



1. **Event:** SGRA 20th Sustainable Shared Growth Seminar
2. **Hosts:**
 - 2.1. Ateneo de Manila University
 - 2.2. Sekiguchi Global Research Association
3. **Date:** February 10, 2016 (Wednesday)
4. **Venue:** Escaler Hall, Ateneo de Manila University
5. **Theme:** Human Ecology and Sustainable Shared Growth
6. **Brief Description:** Human ecology is the study of the relationship of man with natural, social, and built environments. Rapid technological progress, a large rise in trade, and major structural changes has transformed the global economy in the last 25 years. Developing countries now account for more than two-fifths of world GDP. Poverty dropped at the fastest rate ever in the last decade. However, serious challenges remain. Although poverty may have gone down overall, the distribution of wealth has not improved much. In addition, since the Great Recession of 2008–09, countries at all income levels have struggled to achieve fast, equitable growth in output, jobs and opportunities. Vigorous and deliberate reforms are needed to sustain broad-based long-term prosperity and sustainability.¹ Dealing successfully with issues of sustainability means creating greater system resilience and using resources more wisely, which means working successfully across boundaries, be they sectoral, organizational, policy, or functional ones.² When emphasis is laid on the human person and his obligation towards the ecosystem, then there emerges a new multi-disciplinary science: *Human Ecology*^{**}. It must be realized that work, collaborative sharing and the care of the earth are not bothersome impositions or peripheral concerns; like the creating of wealth, they are at the heart of what it is to be human and are constitutive of the order of divine creation. In concrete terms, the functional integrity of the ecology must be maintained. At a minimum this requires balance between the demands of economic development and the preservation of the ecology and balance in satisfying the needs of current

¹ <http://newclimateeconomy.report/>

² Waddock, Sandra (2013). The Wicked Problems of Global Sustainability Need Wicked (Good) Leaders and Wicked (Good) Collaborative Solutions. *Journal of Management for Global Sustainability*. 1: 91-111.



versus future generations.³ After all, sustainability has been defined to be “development that meets the needs of the present without sacrificing the right of future generations to fulfill their needs” (WCED, 1987: 43).⁴ The natural world, in virtue of its very being, bears within it the presupposition of the absolute which grounds, delimits, animates, and directs it, without which it would be unthinkable, absurd, and superfluous, and which we can only quietly respect. Any attempt to spurn it, master it, or replace it with something else, appears, within the framework of the natural world, as an expression of hubris for which humans must pay a heavy price.⁵ What obligations, then, arise for the human person? We can mention three: (1) human work must provide material provisions for *human flourishing*, (2) human life must provide us the opportunity to grow in moral excellences, and (3) economic life must enable us to fulfill our obligation to care for the earth.⁶ If we respect human ecology, natural ecology will also benefit, since the book of nature is one and indivisible. In this way, we will likewise be able to build peace.

7. Program:

- 7.1. 0800-0830: Registration
- 7.2. 0830-0840: Philippine and Japan Flag Ceremony
- 7.3. 1000-1200: Plenary Sessions
- 7.4. 1200-1300: Lunch
- 7.5. 1300-1500: Plenary Sessions
- 7.6. 1530-1600: Merienda
- 7.7. 1600 – 1800: Plenary Sessions
- 7.8. 1800-1830: Certificate-Giving + Closing Remarks

8. Tentative Topics

- 8.1. Agricultural Development and Food Security

³ Barrera, Albino (2010). What Does Catholic Social Thought Recommend for the Economy?: The Economic Common Good as a Path to True Prosperity. In Finn, Daniel (Ed.) *The True Wealth of Nations: Catholic Social Thought and Economic Life*. Oxford: Oxford University Press.

⁴ World Commission on Environment and Development (1987), *Our Common Future*, Oxford University Press, Oxford.

⁵ Václav Havel, *The Natural World as Political Problem: Essays on Modern Man*, Prague, 1984.

⁶ Barrera, *op. cit.*



- 8.2. Initiatives from the Manufacturing / Industrial Sector
 - 8.3. Resiliency, Disaster Preparedness, Rehabilitation
 - 8.4. Renewable Energy
 - 8.5. Urban Sprawl
 - 8.6. Sustainable Human Development
 - 8.7. Science and Technology at the Service of the Environment
 - 8.8. The Gift of Life
 - 8.9. The Family and the Household
 - 8.10. Peace and Development
 - 8.11. Historical / Philosophical Framing of Ecological Worldviews
 - 8.12. Economic Common Good and Shared Growth
 - 8.13. Understanding the Beauty of Nature (perspectives from the natural sciences)
 - 8.14. Environmental films/shows/artworks/literature
 - 8.15. Social initiatives in the area of environment
 - 8.16. Waste Problem/Management
 - 8.17. Institutional Diversity
 - 8.18. Other Related Topics
- 9. Target Participants** (Total: at least 150)
- 9.1. Paper Presenters
 - 9.1.1. specialists in their respective fields
 - 9.1.2. submitted abstracts and presentations will be evaluated based on the following criteria
 - 9.1.2.1. Comprehensibility even to non-specialists
 - 9.1.2.2. Coherence of arguments/points made
 - 9.1.2.3. Congruency to the seminar's theme (should touch on at least two of the three K's (Kahusayan [Efficiency], Katarungan [Equity], and Kalikasan [Environment] in the context of the Rural/Urban Gap)
 - 9.1.2.4. Completeness
 - 9.2. Presentation proposals to be submitted by December 16, 2015 (results of screening by the Organizing Committee will be announced by January 13, 2016)
 - 9.3. Presentation materials (slides either in PPT or PDF format) to be submitted by January 31, 2016
 - 9.4. Audience (Please submit registration form to the SGRA PH Secretariat



by December 31, 2015 if you require a certificate, or by January 31, 2016 if you do not require a certificate)

9.4.1. general public (including corporate, government, civil society)

9.4.2. interested in having a layman's understanding of the various aspects of the seminar's theme

10. Participation Fee:

10.1. 300 pesos (whole day, includes lunch, merienda, and certificate)

10.2. 150 pesos (half day, includes merienda)

11. What is SGRA? Contributing to good global citizenship through the principle of harmony in diversity.

SGRA is short for Sekiguchi Global Research Association (pronounced as SEGRA). It is a Civil Society Organization (CSO) based in Sekiguchi, Bunkyo-ku, Tokyo, Japan and has a mission to reach out globally. It is under the Atsumi International Foundation (AIF), which was formed on the behest of the late Takeo Atsumi (former President of Kajima Construction) as the Atsumi International Scholarship Foundation (AISF). SGRA's mission is to contribute to good global citizenship under the principle of harmony in diversity. The core of SGRA is formed from former AISF/AIF scholarship recipients of foreign students in the final stage of Ph.D. work in a Japanese university. SGRA is also engaged in lay person-oriented research in Japan studies, environmental/energy, global citizenship, peace/security, human resource development, IT/education, and historical issues. SGRA's membership is therefore open to all men and women of goodwill irrespective of nationality, social rank, or field of intellectual pursuit.

12. For Inquiries and/or Submissions, please contact the seminar secretariat c/o Ms. Lenie M. Miro (sgraphil@gmail.com)

13. Application Form is available through the following link (if you are unable to access, please email the Secretariat to send you an application form)

<http://goo.gl/forms/MrxTZzo1DR>



14. Venue Map

