

REQUISITE HOLISM OF INDIVIDUALS

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Abstract: Holism means different things to different people and varies based upon circumstances. At the individual level, holism is more than ethics; it is all about the character of the individual. It covers those characteristics of an individual that are consistently considerate, compassionate, transparent, honest, and ethical. At the corporate level, holism refers to the culture, policies, and leadership philosophy. A culture of requisite holism has to start at the top and be seen in the conduct and activities of the executives. The leadership of the corporation must develop their consensus around shared values.

The organizations should look at humans as multi-layered, not only as professional entities. In synergy, not only individually, we define humans as: (i) physical, (ii) mental, (iii) social, (iv) spiritual, and (v) economic entities, marked by requisitely, though not absolutely holistic pattern of relatively permanent characteristics, due to which the humans differ from each other, and also as specialized professionals. All these and other attributes form synergies.

Thus, we define the requisite holism of an human existing and conscious of self as physical person, mental, social, spiritual and economic entity. In paper we will focus on the holism of the individual (humans) level and its importance at the corporate level as a precondition of physical, mental, psychical and social health.

Key words: individuals/humans, requisite holism, holism,

ZADOSTNA IN POTREBNA CELOVITOST POSAMEZNIKOV

Povzetek: Celovitost različni ljudje razumejo različno. Na ravni posameznika je celovitost več kot le etika; zajema še značaj posameznika. Vključuje značilnosti posameznika, kot so doslednost, obzirnost, sočutnost, preglednost, poštenost in etičnost. Na organizacijski ravni se celovitost nanaša na kulturo, politiko in filozofijo vodstva. Kultura zadostne in potrebne celovitosti se mora začeti na vrhu, ter nadaljevati pri vodenju in dejavnostih vodstva. Vodstvo podjetja mora razviti zavest okoli skupnih vrednot.

Organizacije, naj na ljudi gledajo večplastno, in ne le kot na poklicne subjekte. V sinergiji, ne le posamično, definiramo človeka, kot: (i) fizičen, (ii) duševen, (iii) socialen, (iv) duhoven, in (v) gospodarski subjekt, označen z zadostnim in potrebnim, čeprav ne nujno z relativno trajnostnim celostnim vzorcem. Relativno trajnostni celostni vzorec je tisti zaradi katerega se ljudje med seboj razlikujejo. Vsi ti in drugi atributi tvorijo sinergije.

Opredelili smo potrebno in zadostno celovitost človeka ter njegovo zavest, kot fizičen, duševen, socialen, duhoven in gospodarski subjekt. V prispevku se bomo osredotočili na celovitost posameznika in njen pomen na ravni podjetja, kot pogoj za telesno, duševno, psihično in socialno zdravje.

Ključne besede: posameznik/ljudje, zadostna in potrebna celovitost, celovitost,

1 INTRODUCTION

Holism means different things to different people and varies based upon circumstances. At the individual level, holism is more than ethics; it is all about the character of the individual. It covers those characteristics of an individual that are consistently considerate, compassionate, transparent, honest, and ethical. At the corporate level, holism refers to the culture, policies, and leadership philosophy. A culture of holism has to start at the top and be seen in the conduct and activities of the executives. The leadership of the corporation must develop a consensus around shared values in order to attain everyone's physical, psychical, mental and social health.

Holism is therefore important for every organization. Organization consists of different kinds of people and that it is why it should be aware of the meaning of holism. In order to find out the importance and knowledge of holism in Slovenian companies we perform a research. With qualitative methods and Dialectical Systems Theory we analyse the following hypotheses:

H 1: Requisite human's holism is important for an organization.

H 2: Requisite human's holism can be reached with some techniques.

In this paper we will present the holism, the law of requisite holism, the complexity and requisite holism of individuals. We will focus on techniques to achieve more/requisite holism and present that requisite holism both (individual and the corporate) are necessary for long term success and corporate sustainability.

2 HOLISM

In examining the human's holism we are going to apply the views of several authors. For projecting our viewpoint the Bertalanffy's dealing with the holism/wholeness (1968) is important, and on the other hand the treating of the holism as requisite is so, too, such as studied by Mulej (1974, under the label of the dialectical system; 2000), Treven and Mulej (2005), Mulej and Kajzer (1998a and b), Sruk (1995), Senge et al. (2005), Mautner (1995) ... It was also included into the encyclopedia, (François, 2004). We introduce a few definitions below.

Mulej et al. (2000, 32) define the holism as an approach synergetically made of consideration of: (i) the whole (system), (ii) parts (systematic), (iii) relations (correlation, dialectics, interdependence) and (iv) realism (closeness of reality, materialism), as a dialectical system: that is, all at one time and intertwined, correlated and interrelated.

"Everything starts with understanding the nature of wholes, and how parts and wholes are interrelated. Our normal way of thinking cheats us. It leads us to think of wholes as made up of many parts, the way of thinking, the whole is assembled from the parts and depends upon them to work effectively. If a part is broken, it must be repaired or replaced. This is a very logical way of thinking about machines. But living systems are different. Unlike machines, living systems, such as your body or a tree, create themselves. They are not more assemblages of their parts but are continually growing and changing along with their elements." (Senge et al., 2005, 5).

Holism is the philosophical mindset which transitions from looking at an human as composed of two independent parts such as mind and body, and begins to homogenize the notion of an human into a more refined complete whole. The goal for holism is to satisfy five basic requirements which are accomplished when looking at individuals through the horizontal image of people comprised of a chart with sedentary and insight labelled on both axes. "The horizontal image of people satisfies five basic requirements of holism. This image eliminates mind and body, erases any line between physical and mental activity and it redefines what counts as intelligent behaviour. The crucial part of the image is that it depicts free, unpredictable, creative, sensitive, and insightful behaviour as both sedentary and active." (Practical Philosophy of Sport and Physical Activity, 117). Holism makes the transition from looking at the mind and body of the human as independent parts to looking at the behaviour and overall performance of the human. Holism dismissed the notion that the mind and body interact independently, and confirms that insightful behaviour can come in the forms of either sedentary or active behaviour. Holism incorporates methods of analysis and differing techniques in order to correctly assess to human. "They use distinctive techniques for diagnosis (e.g., listening to humans' stories), intervention (e.g., going for meaning and habits), and assessment"(Practical Philosophy of Sport and Physical Activity, 134). Holism incorporates multiple techniques in order to correctly evaluate an human based upon the notion that the human should embody good habits and enriched meaning within their daily life.

Holism is looking at an human as composed of two independent parts such as mind and body, and begins to homogenize the notion of an human into a more refined complete whole. As we can find out, the goal of holism is to satisfy the five basic requirements, which are accomplished when looking at humans through the horizontal image of people. "The horizontal image of people satisfies five basic requirements of holism. This image eliminates mind and body, erases any line between physical and mental activity and it redefines what counts as intelligent behaviour. The crucial part of the image is that it depicts free, unpredictable, creative, sensitive, and insightful behaviour as both sedentary and active." (Practical Philosophy of Sport and Physical Activity, 117)

The latter is superficial: holism means that all attributes from all viewpoints and all their relations and resulting synergies are considered (Mulej, et al., 2000). This reality can of course not be captured by humans; therefore humans need Mulej/Kajzer law of requisite holism (1998).

3 THE LAW OF REQUISITE HOLISM

The human ability of influencing, deciding, acting and omission is higher than human's complex comprehension of life. Complexity brings the humans facing with inevitability of specialisation and also holism. In order to exceed the boundaries of single sciences and poor link-up of sciences, thus practising the interdisciplinary and creative co-operation, the complexity requires combining the specialisation and (dialectical) system style of thinking and acting into a capability, which is interdisciplinary, yet not at any level, but at a level of the "requisite holism" (Mulej et al., 2000, 65; after Mulej and Dyck 2014).

The perfect requisite holism is not practicable and often not indispensable, and the one-sidedness clarifies too little many times. Therefore the humans strive to be requisitely holistic, thus successful enough to be able to overcome – at least temporarily - the law of entropy. A middle way between too much complexity and uniformity, should be found, but there is no, so called scientific solution, because of intertwining of science, intuition and happiness in the everyday life (Mulej et al., 2000, 73-74; after Mulej and Dyck 2014).

4 THE COMPLEXITY AND REQUISITE HOLISM OF HUMANS

Mulej (1979, 61) found out, that human has to become as holistic as possible. It has to consider all important attributes to the highest possible extent. He is saying "neither the human race as a whole, nor the human as an human, can exist or even live well, if she does not stop to be extremely one-sided in the subjective part of her starting points within the process of human's action and behaviour". Mulej (1979, 61) defines the holism as one of the ten rules of methodology for a requisite holism of human acting (observing, comprehension, consideration, emotional and spiritual life, decision making and activity) called the Dialectic Systems Theory.

Hhuman is (in synergy) a physical, mental, social and spiritual entity. It is put in different life roles. He has to be preferably holistic and he need consider all that is important to a highest possible level. The requisite holism of the human should be established by a set of techniques. Tose techniques are techniques of the enabling physical balance, the techniques of life art, and techniques of personality development, to the techniques of professional and working development. The requisite holism of human has a positive influence on the success of organisations. It has influence on successful managing of stress, work satisfaction and wellbeing. The organizations should create great conditions for the implementation of mentioned techniques for developing and strengthening of the requisite holism of humans.

Prerequisites for prevention of repetition of (financial, economic and also social) crises, as well as for their abolition, include requisitely holistic humans. Hence the organizations should look at humans as multilayered, not only as professional entities, as defined above.

Thus, we define the requisite holism of human existing and conscious of self as (Šarotar Žižek, 2012):

- Natural, physical and biological person respectively, implementing active techniques to gain physical balance (healthy food, Ayurveda, massage and aromatherapy, relaxation, breathing techniques, physical activity, observance of biological rhythm, additional medical treatments etc.),
- Mental entity, enriching sentiment, perception, mind and will-power by life balancing techniques (emotional intelligence, life in present moment, positive thinking etc.),

- Social entity, building quality communication with others by the techniques of professional and working development and social requisite holism (education, training, gaining working experience within professional career, etc.),
- Spiritual entity, longing after self-actualization and the sense of life, carrying it into effect by the techniques of spiritual development (spiritual intelligence, meditation, mantras, yoga, logo-therapy, practical Buddhist principles for building balance, etc.),
- Economic entity, striving to satisfy her material needs as a person, family member, as a co-worker and as a member of a wider society (partnership, parent-ship, employment, membership in associations and political parties, etc.)

In this way the behaviour of humans, who are willing to practice interdisciplinary co-operation, becomes socially responsible. Social responsibility offers a possible answer to crisis, arisen in 2008; hence the individuals evolve from being merely owners to requisitely holistic creators, which was considered necessary already by Erich Fromm, and before him also by A. Smith; such individuals enjoy subjective and objective wellbeing more than the others do.

4.2 Techniques to achieve the requisite personal holism of the human

Human is a complex being and at the same time also a human. In order to achieve personal requisite holism (PRQ) she uses different techniques: (I) physical balance, (ii) mental maturity, (iii) social integration, which also includes human professional qualifications, (iv) spiritual maturity and (iv) economic stability. Therefore, we segment these into: (i) the art of providing physical balance, (ii) techniques of the art of living, (iii) the techniques for professional and operational development and social integration, (iv) the techniques of spiritual development, and (v) the techniques for economic stability etc. Table 1 is presenting the structure of group techniques, which are presented following. Therefore we can confirm:

H 2: Requisite human's holism can be reached with some techniques.

Table 11: The structure of group techniques to achieve requisite personal holism

Physical balance	• Physical activities • Healthy food • Ayurveda • Massage and aromatherapy • Relaxation • Breathing techniques • Yoga • Complementary therapies and other • Colour treatment • Music treatment • Reiki • Bioenergy treatment
Mental maturity	• Strengthening skills of emotional intelligence • Living in the present • Positive thinking • Cognitive methods = autogenic training • Visualization
Social integration	• Professional development (education, learning, training, education) • Personal development • Work development • Yoga • Practical buddhist principles for ensuring the balance
Spiritual maturity	• Meditation and transcendental meditation • Logotherapy • Taoist holistic principles • Yoga • Steps to a higher spiritual intelligence • Detection of detachment
Economic stability	• Creative role and work in different organizations • Management of personal finance and investment activity • Social security

Source: Šarotar Žižek (2012)

4.2.1 Techniques for ensuring the physical balance

Health is presenting the main part of physical, psychical, mental and social balance, which starts at accepting of one's soul, mind, body and social entity as a perfect whole together with all its advantages and disadvantages. The second stage includes respecting of one's own body and careful handling as it is valuable and irreplaceable object.

The third stage in establishment and maintaining of physical balance covers implementation of the next techniques: (i) regular physical activities (ii) healthy food (iii) relaxation, (iv) (correctly) breathing, (v) ayurveda, (vi) massage and aromatherapy, (vii) reiki, (viii) music treatment, (ix) chromotherapy, (x) bioenergy, (xi) meditation and etc. Below, we are presenting some of the techniques for establishment and maintaining the physical balance.

4.2.2 Art living techniques

As art living techniques which lead to spiritual maturity¹, we mention: (i) strengthening the skills of emotional intelligence, (ii) present life / life in the present moment, (iii) positive thinking (iv) cognitive methods or autogenously training, (v) visualization, (vi) yoga and (vii) meditation. First, we will present the strengthening of emotional intelligence.

4.2.3 Professional and operational development and social integration techniques

The basis for defining the techniques of professional and development growth as well as social integration is the fact that human is a social being. Musek (1997: 11) believes that for humans other people are important, because humans are fully oriented to life in society. The contacts with other people are not only the condition for normal and smooth development of humans and their personality, but they are essential and necessary for their lives.

Socialization process and the process for personality development are characterized also by personal development, which is a permanent process. Human is facing with permanent process before he/she enters the school, when he/she is deciding about education, career, and his/her future in life. Later he/she is wondering about the possibilities of development in the working life and beyond what he/she will be doing at the end of working life (Možina 1984: 88). Možina (1984: 88) defines personal development as development of human personality traits in a broader sense. It doing so, he/she is thinking along with personality traits, values, motives, attitudes, interests etc. which together with human skills, knowledge, work achievements, environment and own will create a requisitely comprehensive/holistic personality. Personal development can be seen as a learning how to achieve one's benefits or happiness (Ho 1998: 271). Human's personal development is a result of professional, personal and work development (Cvetko, 2002: 47-48). First, we mention professional development and practical Buddhist advices for creating a balance at one's work.

4.2.4 Spiritual development techniques

The use of spiritual techniques has received increased attention and research especially around area of meditation (Parry at al. 2007). Human can achieve a spiritual maturity with using the spiritual development techniques. These techniques include meditation, yoga, logo therapy, practical Buddhist principles for achieving the balance etc.

4.2.5 Economic stability techniques

In the modern world humans have to ensure their and social economic stability in order to pursue their requisite holism. Let us mention the economic stability techniques:

- working in a variety of organizations with humans' creative and work role in different organizations;
- managing personal finance and investment activities (real investment - the purchase of property, financial investments - investments in the country, Investments - investments in companies and investments in financial institutions);
- social security.

Because of these techniques can human be better employee. On this basis they can: 1. do the right things in the right way at the right time, 2. are efficient and productive, 3. create excellent results, 4. are satisfied with their work, 5. are good motivators, 6. have good self-esteem, 7. have expanded their social network in personal and professional contexts, 8. have particularly positive emotions, and therefore fewer negative emotions, 9. express more self-initiative, 10. have greater self-control, 11. have inner-place control etc. Therefore we can confirm H 2: Requisite human's holism can be reached with some techniques.

¹ Group - "energy methods" (bioenergy, bio resonance, radiostesy, reiki, infopathy etc.)

5 CONCLUSION

Holism makes the transition from looking at the mind and body of the human as independent parts to looking at the behaviour and overall performance of the human. Holism dismissed the notion that the mind and body interact independently, and confirms that insightful behaviour can come in the forms of either sedentary or active behaviour. Holism incorporates methods of analysis and differing techniques in order to correctly assess their human. "They use distinctive techniques for diagnosis (e.g., listening to humans' stories), intervention (e.g., going for meaning and habits), and assessment." (Practical Philosophy of Sport and Physical Activity, 134) Holism incorporates multiple techniques in order to correctly evaluate a human based upon the notion that the humans should embody good habits and enriched meaning within their daily life.

Holism serves as an excellent bridge between the two by eliminating the emphasis upon a distinction between mind and body and incorporates the notion of the human being embodied as whole. Holism helps to create a new source of motivation and techniques for the human when assessing a human. We believe that behaviour dualism has much significance within the notion that the mind and body interact dependently upon one another, but the conclusions drawn for a human resulting from dualistic techniques don't always appease the client. Holism adds the humanistic element to the client which dualism severely lacks. Holism supports and supplements dualistic techniques of the client such as looking for a group of partial causes as compared to a small set of causes which other techniques utilize. Holism also looks to the consciousness as well as the body while evaluating a human as compared to deducing the problem be entirely from physiology, biochemistry, or anatomy causes. The combination of holism and dualistic techniques will be incorporated by myself in order to evaluate my human with techniques which don't neglect the importance of mind-body interaction, or the significance of understanding that an human embody a lifestyle of good habits and imported meaning which will positively affect one's behaviour and overall performance.

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