

HUMAN'S CONSCIOUSNESS AND HOLISM AS THE WAY TOWARD HUMAN'S HARMONY

Dr. Simona Šarotar Žižek, Ddr. Matjaž Mulej, Dr. Sonja Treven

University of Maribor, Faculty of Economics and Business, Maribor, Slovenia

Abstract: Consciousness belongs to crucial basics of human's personal requisite holism as a system (i.e. complex synergetic network) of essential systems (i.e. complex synergetic networks and mental pictures) of the given human. The point is in a comprehensive consciousness of the human on the basis of this human's self-awareness as a physical, i.e. biological, psychological, social, professional, spiritual and economic being. Human's coming closer to human's own requisite holism enables the human to come closer to human's own harmony. This strengthens the human's physical, psychological, mental and social health.

Key words: consciousness, awareness, personal requisite holism, harmony, social responsibility, health

ZAVEST IN CELOVITOST ČLOVEKA KOT POT DO NJEGOVE HARMONIJE

Povzetek: Zavest je eno izmed pomembnih sidrišč zadostne in potrebne osebne celovitosti posameznika, ki je sistem bistvenih sistemov človeka. Gre za vsestransko zavedanje človeka, ki temelji na zavedanju samega sebe kot telesnega oz. biološkega bitja, duševnega bitja, družbenega in zato tudi strokovnega bitja, duhovnega bitja ter ekonomskega bitja. Približevanje človeka k lastni zadostni in potrebni celovitosti pa ga približuje k njegovi lastni harmoniji. To krepi njegovo telesno, duševno, duhovno in družbeno zdravje.

Ključne besede: zavest, zadostna in potrebna osebna celovitost, harmonija

0 The selected problem and viewpoint

Human health depends on human harmony as an expression of human's internal and external equilibrium. One should be aware (or: conscious) of one's harmony and equilibrium, and of one's lack of them. For humans to attain harmony and equilibrium, one should understand consciousness and related concepts, such as harmony and personal requisite holism. This paper is aimed at contributing to this knowledge and consciousness in order to help humans improve their social responsibility as (1) one's responsibility for one's impacts over society, based on (2) ethics and practice of interdependence that leads toward (3) requisite holism (See: Mulej, Dyck editors, 2014; Mulej, editor 2013; Mulej, editor 2014; Lebe and Mulej, editors, 2014; Hrast, Kojc and Mulej, editors 2013; Potočnik, Šarotar Žižek and Mulej, editors 2013; Mulej et al. 2013).

1 Consciousness

»The concept of consciousness is undoubtedly unclear and non-unified. Consciousness can be understood as a state, a process, or an act. The diversity of the concept of consciousness is also visible in very different theoretical or philosophical definitions, but all of them matter. Let us mention only two contemporary philosophical traditions about consciousness. In the phenomenological tradition consciousness is understood as the source of mental (intentional) acts, or as the intentional focusing on topics themselves; in the empiricist tradition consciousness is understood as a directly given subjective experience (qualia), or as a general mental propositional focus. Each of these two and several other perceptions of consciousness is legitimate and opens its own aspect of consciousness, but none of them covers all other perceptions and aspects.« (Ule 1995, 117)

The concept of consciousness was until recently considered non-scientific and avoided by all scientific discourses; but recently the research of consciousness has become a central part of the cognitive science (Kordeš 2007, 312).

The clear (original) consciousness is nothing but an omni-presence of a multidimensional entity, self-meeting of everything in one, and of one with everything (Detela 1995, 120).

Chopra (2006, 39) says that consciousness is itself – clean, alive, silent and full of potential. Consciousness is also a dynamic information process that is a holistic up-grading of many cognitive and thinking processes (Peruš 1997, 36).

Kordeš and Markič (2007, 17) say that consciousness is a topic, closest to the human, since every human experiences consciousness. Some quantum physics link consciousness with a collapse of the waning function; this could resolve many dilemmas and explain many experiences that cannot be explained otherwise, such as telepathy and telekinesis. Most researchers persist in the materialistic explanation of consciousness, that considers consciousness as a result of complexity of the system and as something that has arisen in a given moment in time of the evolution (Kononenko 2002, 2).

Besant (2009) puts the concept of consciousness equal to the concept of life. In her opinion these are two expressions of the same reality that one observes either from inside and from outside. This means that there is no life without consciousness and no consciousness without life. When in one's thought one distinguishes, in passing by, consciousness and life, and one analyses what one has done, then one discovers that one has named consciousness that is introvert the life, and one named the life that is extrovert, consciousness. It is interesting that once one focuses on unity, one speaks about life; once one focuses on multitude, one speaks about consciousness. According to Besant (2009) one does not think of the abstract life, when one says that life is 'more or less conscious', but of a 'living stuff' that is more or less aware of one's environment'. A bigger or smaller consciousness depends on thickness and density of the wrapper defining consciousness as a living stuff and distinguishing consciousness in this way from similar concepts. If in one's thoughts one annuls this wrapper, one would also annul life and find one-self 'there', where all opposites melt down: in everything.

Gustavsson (2001, 361; after Kolenc 2006, 43) describes a holistic consciousness. He trusts that consciousness is based on some kind of trans-cedental awareness of the interlinked humans on the highest level. He puts this interlinking in three categories/sub-groups:

- The philosophic collective one (based on logical deductive understanding of the collective consciousness backed by a trans-cedental level – Plato and Hegel);
- The experimental collective one (individuals transpass the experimental consciousness and, along with it, experience a larger area of existence that changes the internal perception, not only inside themselves, but in the entire population, to some extent; it stresses the trans-cedental level of consciousness using meditation methods and similar approaches, which are expressed on the entire level via various effects, such as e.g. the Maharishi effect); and
- The structural category of the collective consciousness (including symmetry of various disciplines such as anthropology, psychology, biology, and philosophy. Their shared attributes include trans-cedental structures, areas, or phenomena which can be perceived in humans. Structures employ similar grades of population and do not depend on symbolic inter-actions between population's members. In other words, structures are 'mediations' on trans-cedental levels or – with words of physics – they matter as areas of effect.)

1.1 Attributes of consciousness

»Consciousness is a dynamic information process that holistically upgrades sets of individual processes of perception and thought. Consciousness links them into a unified experiential synthesis. Consciousness makes higher thought patterns build on each other, e.g. the Ego as an entity of everything tackling one's individual starting point. Consciousness reaches beyond awareness of the world, since it includes self-awareness« (Peruš 1997, 36).

Peruš (1997, 36-40) maintains in connection with consciousness the following:

- Consciousness results from dynamics of a multi-level complex system as its virtual super-structure in an organizational entity of a systemic process.
- Consciousness is, at least, a multi-level co-production of nevrionic, quantum and virtual (attraction) processes in their mutual interaction and interaction with their environment.
- Consciousness is explicitly holistic and multi-variant at the same time.
- Consciousness does not show up in brain only, but also in the light and air, since it transfers information about objects surrounding humans.

- Consciousness unites its parallelly spread-out processual basis (reaching beyond space-time) and the selected information flows inside it (that are placed in a concrete space and time); thus, consciousness melts them back into an entity (human experiences this melting as an act of awareness of the object or state that has broken the initial symmetry and has chosen or triggered the above information processes).
- The critical attribute and untouchable mystery of consciousness is its being round-off as a process.
- Consciousness reminds of quantum processes, but it reaches beyond them.
- Consciousness starts from the quantum world and, after being constituted, consciousness co-creates and co-organizes the world 'top-down'.
- Consciousness is also a global collective process, because humankind, persistently and slowly, enters the higher levels of consciousness.

Peruš (2000) also adds that consciousness is an explicitly holistic, unified and multi-level phenomenon, hence very difficult to analyse. He finds consciousness also composed with its internal virtual structure; but only in the case of neurological disturbances its components or virtual 'layers' are expressed and can help humans in investigations.

Hence one can maintain that, usually, the issue of consciousness is linked with numberless accompanying attributes: subjectivity, emotions and conscious feelings, moral judgment and decision-making, free will or choice, intention, motivation, ego and self-perception or self-identity, being oneself (Peruš 1997, 40).

Besant (2006) exposes that consciousness and matter influence each other because they are two components of one entity; they show up when they separate, as well as they disappear when they unite. A relation between them always exists even, when they separate.

Consciousness applies the following tools to express itself (Detela 1995, 118-119):

- ratio, mental processes; they process information on the basis of some suppositions and with some algorithms, which do not involve a holistic relation to the world;
- emotions;
- elementary vital processes in the organism (e.g. transfer of the sensory and motoric irritations in nerves);
- intuition; it differs from ratio, since it helps consciousness to enter the world much more holistically and in an all-embracing way.

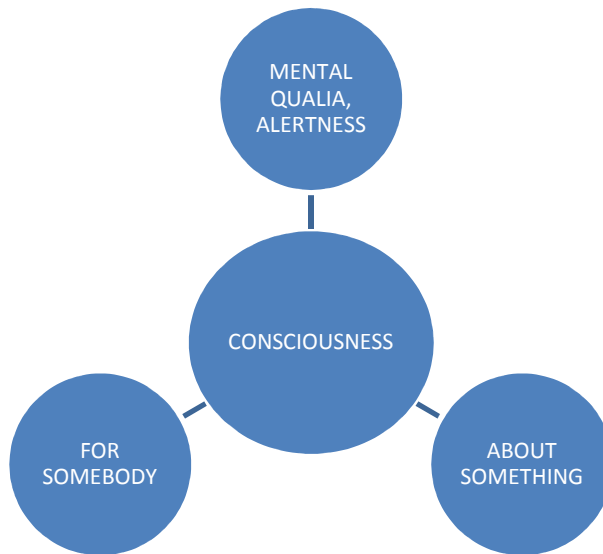
1.2 Levels of consciousness or the spectrum of their levels

Consciousness has three basic modalities that are usually in one's spirituality, at the same time (Ule 1995, 117):

- consciousness about something (intentionality of consciousness);
- consciousness as someone's consciousness of something (a conscious individual or organism); and
- spiritual state of alertness and attention (state of consciousness).

In this investigation we deal with a three-part relation, which is illustrated in Picture 1 and is used by Ule (1995, 118) to define the consciousness: "Consciousness is an alert (mental) state that, internally, belongs to a relation where it is something for somebody about something."

Picture 1: Three-part relation concerning consciousness



Source: Ule 1995, 118

Maheshwarananda (2000, 327) maintains that one acts on four levels of consciousness: (1) unconscious, (2) subconscious, (3) consciousness, and (4) supra-conscious levels. Hence, one can distinguish several states of consciousness; a possible systematic presentation is given in Table 1:

TABLE 1: States of consciousness

	Self- consciousness	
Mental content	YES	NO
YES	alert state	dreaming
NO	meditation	sleeping

Source: Kononenko 2002, 2

Kononenko (2002, 2) stresses that boundaries between the alert state, dreaming and sleeping are not sharp; while asleep, one can be self- conscious (lucid dreaming). Whether sleeping with no mental content exists, one actually does not know; if one does not remember mental contents, they may exist anyway.

Human consciousness can be divided, from the viewpoint of action, into several levels (Kononenko 2002, 2):

- The first level includes *clean consciousness* (with no mental content; it matches meditation in Table 1).
- The second level covers *supra-consciousness* (it matches special capabilities such as perspicacity, telepaty etc.).
- The third level contains the *usual consciousness* (alert state; mental content depends on attention).
- The fourth level covers *sub-consciousness* (it suits all processes in consciousness that one is not conscious of, but one can in principle become conscious, if one directs one's attention there).
- The last level is *non-consciousness* (suiing most probably to a dead organism only).

Peruš (1995, 159-162) differentiates: intentional (consciousness about something) and non-intentional consciousness (consciousness it-self). He stresses that the intentional consciousness results from evolution, while the non-intentional consciousness is a basic physical fact. In his opinion, the non-intentional consciousness cannot be limited to humans or living beings only, but it shows up in all complex systems.

Later on Peruš (1997, 28-30) maintains that consciousness is very holistic, multi-type and multi-layer element with a spectrum covering the following several layers:

- **THE BASIC PRIMITIVE PRE-CONSCIOUSNESS OR CONSCIOUSNESS-ABILITY**
Consciousness-ability stems from the basic information-physical processes. It is about an active information showing up already on the level of the so-called quantum vacuum, i.e. pre-space-time; then it is present in the world of the quantic parts and their structures. On this level one can speak about the pre-consciousness, which differs from the usual human consciousness only because one experiences the entire physical world that one

knows, through the filter of one's brain and consciousness. Peruš (1997, 28) maintains that the pre-consciousness is non-intentional, first – it does not relate to an object of consciousness.

- **CONSCIOUSNESS ABOUT SOMETHING OR INTENTIONAL CONSCIOUSNESS**

Consciousness about something has an evolutionary origin. It is detected in humans and (some) higher mammals. Peruš (1997, 29) is sure that the intentional consciousness, which is usual with humans, shows up, if a macroscopic organism is independent from its environment, but interacts with it. Consciousness about something is one's attribute as one's framework of one's mental processes and immediate environment, but it partially grows also into the frameworks of the collective humankind's consciousness by relating to archetypes. Hence, the intentional consciousness tackles perception and recognition of patterns, attention and memory. Special cases of the intentional consciousness include the ALERT state of consciousness and DREAMING (that depends of archetypes, often). Sleeping without dreaming and free dreaming are non-intentional in their nature, although they depend on all above-mentioned preconditions.

- **SELF-CONSCIOUSNESS**

Its point is the consciousness of self (Ego), i.e. of one's own consciousness. This means the every-day consciousness in its more narrow sense, i.e. capacity of perception in a mirror, knowledge on one's own spirituality and physical activity. Peruš (1997, 29) mentions that the human race has possessed its self-consciousness in its usual form, according to some investigations, only over several recent millennia.

- **ALL-EMBRACING COSMIC CONSCIOUSNESS**

The cosmic consciousness covers all individual consciousnesses. Therefore one says that the cosmic consciousness is a collective spiritual up-grading with an individual starting point. The point is in transition of an individual consciousness over its borders into the shared, un-limited and endless 'area of information and experience'. The intentional consciousness becomes un-intentional, which comes to link it to the topics of consciousness. Thus, it becomes a clear consciousness of its own. The cosmic consciousness is an extreme case of the process of raising of the level of consciousness; opposite to the basic pre-consciousness, this process requires an enlightened human spirit that interacts with the basic consciousness.

- **THE UNCONSCIOUS** lies, in opinion of Peruš (2000), on the border between the pre-consciousness and the intentional consciousness; but, the collective (un)-consciousness probably needs the basic information-physical 'media' beyond the individual spirituality and brain (like pre-consciousness does). In this connection, it is worth mentioning that one must distinguish the SUB-CONSCIOUS (Freud) and PRE-CONSCIOUS (under the threshold of consciousness); occurrences during sleeping and automatic behavior (e.g. driving), of course, are on the limit of what is called consciousness.

Besant (2006) differentiates three kinds of consciousness.

- The first one is the 'Absolute Consciousness'. This consciousness is everything, permanent, unlimited, and unchangeable. The consciousness in which there is everything, in the full sense of the word *everything*, be it 'possible' or 'real' (the *real* one is what one considers existing, a separate consciousness in space and time; the *possible* one is what one thinks about neither in any period of time nor in any point in space) – this consciousness is called Absolute Consciousness.
- 'Universal consciousness' is the consciousness thinking about space and time as existing ones in various periods of time and locations.
- Consciousness that deals with a concrete time, whatever is its length, and/or with a concrete space, whatever are its dimensions, is an 'Individual Consciousness'. It is the consciousness of a concrete living being, who is master of numerous universums, or some universums or a single universum, or any so-called part of a universum, *his or her* universum, therefore the universum for him or her; in this relation the selected borders change in line with the strength of the consciousness. The quantity of the universal thought that can be in its perfection a separated consciousness, means that the consciousness can imprint its own reality into the thought and one can think about it as an existing one like about itself; it is the universum of this consciousness.

The human consciousness, also, creates the basis of his or her holism, which the human longs for consciously or subconsciously. Therefore, now we will discuss the human personal requisite holism (HPRH).

2 **Definition of the human's personal requisite holism (HPRH)**

For humans and for the entire society, too, consciousness of the importance of holism matters. Toward this consciousness one comes on the path from the relation 'I – this' to the relation 'I – you'. In the relation 'I – this' everything that surfaces is divided from the 'I' and it does not matter whether 'this' is a person or an object. On the

other hand, in the relation 'I – you' everything that surfaces in the human consciousness, is a whole and exists in an intimate relation with the 'I' (Senge *et al.* 2005: 41–42).

The human's need to become as holistic as possible and to consider as much as possible all crucial attributes, is exposed by Mulej (2000, iv). He states that neither the entire humankind nor the individual human can any longer exist or even live well, if he or she does not give up one's exaggerated one-sidedness in one's belief that acts in the process of human functioning and behavior as a part of one's subjective starting points. Holism, as summarised after Mulej, interlinks (1) the whole, (2) its parts, (3) their relations, and (4) realism as a dialectical system, i.e. one considers everything crucial at the same time and interlinked, interdependent and interactive. Therefore it is no surprise that Mulej (1979: 61) defines holism as one of his ten rules (later on he rather speaks about guidelines, which is a less deterministic concept) of methodology for the requisite holism of human functioning/behavior (observation, perception, reflection/thinking, emotional and spiritual life, decision-making, communication and action), in his Dialectical Systems Theory (Mulej *et al.* 2013).

Since the human is (at the same time and in synergy) a physical, mental, social/professional, economic and spiritual being, who realizes his or her various life-roles devotedly, he or she must attain the most holistic possible consideration of everything crucial. Hence, HPRH is a dialectical system of human's essential systems. HPRH can be defined as consciousness of one-self as a:

- Physical or biological being, realizing these attributes with an active performing of techniques for assuring the body's equilibrium;
- Mental being, enriching one's emotions, perception, thinking, and will with techniques of life arts;
- Social and therefore also professional being, building one's high-quality links with other co-humans with techniques of one's professional- and carrier-development and social integration;
- Spiritual being, longing for one's self-actualization and sense-making life that one realizes with techniques of spiritual development;
- Economic being with feeling of fulfilling one's material needs as a person, family member, employee/co-worker, professional and member of a broader community; one realizes this with techniques of economic stability (creative and working role in various organizations), etc.

The concept of holism is for us a philosophy and a construct; it is extremely complex, because it can have various meanings on various levels. This means also that its meaning depends on the selected viewpoint of consideration. For our investigation holism matters on three levels: (1) the individual, (2) the group/organizational, and (3) the general levels. A special attention is paid to the human and his or her holism (HPRH); his or her degree of holism marks the human's personal development or one's self-consciousness as a multi-layer being.

All levels of holism are interdependent; therefore attributes of humans as individuals, groups (including organizations) and the whole are inter-twinned and lead into making of synergetic attributes and findings about them. Here, we focus on holism on the individual level, hence on human's holism, which is influenced by holism of organizations in which one is active, as well as the holism of the community.

Along these lines it is worth stressing that the HPRH can, and needs to, be attained with a network of various techniques for strengthening of (1) physical equilibrium, (2) psychological ripeness, (3) social integration (including the human's professional capability), (4) spiritual ripeness, and (5) economic stability. With all of them in synergy one creates one's internal equilibrium emanating also into one's environment.

4 Holism and harmony

Peruš (1997, 116) stresses that the human's world and consciousness are in a synthesis the same. If one prefers to search the global equilibrium inside one-self and includes the broader social community rather than the short-term satisfaction of the narrow and local needs, this preference contributes to one's and co-humans' harmony. Thus, two essential concepts are exposed: harmony and consciousness. They will be briefly presented now.

The world is not chaotic, but an ordered universe. It is governed by a universal law (rta, later dharma, which matches the antic Greek logos in many points) that is the most modern, genuine and permanent. Rta or dharma is manifested in its many forms: as a suitable exchange of day and night, seasons and cosmic cycles, as social justice and justice of family relations, and as a moral law attaining regular/correct working matching the universal law (Kardaš 2007, 79). Equilibrium matters for the entity to keep its perspective (Witte 1997, 71; after Kolenc 2006, 37).

One can also add that the total internal peace and equilibrium is a normal human state. It can also be exposed that there where the total love, i.e. the total harmony, reins including total trust and understanding, there is no room for any illness, any accident, hence nothing outside equilibrium. The world can, in return for their total harmonic orientation toward the world, provide to humans only affluence and happiness (Kojc 2002, 72).

»The current civilization consistently prefers the male, i.e. yang, principle, and refuses the female, i.e. yin, principle: it prefers analysis over synthesis, division over association, rational knowledge over intuitive wisdom, science over religion, competition over cooperation, enlargement over preservation, active expression over prudent reticence, movement over resting, loudness over silence. This style drew the western society and mentality to the edge of its social, moral, spiritual crisis, and last but not least, to the edge of the ecological catastrophe. Despite this the natural rhythm leading to the revolution of behavior seems to be the only solution of the created situation. There is a flood of shariatanism, but the above dis-harmony is being corrected in all areas. There is a growing interest in spirituality, ecology etc., and hence the holistic and systematic approach to solving the problems; this contributes to a re-establishment of the harmony between yin and yang.« (Kenda 2005, 1).

The ancient Chinese, already, watched everything from the viewpoint of dynamics and focused on equilibrium of every process. In the Chinese theory of opposites the thought of harmony and equilibrium has had the leading position all the time. Movement of everything is a process of a dynamic equilibrium that is capable of its independent adaptation (Kolenc 2006, 37).

Tao stresses the relation between the opposites and the equilibrium between them: »Something and nothing cause each other; difficulty and simplicity complete each other up; short and long compensate each other.« Tao teaches also that extremes must be avoided, because they cannot co-exist and create equilibrium: they give weight to the one or the other side (Shefy in Sadler-Smith 2006, 372; after Kolenc 2006, 37). The culture of the ancient Chinese is based on yin and yang as opposite cultural values that promote equilibrium and matter for harmony in nature, mutual relations, and society. From the viewpoint of holism equilibrium is a crucial component in mutual relation and development (Witte 1997, 32; after Kolenc 2006, 37).

Tao philosophy demonstrates that equilibrium and harmony are dynamic; they do not mean unchangeability, but permanent movement in harmony. The concept of equilibrium is used to express the middle point or synergy between two extremes/opposites, or as an equilibrium between two factors, while the concept of harmony is used in a broader sense as an equilibrium between many factors.

Harmony that includes positioning of several extremes (opposite poles) around the centre, is only possible, if there is a firm/solid center, while everything else moves between the extremes, by which the progress is positioned or leveled with the stable center. Tensions and synergies that surface between the opposites, create the progress, movement. The essential issue reads: what does the kernel mean and how can the harmony between various opposites be kept? The essence can be explained in its physical and rational meaning (Kolenc 2006, 38).

Shefy and Sadler-Smith (2006, 372; after Kolenc 2006, 38) say that a strong kernel/center assures flexibility and is similar to the human body in which strong muscles and flexible backbone enable athletes' or dancers' trained body, which enables their most tender and flexible movement under their full control. In the rational meaning the center covers the set of values that enable the anchor, i.e. sincerity, integrity, self-respect and respect for others. Hence, in life progress is possible only in harmony, i.e. by keeping one's values (as one's center) and all other viewpoints/perspectives on one's life in equilibrium. This does not mean something unchangeable, because one moves permanently also in harmony; nothing is un-moveable, but one works on equilibrium between all extremes, perspectives and areas (Kolenc 2006, 38).

Shefy and Sadler-Smith (2006, 369; after Kolenc 2006, 38) explain also the center and say that the unchanged basic values are based on principles of holism and can assure flexibility and adaptability in a changeable environment. It is interesting that the focus can be attained, if one admits and accepts complementarity of opposites (ibid, 383; after Kolenc 2006, 38). If one uses the Dialectical Systems Theory this state is no paradox, but realistic: there is no interdependence between the totally equal attributes.

Stay in the middle creates equilibrium and harmony in the movement, provides self-confidence and the existence of mutual relation and interactions also there where there is resistance (Suler 1993; cited in Shefy and Sadler-Smith 2006, 372).

Loehr and Schwartz (2003, 372; after Kolenc 2006, 38) maintain that humans are sets of complexities and contradictions. Practically, one must build one's emotional capacity in the areas where they attain the smallest equilibrium. The central goal is one's more free and flexible movement between one's own opposites.

The kernel or center can also be recognized by senses. Shefy and Sadler-Smith (2006, 372; after Kolenc 2006, 38) are convinced that individuals remain in the center, i.e. focused in crisis times – not because of turning away, but because of their life in the current moment.

4 Conclusion

In order to attain one's suitable physical, mental, spiritual and social health, one looks for one's global equilibrium and harmony; this effort can receive support from one's attainment of ones HPRH, which is anchored in consciousness, too, among others. This means that one must search one's equilibrium inside one-self, first of all, and with the broader social community by focusing on the more long-term and broad instead of the short-term satisfaction of the narrow or local needs. This will support one's and others' harmony; thus one can come closer to HPRH and psychical well-being. One must add that humans with a low consciousness (the narrow-minded and egoistic ones) focus on unimportant affairs and to the outer glamour, while they are unable to adapt to others and to realize deeper inner changes. Progress of such persons means only a partial improvement of consciousness. Thus, their social responsibility has a poor basis.

REFERENCES

1. Besant, A. (2009). Kaj je zavest? (Excerpt from: A Study in Consciousness). See: http://teozofija.info/Besant_Kaj_je_zavest.htm (Accessed on 1.12.2013).
2. Chopra, D. (2006). *Knjiga skrivnosti*. Maribor: Litera.
3. Detela, A. (1995). Duševni procesi v živih organizmih – izziv za sodobno fiziko. *Časopis za kritiko znanosti, domišljijo in novo antropologijo* 23(176), 118–128.
4. Gustavsson, B. (2001). Towards a transcendent epistemology of organizations. New foundations for organizational change. *Journal of organizational Change Management* 14(4), 352–378.
5. Hrast, A., Kojc, S. and Mulej, M., editors. (2013). *Proceedings of 8 IRDO conferences on 'Social Responsibility and Current Challenges'*. Maribor: IRDO Institute for Development of Social Responsibility.
6. Kardaš, G. (2007). Buddhistična negacija apsoluta. *Anthropos* 1-2, 78-86.
7. Kenda, K. (2005). Med fiziko in religijo (seminar). Fakulteta za matematiko in fiziko fizika, matematično-fizikalna smer. See: http://force.rutka.net/dokumenti/filo_tao_fizike.pdf (Accessed on 11.3.2009).
8. Kojc, M. (2002). *Učbenik življenja*. Ljubljana: Domus.
9. Kolenc, V. (2006). *Holistic approach to innovation as a framework for reaching excellence in modern business school*. M.A. Thesis. Maribor: University of Maribor, Faculty of Economics and Business.
10. Kordeš, U. (2007). 6 Vprašanj kognitivne znanosti. In: Kordeš, U., Gams, M. in Markič, O. (eds.) *Zbornik 10. Mednarodne multikonference Informacijska družba-IS 2007*, 9. Oktober 2007. Available at: <http://is.ijs.si/is/is2007/Proceedings/Cognitive/Cognitive.pdf>
11. Kordeš, U. and Markič, O. (2007). *Kognitivna znanost v Ljubljani; Možnosti za študij in raziskovalno delo*. Ljubljana: Pedagoška fakulteta Univerze v Ljubljani. (Ljubljana: Littera Picta).
12. Kononenko, I. (2002). *Nekateri vidiki strojnega učenja, umetne inteligence in zavesti. Kognitivna znanost: zbornik C 5. mednarodne multi-konference Informacijska družba IS'2002*, 14.-18.oktober 2002 = Cognitivescience : = proceedings C of the 5th International Multi-Conference Information Society IS' 2002. Repovš, G., Gams, M. in A. Detela. (eds.)14-18th October 2002, Ljubljana, Slovenia. Available at: <http://lkm.fri.uni-lj.si/xaigor/slo/Nekateri%20vidiki.doc> (21.4.2009).
13. Lebe, S. S., and Mulej, M., guest editors. (2014 forthcoming). Social Responsibility and Holism in Tourism. *Kybernetes*.
14. Loehr, J. and T. Schwartz. (2003). *The Power of Full Engagement; Managing energy, not time, is the key to high performance and personal renewal*. New York: Free Press.
15. Maheshwarananda, P. S. (2000). *Sistem Joga v vsakdanjem življenju*. Dunaj: Ibera Verlag/European University Press.
16. Mulej, M. (1979). *Ustvarjalno delo in dialektična teorija sistemov*. Celje: Razvojni center.
17. Mulej, M. in soavtorji (2000). *Dialektična in druge mehosistemske teorije: (podlage za celovitost in uspeh managementa)*. Maribor: Ekonomsko-poslovna fakulteta.
18. Mulej, M. et al. (2013). *Dialectical Systems Thinking and the Law of Requisite Holism concerning Innovation*. Litchfield Park, AZ: Emergent Publications.

19. Mulej, M., guest editor. (2013). Social Responsibility – Measures and Measurement. *Systems Practice and Action Research* 26(6), 471-588.
20. Mulej, M., Hrast, A., Dyck, R., guest editors. (2014).(electronic) Social Responsibility – a new socio-economic Order. *Systems Research and Behavior Science* 31(2).
21. Mulej, M. and Dyck, R., et al. (2014). *Social Responsibility beyond Neoliberalism and Charity*. Oak park: Bentham Science, UAE. Four books.
22. Peruš, M. (1995). *Vse v enem, eno v vsem: možgani in duševnost v analizi in sintezi*. Ljubljana: DZS.
23. Peruš, M. (1997). *Vsenavzočnost zavesti*. Ljubljana: DZS.
24. Peruš, M. (2000). *Biomreže, mišljenje in zavest* [online]. Available at: http://icarus.dzs.si/biomreze/bio_pr.htm. [2.4.2011].
25. Potočnik, A., Šarotar Žižek, S. and Mulej, M. (2013). The quest for happiness: conference proceedings - summaries = Auf der Suche nach Glücklichkeit = V iskanju srečnosti / 2nd Chance4Change International Conference = 2. Internationale Konferenz Chance4Change = 2. mednarodna konferenca Chance4Change, Maribor, Slovenia, 19. 6. 2013. Maribor: IRDO.
26. Shefy, E. and E. Sadler-Smith. (2006). Applying holistic prindiples in management development. *Journal of Management Development* 25(4), 368–385.
27. Senge, P. M., C. O. Scharmer, J. Jaworski in B. S. Flowers. (2005). *Presence – Exploring Profound Change in People, Organizations, and Society*. New York: Currency Doubleday.
28. Suler, J. (1993). *Psychoanalysis and Eastern Thought*. New York: State University of New York Press, Albany, NY.
29. Ule, A. (1995). Zavest in fizična stvarnost. *Časopis za kritiko znanosti, domišljijo in novo antropologijo* XXIII(176): 117-129
30. Witte, K. M. G. (1997). *Features of holistic leadership in two-year institutions of higher education*. University of Minnesota: Dissertation.

ZAVEST IN CELOVITOST ČLOVEKA KOT POT DO NJEGOVE HARMONIJE

Povzetek: Zavest je eno izmed pomembnih sidrišč zadostne in potrebne osebne celovitosti posameznika, ki je sistem (t.j. zapleten sinergijski splet) bistvenih sistemov (t.j. zapletenih sinergijskih spletov in miselnih slik) človeka. Gre za vsestransko zavedanje človeka, ki temelji na zavedanju samega sebe kot telesnega bitja, duševnega bitja, družbenega in zato tudi strokovnega bitja, duhovnega bitja ter ekonomskega bitja. Približevanje človeka k njegovi zadostni in potrebni celovitosti pa ga približuje k lastni harmoniji. To krepi njegovo telesno, duševno, duhovno in socialno zdravje.

Ključne besede: zavest, zadostna in potrebna osebna celovitost, harmonija, zdravje, družbena odgovornost

0 Izbran problem in vidik obravnave

Človekovo zdravje je odvisno od njegove harmonije, ki nastane kot posledica njegovega internega in zunanjega ravnesja. Da bi človek dosegel harmonijo in ravnotežje, mora razumeti zavest in s tem povezane pojme, kot sta harmonija ter zadostna in potrebna osebna celovitost. Prav tako se mora zavedati svoje harmonije in ravnesja, kakor tudi njune odsotnosti. Namen članka je predvsem prispevati k temu znanju in zavesti, da bi pomagali ljudem izboljšati njihovo družbeno odgovornost kot (1) posameznikovo odgovornost za svoje učinke na družbo, ki temelji na (2) etiki in praksi soodvisnosti, ki vodi k (3) zadostni in potrebni celovitosti (glej: Mulej, Dyck editors, 2014; Mulej, editor 2013; Mulej, editor 2014; Lebe and Mulej, editors, 2014; Hrast, Kojc and Mulej, editors 2013; Potočnik, Šarotar Žižek and Mulej, editors 2013; Mulej et al. 2013).

1 Zavest

»Pojem zavesti je nedvomno nejasen in neenoten. Zavest lahko razumemo kot stanje, kot proces ali kot dejstvo (akt). Neenotnost pojma zavesti se kaže tudi v zelo različnih teorijskih oz. filozofskih opredelitvah, ki pa so vse relevantne. Naj omenimo le dve sodobni filozofski tradiciji, ki vsaka po svoje pojmuje zavest. V fenomenološki tradiciji razumejo zavest kot mentalni (intencionalni) akt ali kar kot samo intencionalno naperjenost na predmete, v empiristični tradiciji pa jo razumejo kot neposredno dan subjektivni doživljaj (kvalijo) ali kot neko splošno mentalno propozicionalno naravnost. Vsako od teh in še drugih razumevanj zavesti je legitimno in odpira svoj vidik zavesti, vendar nobeno od njih ne zajema vseh drugih razumevanj in vidikov.« (Ule 1995, 117).

Pojem zavest je bil še nedavno tega neznanstven in so se ga vsi znanstveni diskurzi izogibali, v zadnjem času pa postaja raziskovanje zavesti osrednji del kognitivne znanosti (Kordeš 2007, 312). Čista (izvorna) zavest ni nič drugega kot vseprisotnost mnogodimenzionalne celote, samosrečevanje vsega v enem, enega z vsem (Detela 1995, 120).

Chopra (2006, 39) pravi, da je zavest ona sama – čista, živa, budna, tiha in polna potenciala. Zavest je tudi dinamični informacijski proces, ki je celostna nagradnja množice posameznih zaznavnih in miselnih procesov (Peruš 1997, 36).

Kordeš in Markičeva (2007, 17) pravita, da je zavest človeku nekaj najbolj domačega, saj jo vsak doživlja. Nekateri kvantni fiziki povezujejo zavest s kolapsom valovne funkcije, kar bi lahko razrešilo mnoge dileme in pojasnilo mnoge sicer nerazložljive pojave, kot so telepatija in telekineza. Večina raziskovalcev vztraja na materialistični razlagi zavesti, češ da je zavest rezultat kompleksnosti sistema in da je zavest nastala v nekem časovnem trenutku evolucije (Kononenko 2002, 2).

Besantova (2009) pojem zavesti istoveti s pojmom življenje. Po njenem mnenju gre za dva izraza ene in iste stvari, na katero gledamo od znotraj in od zunaj. To pomeni, da ni življenja brez zavesti; ni zavesti brez življenja. Kadar v mislih bežno ločujemo zavest in življenje ter analiziramo, kaj smo naredili, takrat odkrijemo, da smo poimenovali zavest, ki je usmerjena navznoter, življenje, in življenje, ki je usmerjeno navzven, zavest. Zanimivo je, da takrat, ko našo pozornost usmerjamo na enost, govorimo o življenju, ko pa jo usmerimo na mnogoterost, govorimo o zavesti. Po mnenju Besantove (2009) takrat, ko pravimo, da je življenje "bolj ali manj zavestno", ne mislimo na abstraktno življenje, ampak na "živo stvar", ki se bolj ali manj zaveda svoje okolice. Večje ali manjše zavedanje je odvisno od

debeline in gostote ovoja, ki jo določa kot živo stvar in jo s tem ločuje od njej podobnih. Če bi v mislih izničili ta ovoj, bi v mislih izničili tudi življenje in se znašli v "tistem", v čemer se raztopijo vsa nasprotja, v vsem.

Gustavsson (2001, 361; povzeto po Kolenc 2006, 43) opisuje celotno zavest. Prepričan je, da je zasnovana na neki vrsti transcendentne zavesti ljudi, povezanih na najvišji stopnji. Omenjeno povezovanje kategorizira v tri podskupine:

- Filozofsko kolektivno (bazira na podlagi logičnega deduktivnega razumevanja kolektivne zavesti, temelječe na transcendentni ravni – Plato in Hegel),
- Eksperimentalno kolektivno (ob tem, ko posamezniki prekoračijo izkustveno zavest, doživijo večjo območje obstoja, ki spreminja notranjo doživetje, ne le v njih samih, ampak do neke mere celotno populacijo; poudarja izkušnjo transcendentne stopnje zavedanja s pomočjo meditativnih metod ali podobnih pristopov, ki se izraža na celotni ravni skozi različne učinke kot je npr. Maharishi učinek) in
- Strukturna kategorija kolektivne zavesti (vključuje sorazmerje različnih disciplin, vključno z antropologijo, psihologijo, biologijo in filozofijo. Njihove skupne lastnosti so transcendentne strukture, področja ali fenomeni, ki so zaznavni pri ljudeh. Strukture zaposlijo podobne stopnje populacije in niso odvisne od simboličnih medsebojnih delovanj med člani populacije. Strukture so z drugimi besedami "posredovanje" na transcendentnih stopnjah ali z besedami fizike s pomenom področja učinka).

1.1 Značilnosti zavesti

»Zavest je dinamičen informacijski proces, ki je celostna nagradnja množice posameznih zaznavnih in miselnih procesov. Zvest jih povezuje v enovito doživljajsko sintezo. V zavesti pride do samonanašanja višjih miselnih vzorcev, npr. Jaza kot skupka vsega, kar se tiče našega individualnega izhodišča. Zvest ni le zavedanje sveta, temveč tudi samozavedanje.« (Peruš 1997, 36).

V povezavi z zavestjo Peruš (1997, 36-40) navaja naslednje:

- Zvest izhaja iz dinamike mnogoravenskega kompleksnega sistema kot virtualna nagradnja, organizacijska celota sistemskega procesa.
- Zvest je najmanj mnogonivojska koprodukcija nevronske, kvantne in virtualne (atraktorske) procesov v medsebojni interakciji in interakciji z okoljem.
- Zvest je izrazito celostna in hkrati mnogotera.
- Zvest se ne dogaja le v možganih, temveč tudi v svetlobi in zraku, saj prenašata informacijo o predmetih, ki nas obkrožajo.
- Zvest združuje vzporedno-razprostrto procesualno osnovo (ki presega prostor-čas) in izbrane informacijske tokove znotaj nje (ki so umeščeni v konkretni prostor in čas), pri čemer slednje stapa nazaj v celoto (to stapanje človek doživlja kot akt zavedanja predmeta ali stanja, ki je zlomil začetno simetrijo in izbral oz. sprožil omenjene informacijske tokove).
- Poglavitna značilnost in neotipljiva skrivnost zavesti je procesualna zaokroženost.
- Zvest spominja na kvantne procese, vendar jih presega.
- Zvest izhaja iz kvantnega sveta in ga, potem ko je vzpostavljena, hkrati »od zgoraj navzdol« soustvarja in soorganizira.
- Zvest je tudi globalni kolektivni evolucijski proces, saj človeštvo vztrajno in počasi stopa v višje ravni zavesti.

Peruš (2000) dodaja, da je zvest izrazito celostna, integrirana, enovita in hkrati mnogoplastna, s tem pa dokaj neanalizabilna. Omenja tudi, da je zvest sestavljena – ima notranjo virtualno strukturo, vendar se šele v primeru nevroloških motenj izrazijo njene komponente oziroma virtualne "plasti", ki nam lahko pomagajo pri raziskavah.

Glee na povedano lahko trdimo, da je vprašanje zavesti navadno povezano z naštetimi spremljajočimi lastnostmi: subjektivnost, čustva in zavestna občutja, moralno presojanje in odločanje, svobodna volja oz. izbira, namen, motivacija, jaz in slika samega sebe oz. samoidentiteta, sebstvo (Peruš 1997, 40).

Besantova (2006) poudarja, da zvest in materija vplivata druga na drugo zato, ker sta dve sestavini ene celote, ki se, ko se ločita, pojavita obe, tako kot izgineta, ko se združita. In, ko se ločita, med njima vedno obstoja odnos.

Zvest za svoje izražanje uporablja naslednja orodja (Detela 1995, 118-119):

- razum (ratio, mental), kjer gre za procesiranje informacije na osnovi nekih predpostavk in z uporabo nekih algoritmov, pri čemer ne gre za celovit odnos do sveta,

- čustva,
- elementarne vitalne procese v organizmu (npr. prenos čutilnih in motoričnih dražljajev po živcih),
- intuicijo, ki ni isto kot razum, saj z njeno pomočjo zavest stopi v svet mnogo bolj celostno, vsepovezujoče.

1.2 Stopnje zavesti oz. spekter ravni zavesti

Zavest ima tri osnovne modalitete, ki so običajno sočasno v duševnosti (Ule 1995, 117):

- zavest o nečem (intencionalnost zavesti),
- zavest kot zavest nekoga/nečesa (zavestni subjekt ali organizem) in
- duševno stanje budnosti in pozornosti (zavestnost).

Peruš (1995, 159-162) loči: intencionalno zavest (zavest o nečem) in neintencionalno zavest (zavest sama na sebi). Pri tem poudarja, da je intencionalna zavest rezultat evolucije, medtem ko je neintencionalna zavest fundamentalno fizikalno dejstvo. Po njegovem mnenju neintencionalne zavesti ni mogoče omejiti le na ljudi ali le na živa bitja, temveč nastopa v vseh kompleksnih sistemih.

Torej imamo pri proučevanju zavesti opravka z tričleno relacijo, ki jo ponazarja slika 1. Iz omenjene relacija izhaja Uletova (1995, 118) opredelitev zavesti: »Zavest je budno duševno (mentalno) stanje, ki notranje pripada odnosu, kjer je nekaj za nekoga o nečem«.

Slika 1: Tričlena relacija na področju zavesti



Vir: Ule 1995, 118

Maheshwarananda (2000, 327) trdi, da človek deluje na štirih ravneh zavesti. Te ravni so: (i) nezavedno, (ii) podzavest, (iii) zavest in (iv) nadzavest. Torej lahko pri ljudeh ločimo več stanj zavesti, enega izmed možnih sistematičnih prikazov prikazuje tabela 1:

TABELA 1: Stanja zavesti

	zavedanje sebe	
Mentalna vsebina	DA	NE
DA	budno stanje	sanjanje
NE	meditacija	spanje

Vir: Kononenko 2002, 2

Kononenko (2002, 2) poudarja, da meje med budnim stanjem, sanjanjem in spanjem niso ostre; v spanju se človek lahko tudi zaveda samega sebe (lucidno sanjanje). Ali obstaja spanje brez mentalne vsebine, pa pravzaprav ne vemo; če se mentalnih vsebin ne spomnimo, še ne pomeni, da jih ni bilo.

Z vidika delovanja človekovo zavest lahko razdelimo na več nivojev. Na prvem nivoju govorimo o *čisti zavesti* (brez mentalne vsebine, kar v zgornji tabeli ustreza meditaciji), na drugem pa o *nadzavesti* ali spremenjenem stanju zavesti (ustreza posebnim sposobnostim, kot so jasnovidnost, telepatija itd.). Tretji nivo zaznamuje *običajna zavest* (budno stanje, mentalna vsebina je odvisna od pozornosti), četrto pa *podzavest* (ustreza vsem procesom v zavesti, ki se jih ne zavedamo, v principu pa se jih lahko zavemo, če tja usmerimo pozornost). Zadnji nivo je *nezavest* (kar ustreza najverjetneje samo mrtvemu telesu/organizmu) (Kononenko 2002, 2).

Peruš (1997, 28-30) navaja, da je zavest zelo celostna, mnogotera in mnogoplastna prвина, katere spekter zajema razne ravni, ki so naslednje:

- **FUNDAMENTALNA PRIMITIVNA PRAZAVEST ALI ZAVESTNOST**
Zavestnost izhaja iz osnovnih informacijsko-fizikalnih procesov. Gre za aktivno informacijo, ki se pojavlja že na ravni t.i. kvantnega vakuumu oz. pred-prostora-časa, nato pa je prisotna v svetu kvantnih delcev in njihovih struktur. Na tej ravni lahko govorimo o prazavesti, ki se povsem razlikuje od običajne človeške zavesti le zato, ker pravzaprav ves fizikalni svet, kot ga poznamo, doživljamo skozi filter možganov in zavesti. Peruš (1997, 28) trdi, da je prazavest najprej neintencionalna – ne nanaša se na neki predmet zavesti.
- **ZAVEST O NEČEM ALI INTENCIONALNA ZAVEST**
Zavest o nečem je evolucijskega izvora. Zasledimo jo pri človeku in najverjetneje tudi pri (nekaterih) višjih sesalcih. Peruš (1997, 29) je prepričan, da se intencionalna, za nas običajna oblika zavesti razvije, če je makroskopski organizem samostojen glede na okolje, vendar je v interakciji z njim. Zavest o nečem je lastna posamezniku kot okvir njegovih duševnih procesov in neposrednega okolja, delno pa, z nanašanjem na arhetipe, prerašča tudi v okvire kolektivne zavesti človeštva. Torej se intencionalna zavest tiče zaznavanja in razpoznavanja vzorcev, pozornosti in spomina. Posebna primera intencionalne zavesti sta BUDNO stanje zavesti in SANJANJE (ki je pogosto arhetipsko pogojeno). Spanje brez sanj ter prosto sanjarjenje pa sta neintencionalne narave, čeprav zanju veljajo vsi pravkar navedeni pogoji.
- **SAMAZAVEDANJE**
Gre za zavedanje o samem sebi (Jazu), torej o lastni zavesti. Pri tem imamo v mislih vsakdanjo zavest v ožjem smislu, sposobnost prepoznavanja v zrcalu, vednost o lastni duševnosti in telesni dejavnosti. Peruš (1997, 29) omenja, da jo po nekaterih raziskavah človeška vrsta poseduje v običajni obliki šele zadnjih nekaj tisočletij.
- **VSEOBSEGAJOČA KOZMIČNA ZAVEST**
Kozmična zavest zaobjema vse individualne zavesti. Zato pravimo, da je kolektivna duhovna nagradnja z individualnim izhodiščem. Gre za to, da najprej posamezna zavest prestopi svoje meje in preide v skupno, neomejeno in neskončno »informacijsko in doživljajsko polje«. Intencionalna zavest postane neintencionalna, s čimer postane nenavezana na predmete zavesti. S tem pa postane čista zavest sama sebi. Kozmična zavest je skrajni primer procesa dvigovanja ravni zavesti, za katerega pa je v nasprotju s fundamentalno prazavestjo vendarle potreben razsvetljeni človeški duh, ki interagira s fundamentalno zavestjo.
- **NEZAVEDNO** je po mnenju Peruša (2000) na meji med prazavestjo in intencionalno zavestjo, pa tudi kolektivno (ne)zavedno verjetno potrebuje osnovne informacijsko-fizikalne "medije" onstran individualne duševnosti in možganov (tako kot prazavest). Pri tem velja poudariti, da je potrebno ločiti še **PODZAVEDNO** (Freud) in **PREDZAVEDNO** (pod pragom zavesti), pri čemer sta dogajanje med spanjem in samodejno vedenje (npr. vožnja) seveda na meji tega, kar imenujemo zavest.

Besantova (2006) razlikuje med tremi vrstami zavesti. Prva med njimi je Absolutna zavest. To je zavest, ki je vse, večno, neskončno, nespremenljivo. Zavest, v kateri je vsaka stvar, dobesedno *vsaka* stvar, tako "možno" kot "dejansko" - pri čemer je *dejansko* to, o čemer razmišlja, kot obstoječem, ločena zavest v času in prostoru, in *možno* vse, o čemer ne razmišlja tako v nobenem časovnem obdobju in na nobeni točki v prostoru - to zavest imenujemo Absolutna Zavest. Univerzalna zavest je zavest, ki misli o času in prostoru in o vseh oblikah kot o obstoječih v različnih časovnih obdobjih in krajih. Zavest, ki obravnava določen čas, kakorkoli dolg ali kratek, določen prostor, kakorkoli širen ali omejen, je individualna zavest. Gre za zavest konkretnega bitja, ki je gospodar številnih univerzumov ali nekaterih univerzumov ali univerzuma ali kateregakoli od tako-imenovanih delov univerzuma, *njegovega* dela univerzuma in zato univerzuma za njega, pri čemer se te meje spreminjajo v skladu z močjo zavesti. Količina univerzalne misli, ki jo lahko v popolnosti misli ločena zavest, pomeni, da ji lahko ona vtisne svojo lastno realnost in o kateri lahko misli kot o obstoječi tako kot o sami sebi, je njen univerzum.

Človekova zavest pa predstavlja temelj njegove osebne celovitosti, po kateri človek zavedno ali nezavedno hrepeni. Zato v nadaljevanju osvetljujemo zadostno in potrebno osebno celovitost človeka (ZIPOC).

2 Opredelitev zadostne in potrebne osebne celovitosti človeka

Za človeka kot tudi za družbo je pomembno zavedanje o pomenu celovitosti. Za to pa je pomembna pot od odnosa 'jaz-to' do odnosa 'jaz-ti'. Pri prvem je vse, kar se pojavi, ločeno od jaza in ni važno, ali je 'to' oseba ali predmet, medtem ko je pri drugem vse, kar se pojavi v človeški zavesti, celota in obstaja v intimnem odnosu z jazom (Senge idr. 2005: 41–42).

Na to, da človek mora postati kar najbolj celovit in mora v največji možni meri upoštevati vse važne lastnosti, opozarja Mulej (2000, iv). Ugotavlja, da človeštvo kot celota niti človek kot posameznik ne more več obstati ali celo živeti dobro, če v svojem prepričanju, ki nastopa v procesu človekovega delovanja in obnašanja v vlogi subjektivnega dela izhodišč, ne neha biti pretirano enostranski. Celovitost, kot smo povzeli prej, zajema (i) celoto, (ii) dele, (iii) odnose in (iv) realističnost kot sistem; t.j. vse hkrati in prepleteno, soodvisno in z medsebojnimi vplivi. Zato ne preseneča, da Mulej (1979: 61) celovitost opredeljuje kot eno izmed desetih pravil (kasneje govori o smernicah, torej manj deterministično) metodologije za zadostno in potrebno celovitost človeškega ravnanja (opazovanja, dojemanja, razmišljanja, čustvenega in duhovnega življenja, odločanja in delovanja). (Mulej 2013)

Glede na to, da je človek (hkrati in sinergijsko) telesno, duševno, družbeno/strokovno, ekonomsko in duhovno bitje, ki predano uresničuje različne življenjske vloge, mora biti kar najbolj celovit – v največji možni meri mora upoštevati vse važno. Tako je zadostna in potrebna osebna celovitost človeka sistem bistvenih sistemov človeka. Človekovo zadostna in potrebna osebna celovitost z vidika sistema opredeljujemo kot zavedanje samega sebe kot (Šarotar Žizek, 2012):

- telesnega oz. biološkega bitja, ki to uresničuje z aktivnim izvajanjem tehnik za zagotavljanje telesnega ravnovesja,
- duševnega bitja, ki plemeniti čustvovanje, zaznavanje, mišljenje in voljo s tehnikami umetnosti življenja,
- družbenega in zato tudi strokovnega bitja, ki kakovostne povezave s soljudmi izgrajuje s tehnikami strokovnega in delovnega razvoja in družbene integriranosti,
- duhovnega bitja, ki hrepeni po samoaktualizaciji in po življenjskem smislu in to uresničuje s pomočjo tehnik duhovnega razvoja,
- ekonomskega bitja, ki ima občutek, da zadovoljuje svoje materialne potrebe kot oseba, družinski član, zaposleni/sodelavec, strokovnjak in pripadnik neke širše skupnosti; to uresničuje s tehnikami ekonomske stabilnosti (ustvarjalna in delovna vloga v različnih organizacijah) ipd.

Pojem celovitosti, ki za nas predstavlja tako filozofijo kot tudi konstrukt, je izredno kompleksen, saj pomeni lahko različne stvari na različnih ravneh. To pa tudi pomeni, da je njegov pomen povezan z izbranim vidikom opazovanja. Za našo obravnavo je celovitost pomembna na treh ravneh: (i) individualni, (ii) organizacijski in (iii) splošni. Posebna pozornost bo dana človeku in njegovi celovitosti, pri čemer njegovo stopnjo celovitosti zaznamuje osebni razvoj človeka oz. njegovo samozavedanje kot večplastnega bitja.

Vse ravni celovitosti so soodvisne in zato se tudi lastnosti ljudi kot posameznikov, skupin, med drugim organizacij, in celote medsebojno prepletajo in vodijo v nastanek sinergijskih lastnosti in spoznanj o njih. V našem raziskovanju se osredotočamo na celovitost na individualni ravni, torej na celovitost človeka, na katero pa vplivata tako celovitost organizacij, v katerih deluje, kakor tudi celovitost skupnosti.

Pri tem pa velja ponovno poudariti, da je ZIPOC človeka potrebno/možno vzpostaviti s spletom različnih tehnik za krepitev: (i) telesnega ravnovesja, (ii) duševne zrelosti, (iii) družbene integriranosti, kamor uvrščamo tudi človekovo poklicno usposobljenost, (iv) duhovne zrelosti in (v) ekonomske stabilnosti. S tem pa v sebi ustvarja tudi notranje ravnovesje, ki odseva tudi v okolje.

4 Celovitost in harmonija

Peruš (1997, 116) poudarja, da sta človekov svet in njegova zavest v sintezi eno in isto. Če se človek raje posveti iskanju globalnega ravnovesja znotraj sebe ter s širšim družbenim občestvom namesto kratkoročnemu zadovoljevanju ozkih oz. lokalnih potreb, to prispeva k harmoniji njega in soljudi. S tem smo izpostavili dva bistvena pojma: harmonijo in ravnovesje, ki ju v nadaljevanju podrobneje predstavljamo.

Svet ni kaos, ampak urejeno veselje. Upravlja ga univerzalni zakon (rta, pozneje dharma, ki se v mnogočem ujema z antičnim grškim logosom), ki je najsodobnejši, pristnen in večen. Rta oz. dharma se manifestira v svojih številnih oblikah: kot ustrezna izmenjava dneva in noči, letnih časov in kozmičnih ciklov, kot socialna pravičnost in pravičnost družinskih odnosov in kot moralni zakon v smislu pravilnosti delovanja v skladu z univerzalnim zakonom (Kardaš 2007, 79). Ravnovesje je pomembno zato, da se celota obdrži v perspektivi (Witte 1997, 71; povzeto po Kolenc 2006, 37).

Dodamo pa lahko, da je popoln notranji mir in ravnovesje normalno stanje človeka. Izpostavlja tudi, da tam, kjer vlada popolna ljubezen, torej popolna harmonija in popolno zaupanje in razumevanje, ne more biti nobene bolezni, nobene nesreče, torej sploh nič neharmoničnega. Svet ljudem more za njihovo popolno harmonično usmerjenost do njega vračati samo obilje in srečo (Kojc 2002, 72).

»Današnja civilizacija dosledno daje prednost moškemu, jang principu, in zavrača ženski, jin princip: daje prednost analizi pred sintezo, ločevanju pred združevanjem, racionalnemu znanju pred intuitivno modrostjo, znanosti pred religijo, tekmovanju pred sodelovanjem, širitvi pred ohranitvijo, aktivnemu izražanju pred preudarno molčečnostjo, gibanju pred počitkom, glasnosti pred tišino. Takšen način je zahodno družbo in miselnost pahnjal na rob socialne, moralne, duhovne krize in nezadnje tudi na rob ekološke katastrofe. Vendarle se zdi, da je omenjeni naravni ritem, ki vodi k revoluciji vedenja, edini za rešitev nastalega položaja. Kljub poplavi šarlatanstva se zgoraj opisana disharmonija popravlja na vseh področjih. Raste zanimanje za duhovnost, ekologijo ipd., s tem pa tudi celostni, sistematični pristop k reševanju problemov, kar prispeva k ponovni vzpostavitvi ravnotežja med jinom in yangom.« (Kenda 2005, 1).

Že stari Kitajci so na vse gledali z vidika dinamike in se osredotočali na ravnovesje vsakega procesa. V kitajski teoriji nasprotij pripada misli harmonije in ravnovesja ves čas vodilna pozicija. Gibanje vsega je proces dinamičnega ravnotežja, ki mu je lastna sposobnost samostojnega prilagajanja (Kolenc 2006, 37).

Tao poudarja razmerje med nasprotji in ravnovesje med njimi: "Nekaj in nič povzročata drug drugega; težavnost in preprostost dopolnjujeta drug drugega; dolgo in kratko kompenzirata drug drugega." Tao prav tako poučuje, da se je potrebno skrajnostim izogibati, ker ne morejo soobstajati in ustvarjati ravnovesja, ker težo dajejo eni ali drugi strani (Shefy in Sadler-Smith 2006, 372; povzeto po Kolenc 2006, 37). Kultura davnih Kitajcev temelji na jinu in jangu kot nasprotju kulturnih vrednot, ki promovirajo ravnovesje in so pomembne za harmonijo v naravi, medsebojnih razmerjih in družbi. Z vidika celovitosti je ravnovesje ključna sestavina v medsebojnih razmerjih in razvoju (Witte 1997, 32; povzeto po Kolenc 2006, 37).

Kot izhaja iz filozofije Tao-a, sta ravnovesje in harmonija dinamična; ne pomenita nepremičnosti, ampak nenehno gibanje v harmoniji. Izraz ravnovesje uporabljamo za izražanje iskanja srednje točke ali sinergijo med dvema skrajnostima/nasprotjema oz. kot ravnovesje med dvema dejavnikoma, medtem ko izraz harmonija služi v širšem smislu kot ravnovesje med mnogimi dejavniki. Harmonija, pri kateri gre za razvrščanje večjega števila ekstremov (nasprotni poli) okrog centra, je mogoča le takrat, kadar obstaja trden center, medtem ko se vse drugo giblje med ekstremi in je s tem napredek razvrščen oz. poravnas s stabilnim centrom. Napetosti in sinergije, razvite med nasprotji, ustvarjajo napredek, gibanje. Pri tem pa je bistvenega pomena vprašanje, kaj pomeni jedro in kako je možno obdržati harmonijo med različnimi nasprotji? Bistvo lahko razložimo v fizičnem in umskem pomenu (Kolenc 2006, 38).

Shefy in Sadler-Smith (2006, 372; povzeto po Kolenc 2006, 38) pravita, da močno jedro/center zagotavlja fleksibilnost in je podobno človeškemu telesu, kjer močne mišice in prožna hrbtenica dovoljujeta atletom ali plesalcem trenirano telo, ki jim zagotavlja izvajanje najbolj nežnih in fleksibilnih gibov s popolnim nadzorom. Z vidika uma središče zajema zbir vrednot, ki omogočajo sidro oziroma iskrenost in integriteto ter spoštovanje samega sebe in drugih. Iz tega izhaja, da v življenju lahko napredujemo le v harmoniji, torej ko skozi čas obdržimo svoje vrednote (kot naš center) in vse druge perspektive/vidike v našem življenju v ravnovesju. To ne pomeni nekaj nespremenljivega, ker se tudi v harmoniji stalno gibamo, nič ni nepremičnega, ampak mi skrbimo za ravnovesje med vsemi ekstremi, perspektivami in področji (Kolenc 2006, 38).

Shefy in Sadler-Smith (2006, 369; povzeto po Kolenc 2006, 38) prav tako pojasnjujeta center in navajata, da nespremenjene temeljne vrednote temeljijo na načelih celovitosti, in da lahko zagotavljajo fleksibilnost in prilagodljivost v spremenljivem okolju. Zanimivo je, da osredičenost lahko dosežemo, če priznamo in sprejmemo komplementarnost nasprotij (ibid, 383; povzeto po Kolenc 2006, 38). Če pa uporabimo Dialektično teorijo sistemov, se to ne kaže kot paradokсно, temveč kot realistično; ni nobene medsebojne odvisnosti med popolnoma enakimi.

Bivanje v sredini oblikuje ravnesje in harmonijo med gibanjem, daje samozavest in prisotnost medsebojnih razmerij in interakcij tudi tam, kjer obstaja odpor (Suler 1993; kot citirano v Shefy in Sadler-Smith 2006, 372). Jedro ali center se data prepoznati tudi s čutili. Shefy in Sadler-Smith (2006, 372; povzeto po Kolenc 2006, 38) sta prepričana, da posamezniki ostanejo v centru, torej osredinjeni v času krize, ne zaradi obračanja v stran, ampak zaradi življenja v sedanjem trenutku.

Loehr in Schwartz (2003, 372; povzeto po Kolenc 2006, 38) trdita, da so ljudje v bistvu skupek kompleksnosti in protislovij. Posamezniki si praktično morajo izgraditi čustveno kapaciteto na tistih področjih, kjer so najmanj v ravnesju. Osrednji cilj je svobodnejše in fleksibilnejše gibanje med lastnimi nasprotji.

4 Sklep

Da bi dosegel primerno telesno, duševno, duhovno in družbeno zdravje, človek išče svoje globalno ravnesje in harmonijo, pri čemer mu lahko pomaga doseganje njegove zadostne in potrebne osebne celovitosti, ki ima svoje sidrišče med drugim tudi v zavesti. To pomeni tudi, da človek mora iskati ravnesje predvsem znotraj sebe ter s širšim družbenim občestvom tako, da se posveča bolj dolgoročnemu in širšemu namesto kratkoročnemu zadovoljevanju ozkih oz. lokalnih potreb. To bo koristilo njegovi harmoniji ter harmoniji drugih; tako se lahko približuje zadostne in potrebne osebne celovitosti in psihičnemu dobremu počutju. Pri tem velja omeniti, da ljudje z nizko zavestjo (ozko gledajoči, egoistični) usmerjajo pozornost k nepomembnim zadevam ali zunanjemu blišču in so ob tem nesposobni se prilagajati drugim in uresničevati globlje notranje spremembe. Napredek pri takšnih ljudeh pomeni le delni dvig zavesti. Tako ima njihova družbena odgovornost nekakovostno osnovo.

LITERATURA

1. Besant, A. (2009). Kaj je zavest? (Excerpt from: A Study in Consciousness). Dostopno na: http://teozofija.info/Besant_Kaj_je_zavest.htm (1.12.2013).
2. Chopra, D. (2006). *Knjiga skrivnosti*. Maribor: Litera.
3. Detela, A. (1995). Duševni procesi v živih organizmih – izziv za sodobno fiziko. *Časopis za kritiko znanosti, domišljijo in novo antropologijo* 23(176), 118–128.
4. Gustavsson, B. (2001). Towards a transcendent epistemology of organizations. New foundations for organizational change. *Journal of organizational Change Management* 14(4), 352–378.
5. Hrast, A., Kojc, S. and Mulej, M., editors. (2013). *Proceedings of 8 IRDO conferences on 'Social Responsibility and Current Challenges'*. Maribor: IRDO Institute for Development of Social Responsibility.
6. Kardaš, G. (2007). Buddhistična negacija apsoluta. *Anthropos* 1-2, 78-86.
7. Kenda, K. (2005). Med fiziko in religijo (seminar). Fakulteta za matematiko in fiziko fizika, matematično-fizikalna smer. Dostopno na http://force.rutka.net/dokumenti/filo_tao_fizike.pdf (11.3.2009).
8. Kojc, M. (2002). *Učbenik življenja*. Ljubljana: Domus.
9. Kolenc, V. (2006). *Holistic approach to innovation as a framework for reaching excellence in modern business school*. M.A. Thesis. Maribor: University of Maribor, Faculty of Economics and Business.
10. Kordeš, U. (2007). 6 Vprašanj kognitivne znanosti. V: Kordeš, U., Gams, M. in Markič, O. (eds.) *Zbornik 10. Mednarodne multikonference Informacijska družba-IS 2007*, 9. Oktober 2007. Dostopno na: <http://is.ijs.si/is/is2007/Proceedings/Cognitive/Cognitive.pdf>
11. Kordeš, U. and Markič, O. (2007). *Kognitivna znanost v Ljubljani; Možnosti za študij in raziskovalno delo*. Ljubljana: Pedagoška fakulteta Univerze v Ljubljani. (Ljubljana: Littera Picta).
12. Kononenko, I. (2002). *Nekateri vidiki strojnega učenja, umetne inteligence in zavesti. Kognitivna znanost: zbornik C 5. mednarodne multi-konference Informacijska družba IS'2002*, 14.-18.oktober 2002 = Cognitivescience : = proceedings C of the 5th International Multi-Conference Information Society IS' 2002. Repovš, G., Gams, M. in A. Detela. (eds.) 14-18th October 2002, Ljubljana, Slovenia. Dostopno na: <http://lkm.fri.uni-lj.si/xaigor/slo/Nekateri%20vidiki.doc> (21.4.2009).
13. Lebe, S. S., and Mulej, M., guest editors. (2014 v izdajanju). *Social Responsibility and Holism in Tourism. Kybernetes*.
14. Loehr, J. and T. Schwartz. (2003). *The Power of Full Engagement; Managing energy, not time, is the key to high performance and personal renewal*. New York: Free Press.
15. Maheshwarananda, P. S. (2000). *Sistem Joga v vsakdanjem življenju*. Dunaj: Ibero Verlag/European University Press.
16. Mulej, M. (1979). *Ustvarjalno delo in dialektična teorija sistemov*. Celje: Razvojni center.

17. Mulej, M. in soavtorji (2000). *Dialektična in druge mehkosistemske teorije: (podlage za celovitost in uspeh managementa)*. Maribor: Ekonomsko-poslovna fakulteta.
18. Mulej, M. et al. (2013). *Dialectical Systems Thinking and the Law of Requisite Holism concerning Innovation*. Litchfield Park, AZ: Emergent Publications.
19. Mulej, M., guest editor. (2013). Social Responsibility – Measures and Measurement. *Systems Practice and Action Research* 26(6).471-588.
20. Mulej, M., Hrast, A., Dyck, R., guest editors. (2014).(electronic) Social Responsibility – a new socio-economic Order. *Systems Research and Behavior Science* 31(2).
21. Mulej, M. and Dyck, R., et al. (2014). *Social Responsibility beyond Neoliberalism and Charity*. Oak park: Bentham Science, UAE. Four books.
22. Peruš, M. (1995). *Vse v enem, eno v vsem: možgani in duševnost v analizi in sintezi*. Ljubljana: DZS.
23. Peruš, M. (1997). *Vsenavzočnost zavesti*. Ljubljana: DZS.
24. Peruš, M. (2000). *Biomreže, mišljenje in zavest* [online]. Dostopno na: http://icarus.dzs.si/biomreze/bio_pr.htm. [2.4.2011].
25. Potočnik, A., Šarotar Žižek, S. and Mulej, M. (2013). The quest for happiness: conference proceedings - summaries = Auf der Suche nach Glücklichkeit = V iskanju srečnosti / 2nd Chance4Change International Conference = 2. Internationale Konferenz Chance4Change = 2. mednarodna konferenca Chance4Change, Maribor, Slovenia, 19. 6. 2013. Maribor: IRDO.
26. Shefy, E. and E. Sadler-Smith. (2006). Applying holistic prindiples in management development. *Journal of Management Development* 25(4), 368–385.
27. Senge, P. M., C. O. Scharmer, J. Jaworski in B. S. Flowers. (2005). *Presence – Exploring Profound Change in People, Organizations, and Society*. New York: Currency Doubleday.
28. Suler, J. (1993). *Psychoanalysis and Eastern Thought*. New York: State University of New York Press, Albany, NY.
29. Ule, A. (1995). Zavest in fizična stvarnost. *Časopis za kritiko znanosti, domišljijo in novo antropologijo* XXIII(176): 117-129
30. Witte, K. M. G. (1997). *Features of holistic leadership in two-year institutions of higher education*. University of Minnesota: Dissertation.