking of upgrading humans into gods, think more in terms of Greek gods or Hindu divas rather than the omnipotent biblical sky father. (Harari, 2016, p. 53-54).

Max Tegmark (2017) in his book, *Life 3.0* upgrades Homo Sapiens to Homo Sentiens. He says, “Philosophers like to go Latin... by contrasting sapiens (the ability to think intelligently) with sentiens (the ability to subjectively experience qualia, first person experience). We humans built our identity on being Homo Sapiens, the smartest entities around. As we prepared to be humbled by ever smarter machines, I suggest we rebrand ourselves as Homo Sentiens.” (Tegmark, 2017, p. 314)

He continues to say, “If artificial intelligence is possible, then the space of possible AI experiences is likely to be huge compared to what we humans can experience, spanning a vast spectrum of qualia and timescales, time taken by a process or event - all sharing feeling of having free will. Since there can be no meaning without consciousness, it's not our Universe giving meaning to conscious beings, but conscious beings giving meaning to our Universe. This suggests that as we humans prepare to be humbled by ever smarter machines, we take comfort mainly in being Homo Sentiens not Homo Sapiens. (Tegmark, 2017, p. 315),

4.1.6 Global Empathy

As humans we need to relate with one another. Thomas Aquinas (1917/1270), a medieval philosopher and theologian defined empathy as mercy: “the heartfelt empathy for another's distress, impelling us to succor him if we can.” (*Summa Theologica*, Part II). Adam Smith (1776) suggested that an empathetic reaction such as pity or

compassion is “the emotion we feel for the misery of others, when we either see it, or are made to conceive it in a very lively manner.” (Smith, 1776). J.D. Trout (2007) says that “Empathy has a goal to accurately understand another’s inner states by placing ourselves in his situation or taking his perspective.” (Trout, 2007, p. 21). Daniel Batson (1991) predicts that empathy will provoke altruistic behavior, whereas those not feeling empathy won’t act altruistically. In the Catholic Church, corporal work of mercy and spiritual work of mercy were formulated in 1566 during the Council of Trent for Catholics to practice empathy in the Middle Ages and the Renaissance.

Global empathy is the ability to understand, share, and respect the feelings, perspectives, and life conditions of people from diverse cultures, backgrounds, and locations worldwide, extending beyond one’s immediate circle. It is a compassionate, proactive mindset that fosters global citizenship, equity, and sustainable action. (Study.com).

The key aspects of Global Empathy are: 1. Transcending Borders: It involves caring for people regardless of nationality, race, language, or religion. 2. Cultural Competence: Acknowledging and valuing different viewpoints, experiences, and cultural backgrounds. 3. Systemic Understanding: Recognizing how global systems (economics, politics, history) impact individuals, moving beyond simple emotional responses to understanding root causes. 4. Active Compassion: Translating empathy into action, such as advocating for global justice, sustainability, and supporting vulnerable communities. 5. Expanded Moral Circle: Fostering responsibility for contemporary issues, future generations, and the environment. (WordPress.com). Global empathy moves beyond personal, immediate empathy to a broader, planetary perspective on shared human and environmental experiences

4.1.7 Asian Empathy

Golong royang. In Indonesia, according to J.D. Trout, “Javanese term *golong royang* captures the idea common among different ethnicities that everyone should pitch in on projects that contribute to the common good... regularly giving alms to the poor. You are not considered a good Muslim unless you routinely honor this practice as one of the pillars of Islam. (Trout, 2007, pp. 26-27).

Bayanihan. This is a Filipino cultural tradition embodying communal unity, cooperation, and selfless helping, derived from *bayan* (nation/town) and *bayani* (hero). It traditionally involves neighbors lifting and moving a family's *bahay kubo* (nipa hut) to a new location, symbolizing spontaneous, volunteer-driven action to achieve a common goal without expecting repayment. *Bayanihan* is an expression of the *kagandahang loob* (personal goodness) and *kagandahang asal* (good character) rooted in the mythical Filipino DNA of being *Malakas at Maganda*.

Omoiyari. In Japan, *omoiyari* is idealized empathy. People internalize the powerful social expectation that you will help those in need. They pursue the ideal not just because social norms impose feelings of shame, but also because failure to empathize carries a sense of individual guilt, feeling disappointed with yourself. (Trout, 2007, p. 27).

Empathy and CSR. The cultural empathy of the Javanese *Golong Royang*, the Filipino *Bayanihan*, and the Japanese *Omoiyari* has evolved today as corporate social responsibility (CSR) of the business sector and personal social responsibility (PSR) of the private non-government organizations (NGOs). The corporate social responsibility CSR 1.0 of Carroll (1999) was philanthropic and transactional, giving away Fish. Visser (2012) upgraded it to transformational CSR 2.0, focused on corporate sustainable responsibility for sharing Fish and teaching how to Fish. Yap in 2023 formally introduced personal responsibility (PSR 3.0) to address citizenship Fishing, sustainability of Fish and responsibility to Fish. (Yap & Hudtohan, 2025). PSR 3.0 is anchored to: 1. Faith and Values, 2. Importance of Family, 3. Volunteerism with a Purpose, 4. Communal Spirit, 5. Personal Development, 6. Friendship, 7. Coaching Attitude and 8. Service Beyond Self (Yap. c1996).

4.2 Part II: Economics

4.2.1 Economics: Queen of Social Sciences

Abba Lerner (1972) declared that “Economics has gained the title of Queen of the Social Sciences by choosing solved political problems as its domain.” The ability to convert complex, contentious political disputes into quantifiable, manageable, and seemingly objective market exchanges is precisely what makes economics powerful, allowing it to become the “Queen of the Social Sciences”.

Chomsky (2006). Democratic politics. “As always in the past, the tasks require dedicated day-by-day engagement to create - in part recreate - the basis of functioning democratic culture in which the public lays some role in determining policies, not only in the political arena, from which it is largely excluded, but also from the crucial economic arena, from which it is excluded in principle. There are many ways to promote democracy at home, carrying it to new dimensions. Opportunities are ample, and failure to grasp them is likely to have ominous repercussions for the country, for the world and for future generations.” (Chomsky, 2006, p. 263). I cannot help but totally agree with Chomsky, as I experience the political and economic events unfolding in the Philippines, similar to what Indonesia is now experiencing.

4.2.2 Transactional Leadership

A transactional leadership style focuses on structure, order, and clear exchange between leaders and followers, using a system of rewards for good performance and punishments for poor performance to motivate employees and achieve short-term goals. This “managerial leadership” approach is characterized by supervision, defined tasks, established procedures, and extrinsic motivation, making

Transactional leadership is also sometimes referred to as managerial leadership (Blake & Mouton, 1964), which emphasizes the importance of structure and hierarchical position of power to achieve tasks. In Managerial Grid is leader-centered and the manager chooses the style that s/he is inclined to exercise over her/his subordinates. The style is Slave-Driver when s/she focuses on task accomplishment; Team Player when s/he recognizes the talent and skill of the

subordinate and harnesses them for team work; Country Club is when the manager over-emphasizes relationship at the expense of work output; and Impoverished style is when the manager does not care about relationships and productivity.

4.2.3 Transformational Leadership

Transformational leadership is a style where a leader motivates and inspires followers to achieve extraordinary outcomes by fostering a shared vision, encouraging innovation, and prioritizing personal and organizational growth. These leaders act as role models, empower individuals, and build trust to drive significant positive change and help team members exceed their potential. The approach relies on intrinsic motivation, creating an engaged workforce dedicated to collective goals.

Situational Leadership (Hersey & Blanchard, 1979) is transformational leadership, where the manager is employee-centered and adjusts to the work maturity of the person. Work maturity means that person concerned is has high performance, well trained, and accepts task/goal responsibilities. The manager may choose any of the four leadership styles: Directing, Coaching, Supporting, and Delegating based on their competence and commitment to help leaders adapt their approach for maximum effectiveness, developing people from dependence to independence.

4.2.4 The concept is often described by its "Four I's":

Transformational Leadership is a style first described by American historian and political scientist James McGregor Burns in his 1978 book *Leadership The Four I's*. In Bass' interpretation, he identified four separate elements that make up a Transformational Leader, which became known as the 4 I's. These were: Idealized Influence (II), Intellectual Stimulation (IS), Inspirational Motivation (IM) and Individualized Consideration (IC).

Transformational leaders are often described as mentors and role models as they lead by example, encouraging an environment where innovative thinking is aligned with the values, beliefs and objectives of the organization, and individuals are openly recognized for their contributions, and for going above and beyond the norm expected of them.

1. Idealized Influence (II): This refers to the way Transformational Leaders exert their influence within a group. They are deeply respected by their team due to the example they set for others. They provide a clear vision and a sense of belonging which encourages individuals to buy into the long-term objectives of the organization, and drives them to achieve their own goals. These leaders act as powerful role models, and their followers copy or imitate them.
2. Intellectual Stimulation (IS): Transformational Leaders create a diverse and open environment, and they encourage others to innovate and form new ideas for the organization and themselves. They seek other paths to goals which stray from the norm and openly push others to challenge their own beliefs and values, as well as those of the company. This style of leadership can play an influential role in Change and Strategic Planning.
3. Inspirational Motivation (IM): Transformational Leaders improve work performance, by working to raise through team morale and motivational techniques, acting as inspiration for their followers. They communicate their high expectations to their followers and motivate them to be committed to a shared organizational or team belief. This intrinsically encourages them to work harder to reach these objectives. Inspirational Motivation manifest the leaders' charisma.
4. Individualized Consideration (IC): Transformational Leaders actively work to create a diverse environment and supportive environment, where individual differences are respected and celebrated. . They will act as mentors and coaches for team members, working to develop, empower and inspire them to achieve more and to be more. This individual effort is key to achieving the best results and creating future leaders.
5. Idealized Influence (charisma): leaders act as role models, earning respect and trust through their ethical behavior, passion, and commitment to a vision.
6. Inspirational Motivation: They articulate a compelling vision and convey enthusiasm and passion for the work, energizing followers and giving purpose to their efforts.
7. Intellectual Stimulation: Leaders encourage creativity, innovation, and problem-solving, challenging followers to think in new ways and question the status quo.
8. Individualized Consideration: They show genuine concern for followers' needs, offering support, mentoring, and guidance on an individual basis to foster their development and growth.
9. Visionary Focus: Transformational Leaders consistently look ahead, creating and communicating a clear vision that provides direction and purpose for the team.
10. Empowerment: They empower followers by trusting them with important tasks and giving them the autonomy to make decisions, which fosters ownership and confidence.
11. Building Trust and Relationships: Strong relationships are central, built on genuine concern, mentorship, and fostering a sense of shared purpose.
12. Driving Change: This style is effective for driving significant organizational change by inspiring followers to adapt, innovate, and embrace new opportunities for growth.

4.3 Part III: Cosmology: Queen of New Sciences

4.3.1 Cosmology

Cosmology is the New Queen of Sciences. O'Murchu (2014) says, "Today cosmology and not theology is the queen of the sciences. The cosmos - understood in the open-ended and wholistic context explored in the present work - is the ultimate point of reference against which we explore meaning and truth...all moral, political, social interpersonal and personal decisions confronting us today demand a cosmological referent." (O'Murchu, 2004, p. 206). In the spiritual science of theology, O'Murchu avers that cosmology has a more appropriate cutting edge perspective and solutions over theological assertions.

Cosmology has largely replaced theology as the "queen of the sciences" in modern discourse because it offers a foundational, evidence-based understanding of the universe's origins and governing laws, shifting the pursuit of fundamental truth from metaphysical speculation to empirical, mathematical physics. Theology was traditionally considered the highest science from the scholastic school of thought of Aquinas because it addressed the first truths of existence - God as All True, All Good and All Beautiful. However, modern cosmology provides a verifiable framework for understanding the nature of reality through the Big Bang theory, expansion, and quantum cosmology.

4.3.2 Spiritual Quotient

Zohar & Marshall (2000) initiated the concept of SQ or Spiritual Quotient. Spiritual intelligence or SQ refers to the intelligence that addresses and helps in solving problems of meaning and value and places our actions and our lives in a wider, richer, meaningful context. SQ is the ability to act with wisdom, compassion, and inner peace, navigating life with purpose, values, and meaning. Often considered the "ultimate intelligence" beyond IQ (intellect) and EQ (emotion), it enables people to solve problems of meaning, align with ethical values, and maintain self-awareness regardless of external circumstances. Quantum cosmology provides a higher SQ over and above Newtonian and Thomistic paradigms.

The five components of spiritual intelligence: a) ability to utilize spiritual resources to solve problems; b) ability to enter heightened states of consciousness; c) Ability to invest everyday experiences; d) capacity for transcendence of physical and material; e) Capacity to be virtuous.

4.3.3 Quantum Self

Br Armin Luistro FSC, Superior General of the De La Salle Brothers in his Christmas 2023 Pastoral letter described our current existence in a Fractured World: We are Free, Fragile and Finite. (Luistro, 2023). However, in a Quantum World our True Self is Free (Descartes, 1986), Antifragile (Taleb, 2012) and In-finite (Dispenza, 2017).

In Quantum Physics: What you do not see is what you get. Bruce Lipton (2024) tells us that we are energy. He says, "Your biology is an expression of matter (quarks). The field is the sole governing agency of the particle. You are an Energy Field. You are a Spirit. When you understand these, it is the first step to Your Personal Empowerment."

Our True Self is quantum energy and this is affirmed by Lipton (2024), Chopra (2006), and Ray (2006). Dispenza (2017) declares: We are 99.99999 percent energy and .00001 percent body. Neale Donald Walsch further explains our True Self: We are Spiritual Beings Manifesting Physically and One Essence Manifesting Individually. (Walsch, 2019, p.119).

Walsch says, "1. We are in no way separate from each other, and we are all Individuations of Divinity, unique singularizations of the Essential Essence that is called, by some people, "God" – each of us an expression of the Divine, even as a wave arises from, and is an expression of the Ocean. 2. We are all, because of this, wonderful in countless ways. 3. We are all capable of being everything we choose to be. (Not to be confused with everything we choose to do or to have. We are all capable of being Unconditionally Loving, Totally Conscious, Fully Aware, Truly Understanding, Profoundly Wise, Abundantly Clear, Endlessly Patient, Wonderfully Compassionate, Completely Accepting, Invariably Kind, Consistently Helpful, Remarkably Inspiring, and, in a word, Divine. 4. We are all capable of living within the limitations and definitions of normal human experience without encountering prolonged unhappiness, confusion, hopelessness, or despair, by simply treating ourselves and each other differently." (Walsch, 2019, p. 78).

4.3.4 Transcendental Leadership

Transcendental leadership is a leadership style focused on a leader's internal drive, purpose, and commitment to serving others and a higher good, often leading to a positive, lasting societal impact beyond organizational goals. It involves self-awareness, holistic growth, and the development of followers' potential through empowerment and a shared, elevated vision, distinguishing itself by prioritizing the well-being of people and communities over personal or immediate organizational gain.

Transcendental Leadership is 1. Purpose-Driven: Leaders are guided by a deep sense of purpose and an internal drive, focusing on what is best for others. 2. Self-Transcendence: The leader rises above their own interests to focus on the needs and growth of their followers and community. 3. Holistic Approach: Leaders adopt a comprehensive view of their people, addressing their mind, body, and spirit to encourage wholeness and empowerment. 4. Empowerment & Growth: They create a collaborative environment where followers are empowered to reach their full potential and become leaders themselves. 5. Transparent: They operate with transparency, honesty, and a strong commitment to values and moral character.

4.3.5 Transcendental Living

The transcendental self, primarily associated with Immanuel Kant (2002, 2003), is the necessary, underlying unity of consciousness that organizes experience, rather than an object of knowledge itself. It is the "I think" that accompanies all representations, acting as a precondition for self-consciousness. It differs from the empirical self (personality/introspection) and is sometimes viewed as distinct from the noumenal self, acting as the subjective framework of cognition.

Transcendental idealism, term applied to the epistemology of the 18th-century German philosopher Immanuel Kant, who held that the human self, or transcendental ego, constructs knowledge out of sense impressions and from universal concepts called categories that it imposes upon them. Kant's transcendentalism is set in contrast to those of two of his predecessors—the problematic idealism of René Descartes, who claimed that the existence of matter can be doubted, and the dogmatic idealism of George Berkeley, who flatly denied the existence of matter. Kant believed that ideas, the raw matter of knowledge, must somehow be due to realities existing independently of human minds; but he

held that such things-in-themselves must remain forever unknown. Human knowledge cannot reach to them because knowledge can only arise in the course of synthesizing the ideas of sense.

Maslow addresses the issue of transcendence as an extension of his first theory of hierarchies, explains that transcendence is an end that is only reached in the complete hierarchical integration, "Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general" (Maslow 1969b, p. 66).

Koltko-Rivera (2006) suggests that, by dividing the concepts self-actualization and self-transcendence, it allows a better understanding of the meaning of life, well-being and motivation, in particular "broader understanding of the motivational roots of altruism, social progress, and wisdom." He asserts that in Maslow's writings (1943 and 1954) the description of the hierarchy is inaccurate as and Maslow (1969a) amended his model, placing self-transcendence as a motivational step beyond self-actualization" (Koltko-Rivera, 2006, p. 302).

In Maslow's theory of human motivation, self-transcendence represents the highest level of needs, going beyond self-actualization. It involves connecting with something larger than oneself, often through helping others and contributing to society. Some theorists suggest that it involves a shift from focusing on personal concerns (self-transcendence) to prioritizing the well-being of others and the broader world social concerns (collective-transcendence).

V. CONCLUSION AND SUGGESTIONS

1. Global society was immersed in deep materialism articulated by Adam Smith in the Wealth of Nations, where human enterprise was guided by an invisible hand that drives profitability. Karl Marx in Das Kapital opened the eyes of democratic capitalists to address social responsibility. Eventually, it gave rise to social responsibility of the business sector. The Catholic Church's social doctrine reinforced CSR by interpreting the Love of Neighbor mandate as social responsibility. The 1566 corporal and spiritual work of mercy has a new social responsibility platform through corporate social responsibility (CSR) and personal social responsibility (PSR).
2. Cultural empathy and Catholic corporal and spiritual work of mercy are precursors of modern day practice of CSR and PSR.
3. We need cultural intelligence (CQ), spiritual intelligence (SQ), digital intelligence (DQ) and artificial intelligence (AI) to cope with life's challenges in the Digital Era.
4. Economics was seen as the Queen of Social Sciences at it was considered a vital component of public governance and business venture.
5. Cosmology replaced theology as the Queen of New Science as quantum physics continue to influence the spiritual dimension of human life.
6. The challenge is how to help Global Institutions to move from transactional leadership to transformational leadership and eventually promote Transcendental Living.
7. Self-Transcendence affirms global empathy, Asian empathy, CSR and PSR.
8. In the Digital Era, we interact with artificial intelligence (AI). Harari tells us we become Homo Deus. Tegmark suggests from Homo Sapiens (ability to think intelligently) we rebrand ourselves to Homo Sentiens (ability to subjectively experience qualia - a first-person "what it is like" in our mental life).

Final Word: From Jeffrey Sachs (2008), author of Common Wealth Economics for Crowded Planet, I say: "Each of us has the Power of One that can create a Ripple Effect, Snowball Effect, Contagion Effect and Butterfly Effect to Transform Global Society towards Transcendental Living."

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