Crisis and requisite holism of individuals
Kryzys a wymagany holizm odrębności

Abstract: Prerequisites for prevention of repetition of (financial, economic and also social) crises, as well as for their abolition, include requisite holistic individuals. Hence the organizations should look at humans as multilayered, 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 requisite, though not absolutely holistic pattern of relatively permanent characteristics, due to which the individuals differ from each other, and also as specialized professionals. All these and other attributes form synergies.

Thus, we define the requisite holism of an employee as an individual existing and conscious of self as:
- physical person respectively, implementing active techniques to gain physical balance,
- mental entity, enriching sentiment, perception, mind and will-power by life balancing techniques,
- social entity, building quality communication with others by the techniques of professional and working development and social integrity,
- spiritual entity, longing after self-actualization and the sense of life, carrying it into effect by the techniques of spiritual development,
- economic entity, striving to satisfy her material needs as a person, family member, co-worker and as a member of a wider society.

In this way the behaviour of individuals, who are willing to practice interdisciplinary cooperation, becomes socially responsible. It offers a possible answer to crisis, arisen in 2008; hence the individuals evolve from being merely owners to requisite holistic creators, who enjoy subjective and objective welfare more than the others.

Keywords: crisis, individuals, requisite holism

Streszczenie: Warunki niezbędne do zapobiegania powtórzeniu się (finansowych, gospodarczych, a także społecznych) kryzysów, a także do ich zniesienia, obejmują wymagany holizm indywidualności. Dlatego organizacje powinną patrzeć na ludzi wielowarstwowo, nie tylko jako profesjonalnych podmiotów. W synergii, nie tylko indywidualnie określamy ludzi jako: (i) fizyczne, (ii) mentalne, (iii) społeczne, (iv) duchowe i (v) podmioty gospodarcze, postrzegane podobnie jak wymagane, choć nie absolutnie holistyczne odzwierciedlenie stosunkowo stałych cech, dzięki którym jednostki różnią się od siebie nawzajem, a także jako wyspecjalizowanych profesjonalistów.

Wszystkie te i inne atrybuty tworzą efekt synergiei. Tak więc, możemy zdefiniować wymagany holizm pracownika jako istniejącą świadomość indywidualności:
- osoba fizyczna odpowiednio stosująca aktywne technik w celu uzyskania równowagi fizycznej,
- podmiot mentalny, sentymment wzbogacanie, percepca, umysł i wola za pomocą technik równoważenia życia,
podmiot społeczny, budowanie jakości komunikacji z innymi technikami pracy zawodowej i rozwoju i integralności społecznej,
- istoty duchowej, tęsknota do samorealizacji i sensu życia za pomocą technik duchowego rozwoju,
- podmiot gospodarczy, starając się zaspokoić swoje potrzeby materialne jako osoba, członek rodziny, współpracownik i jako członek szerszej społeczności.

W ten sposób zachowanie osób, które chcą praktykować współpracę interdyscyplinarną, staje się społecznie odpowiedzialne. Jest to możliwa propozycja na odpowiedź na kryzys, który pojawili się w 2008 roku, stąd indywidualności ewoluują od bycia jedynie jednostkami do wymaganych holistycznych twórców, którzy korzystają z subiektywnego i obiektywnego bogactwa więcej niż inni.

Słowa kluczowe: kryzys, indywidualności, wymagany holizm

**Introduction**

The crises of 2008 - were not caused by the organizations but by their influential members, to whom the influential members of the social organs – such as the state etc. – permitted to separate responsibility from rights. This opposes to the A. Smith’s model of liberal economy [Toth 2008]. Maybe they caused it even intentionally [Klein 2007, sum. after: Štefančič 2009], in order to perform the neo-liberal privatisation more easily – due to Roman law defined as ‘the right to use and misuse’ – of everything, including uncontrolled seizing in favour of a small minority of people. They have forgotten that the liberal capitalism has, acc. To the theory by A. Smith, emerged against the misuse which the people resisted and liquidated the feudalism [Goerner at al, 2008], and that the humans are multilayered entities. In synergy – not only in separation – they are: (i) physical/biological, (ii) mental, (iii) social, (iv) spiritual, and (v) economic entities. Therefore they are marked by the whole pattern of relatively permanent characteristics, according to which individuals differ one from each other; at the same time everybody is a specialized expert with more or less developed ability for creative interdisciplinary cooperation. On such bases they developed values and knowledge through the time. Under the influence of circumstances, exposing only the competition, the individuals became increasingly spiritually apathetic specialists, as they have not implemented the sense of their existence to be the whole, creative entities.

Mulej [2010] points out that the 2008 - crisis was not caused in 2008; it only surfaced then, caused by the long prevailing one-sidedness rather than requisite holism of decisive humans. Now, one sees that the Planet Earth is like a bottle with no chance to become bigger, but fuller all way to the danger that the current civilization disappear.

To settle the crisis, emerged in 2008, and to prevent similar crises from emerging, it is necessary to bring individuals near to the requisite holism, which guarantees them creating and enjoying subjective and objective wealth. The personal development and in particularly its essential element – the personality development makes a contribution to such a state.
The financial crisis

The global financial crisis, as the crisis of 2008 is superficially called in daily press also by the experts, gains new extensiveness each day anew. Thus it becomes the worst crisis after the great recession in the years 1928-1933. According Kovač [2008] the picture of a new Bermuda Triangle of worldwide crisis becomes clearer; the combination of bad news is increasingly dramatic.

The starting financial crisis has spread from the narrow field of bad mortgage loans to the other financial markets and banks. He considers that the 2nd leg of the Triangle is a recession of real economy in capitalistic centre, while a global inflation wave represents the third danger, gaining threatening stagflation extensions. Kovač [2008] states that all three points mean a big defeat of 20-years lasting market liberalism ideology, and that the current crisis in all three fields has been started by the excessive "laissez-faire", absence of legal responsibility and the crisis of business ethics.

He thinks that we are approaching a new global institutional shift towards state capitalism and economical interventionism. In fact, it is not a liberalism but its negation, a neo-liberalism, because A. Smith has not planned nor permitted founding a joint stock company, a limited company - a company, which is that big that no global institutional local supervision over it is possible [Dyck 2008; Goerner at al, 2008; Toth 2008; Mulej and Hrast 2008; Mulej 2008 and 2009; Mulej at al, 2009]. In addition, it has lasted far more than 20 years, if 11 September 1973 has been mentioned as a crucial victory day of Friedman's economic theory in one of the South American countries.

The financial crisis reflects in stock index fall from Asia to Wall Street, US dollar depreciation comparing to EUR, fall in prices of real estate in the USA and consequently in Europe, downfall of numerous great financial institutions, drastic reduction of credit activity, intervention by financial injections of central banks that changed their goals regarding alteration of basic interest rate, risk of runs on banks, decrease of economic growth, etc. [Prašnikar and Cirman 2008, 7].


It should be pointed out that the global financial market has been marked by an extensive (seeming) economic growth during the last three decades.

For solving the current crisis from economic point of view Mrak [2008, 76-82] defines the following measures for the future: (i) macroeconomic politics for overcoming the present economic crisis, (ii) arrangements for short-
term stabilization of financial sector, and (iii) key measures for a long-term, systemic regulation of international financial system. The mentioned interventions are interesting but superficial.

They do not touch the real needs and their life cycle. To prevent the current human civilization Mulej et al. [2009, 1] state that it is inevitable to stress – at least in decision making and preparations for it – the action of people; it must match the law of requisite holism rather than an unilateral deciding according to, for instance, solely banking and similar financial standards, regardless of the human, production, ecological, social responsibility criteria, etc. [Comp.: Božičnik et al., 2008].

Kovač [2008] too, considers solely the economic aspect of the crisis and is convinced that the capitalism has become a victim of its success, as the philosophy of the free market has caused the crisis. All solutions prove that the liberalism is just a short-term economic illusion, and that the market cannot survive without regulation and that nowadays the world has been saving itself from the Bermuda Triangle of financial crisis by political interventionism. It should be stressed that in the background of the current crisis is not the liberalism but the neo-liberalism, a misuse of the liberalism. A. Smith first wrote his book on moral sentiments and has built them among the presumptions of his later book on wealth of the nations. The neo-liberalism of Friedman’s school rejected them, equally the care for nature and co-workers [Halimi 2008]. The success of capitalism is no less fictitious than the success of endeavours for an increased progress, called Soviet communism and Yugoslav socialism, which basically represented a development of transition from pre-industrial to capitalist society [Mulej 2006].

Thus, the crisis and the problems arisen with it cannot be solved by the measures from which they emerged; it is therefore necessary to create new solutions. One of the options is that the organizations and the world as such should be led by individuals, coming close to their own requisite holism of behaviour resulting in requisite wholeness of its outcomes based on the principle of requisite holism [Mulej 1974 and 1979; Mulej et al., 1992, 2000, 2004, 2008; in print; Mulej and Kajzer 1998a, b, etc.]. The individuals approach it by their personal and personality development. It is about the behaviour in the sense of a requisite holism - based on a dialectical system of essential aspects [Mulej, 1974 and 1979; Mulej et al., 1992, 2000, 2008, in print; Mulej and Kajzer 1998a, b, etc.] - that can be achieved by a synergic implementation of different techniques.

Holism

In examining the individual’s holism we are going to apply the views of several authors. For projecting the 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 [1968 and 2000], Treven and Mulej [2005], Mulej and Kajzer [1998a and b], Sruk
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[1995], Senge et al [2005], Mautner [1995]... It was also included into the encyclopedia, [François, 2004]. We introduce a few definitions below.

Mulej and co-authors [2000, 32] define the holism as an approach synergistically 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 mere assemblages of their parts but are continually growing and changing along with their elements« [Senge et al, 2005, 5].

In the Merriam-Webster's Online Dictionary the holism is defined as a theory that the universe and especially living nature is correctly seen in terms of interacting wholes (as of living organisms) that are more than the mere sum of elementary particles. Due to Wikipedia the holism is an idea that all the properties of a given system cannot be determined or explained by its component parts alone. Instead, the system as a whole determines in an important way how the parts behave.

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; Mulej, 2007]. This reality can of course not be captured by humans; therefore humans need Mulej/Kajzer law of requisite holism [1998].

The law of requisite holism

The human's complex comprehension of life is lower than her ability of influencing it, deciding, acting and omission. The huge complexity brings the individuals face to face with inevitability of specialisation as well as of holism [Mulej et al, 2000, 33]. The contemporary debate on complexity requires combining the specialisation and (dialectical) system style of thinking and acting into a capability, which is interdisciplinary, in order to exceed the boundaries of single sciences and poor link-up of sciences, thus practising the interdisciplinary and creative co-operation, yet not at any level but at a level of the “requisite holism” [Mulej et al, 2000, 65].

As mentioned before the perfect requisite holism is not practicable and often not indispensable, and the one-sidedness is insufficient many times. Therefore the individuals strive to be requisitely holistic, thus successful enough to be able to overcome – at least temporarily - the law of entropy. They try to find a middle way between too much complexity and uniformity, but there is no a uniform, so called scientific solution, because of intertwining of science, intuition and happiness in the everyday life [Mulej et al, 2000, 73-74].
The complexity and requisite holism of individuals

Mulej points out that the human has to become as holistic as possible and has to consider all important attributes to the highest possible extent [2000, iv]. He ascertains that neither the human race as a whole nor the human as an individual 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. Thus, it is not surprising that 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.

Having in mind that the human is (in synergy) a physical, mental, social and spiritual entity, implementing devotedly different life roles, he has to be preferably holistic – she has to consider all that is important to a highest possible level. Thus, the (requisite) holism of the individual as an employee should be established by a set of techniques, all way from the techniques enabling physical balance, the techniques of life art, techniques of personality development, to the techniques of professional and working development. The requisite holism of individuals as employees has a positive influence on the success of organisations, through the successful managing of stress, work satisfaction and wellbeing. Thus, the organizations should create conditions for the implementation of the mentioned techniques for developing and strengthening of the requisite holism of individuals as employees, because they will get, what they will enable and appreciate.

Prerequisites for prevention of repetition of (financial, economic and also social) crises, as well as for their abolition, include requisite holistic individuals. Hence the organizations should look at humans as multilayered, not only as professional entities. In synergy, not only separately, we define humans as: (i) physical, (ii) mental, (iii) social, (iv) spiritual and (v) economic entities, marked by requisite, though not absolutely, holistic pattern of relatively permanent characteristics, due to which the individuals differ from each other, and also as specialized professionals. All these and other attributes form synergies.

Thus, we define the requisite holism of an employee as an individual existing and conscious of self as:

- 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 integrity
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- 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 his 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 individuals, 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.

Human’s requisite holism and well being

Human’s Requisite Holism supports Well Being. Diener and Seligman [2004] define subjective WB as positive evaluation of one’s life, including positive feelings, work, pleasure, and meaning. According to Diener and Seligman [2004], the growing social prosperity makes the differences in humans’ WB decreasingly connected to their incomes and increasingly to their interpersonal relations and pleasure with their work. Authors expose social capital, democratic leadership, and human rights as important non-economic indicators of good feeling in society, if one considers that non-economic indicators reflect/influence pleasure with work and profitability.

Well Being isn’t valuable only because of WB itself; in economic terms, it can also support personal and social benefit, Diener and Seligman [2004] fund out that people with high WB have higher income and more success at work than people with low WB; satisfied employees are better co-workers and help others in many ways and further on, people with WB have better social relations. That is why well being is so important when we speak about Human’s requisite holism.

Conclusion

Crisis results from one-sided individuals having the duty and right to make global decisions as scientists, business persons, employees, or politicians. Their impact has been reaching beyond their capacity of requisite holism, intentionally or not. Consequences require innovation of their behaviour in the direction of social responsibility as an informal way of attainment of the requisite holism of behaviour and requisite wholeness of outcomes. Times of separation of rights and duties of decision-making persons must be over for
humankind’s current civilization to survive. The requisite holism of individuals is an essential part of this necessary effort. Values, culture, ethics and norms must be innovated in general, not technology only; otherwise the contemporary humankind will fall victim of its own mistake, which Albert Einstein has called the danger that humankind possesses wonderful tools for unclear or even stupid objectives.

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