

## **AWARENESS METHODS THAT ARE USEFUL IN CHANGE OF THE ORGANIZATION/INDIVIDUAL IN A GLOBALIZED WORLD**

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***Abstract:** A present-day problem is that of the modern man’s need to be himself. More specifically, man’s refusal to be treated as an object others use to attain their own goals emerges as an issue. Thus, the individual rejection of discipline may come as a consequence of the fact that, in the capitalist economy, the principle of selling and buying without restrictions presupposes the freedom to act without any moral principles, except for those which are explicitly coded by the law and represent a minimum ethical standards.*

***Keywords:** economy, consumer-harmful products, concentration, self-analysis, real self*

### **1. INTRODUCTION. ANTI-AUTHORITARIANISM AS THE RESULT OF THE DESIRE FOR FREEDOM**

The reason why concentration is such a rare phenomenon is the weaker and weaker self of human beings, their will that has been diverted from a unique purpose (the lack of passion in pursuing their goals), the fear that they might lose themselves if they let themselves absorbed or distracted by another person/idea/event, or living emotions. The weaker the self, the greater the individual’s ego and all to the extent of their fear of losing themselves if they focused on the non-self, thus getting tired of such a strenuous/painful activity.

The individual who perceives him/herself as the owner/holder/possessor of any assets/titles/statuses and who lives in the “having” mode will reject the idea of change and forcefully imposed discipline and will long for the total freedom to decide (Jean-Paul Sartre is the author of philosophical rationalization). His anti-authoritarianism has two causes. The first is the fact that modern man satisfies his own need to be himself by projecting in what he perceives to be the authority the fact of him being treated as an object that the others use to attain their goals. The second cause arises from the specificity of the capitalist economy, which relies on the principle of the freedom to sell or buy without any restrictions, based on the freedom to act without any restrictive moral/political principles, excepting those that are explicitly coded by the law, which aim to prevent the damages caused to the others intentionally.

Currently, this existential desire for freedom has turned into pure ideology, one that is repressed by the modern man in the desire to defend what he thinks he has. In this context, the authoritarian attitude has weakened considerably, beginning in the western democracies and, paradoxically, with it, so did the factual freedom of the individual. The reason for this was that it wasn’t the fact of the dependence that changed, but it was its form that did.

If during the 19<sup>th</sup> century the representatives of the authority (parents, teachers, preachers, leaders, governments) exerted their power in an overt and direct manner, with the change of the methods of production (mechanization, followed by automation and cybernation) the idea appeared of working and saving, as did the ideal of consuming as a way of pursuing happiness, and the direct subordination to the representative of the authority was replaced by the subordination to an organization. Governments attempt to convince the individuals that everything is done to their best interest and that they are free, i.e. they are their own superiors. The replacement of the real superiors with some impersonal bureaucracies turns modern man into an even more powerless individual than before, but one that is conscious of his/her powerlessness. The person who lives in the “having” mode of living defends him/herself from such awareness by constructing an ideal of absolute and unrestricted freedom manifested through the establishment of the sexual freedom that has proclaimed the freedom of lust instead of the freedom of will. The difference is that lust is any eagerness that occurs spontaneously, without any connection with personality and its purpose. The postponement of lust is perceived as a breach of individual freedom and individuals do things only because there is no reason not to do them, and the satisfaction of a lust becomes a manner of avoiding boredom mixed with a profound inner passiveness, whereas will is activity-based. The psychological law that is essential in the “having” mode is that the more intense the feeling of powerlessness and the greater the lack of authentic will are, the more disobedience or the obsessive eagerness to satisfy one’s lust by insisting on what is arbitrarily restrictive and on anti-authoritarianism grows. Nowadays, anti-authoritarianism has become a rationale for narcissist self-satisfaction, for hedonistic life. Finally, the fear of authoritarianism serves to rationalize the will to escape reality and its laws, which otherwise can only be escaped in dreams/states of trance/madness.

To live in the “being” mode presupposes a course of action that is determined by the individual’s will and dedication to a purpose to which he/she will direct all his/her energies. There still are certain professions that allow the development of excellence (teacher, priest, doctor, artist), i.e. those occupations in which mechanization hasn’t been introduced and the routine of work hasn’t increased as much as in other occupations, in which the individuals act upon their own lives, living through the creation of their own level of interest/skill that is specific of a continuous adaptation/change of their work methods, while keeping the interest/perseverance in what they do, including their involvement in the improvement of the performance of the rational organization of management and the quality of human relations.

The optimal organization of the society as a whole requires changes that should give the possibility to contribute to the extent to which its political representative, i.e. the state, becomes the product of the citizen’s work, renouncing to oppose and to supervise the citizen. At the current state of alienation, this is impossible.

The most important thing in the “being” mode is that it makes the change of the individual/organization/economy possible, because it leads to the increase/ improvement of the capacity of awareness, of critical thinking and curiosity, without any connection with intelligence/education/age. In essence, it is a matter of character, i.e. it has to do with the degree of independence from the irrational authorities and all the types of idols that society, which is defined by the „having” mode, has created. This independence may be obtained:

-By understanding the reason that justifies submission, thus becoming aware of the crucial importance of disobedience;

-Through the attitude of profound mistrust as a healthy option that is preferable to the opposite premise of believing that people say the truth, until proven wrong.

As a matter of fact, most of the people who lie are convinced that they tell the truth or they convince themselves of that while telling untrue things.

In the “having” mode, the cybernetic human being does everything to avoid concentration, preferring to do several things at a time, such as to eat, read, talk to friends, listen to music, watch TV etc., the lack of concentration upon of topic or the interlocutor in conversation being an element of the “having” mode, up to the point where people prefer social media to direct relations with their fellows and, being alone, they avoid to really focus on certain issues and prefer, most often, the easy reading of a newspaper/magazine or article.

The entire contemporary production and consumption system is responsible for the modern man’s difficulties in concentrating. Modern man is less and less involved in his bland/monotonous work (that mainly consists of maintaining/operating machines) that no longer requires true concentration. In what consumption is concerned, the market offers countless more compensations in the possibilities of entertainment and this variety makes man’s concentration on a single thing impossible.

## **2. ANALYSIS OF THE FIELD OF FORCES IN THE CHANGE THAT OCCURS IN THE ORGANIZATION AND IN THE INDIVIDUAL**

The analysis of the field of forces considers the organizational change in the context of certain forces that act in favour and against the change. It regards these forces as being in a dynamic balance. The balance can either incline in favour of or in opposition to the change. When the managers are blocked by certain forces that oppose the change, they should fight a fiercer battle for the change, which might prove to be unproductive and harmful. The forces that oppose the change may, in their turn, intensify their battle and thus a deadlock is reached between the supporters and the opponents of change.

The dilemma is whether the forces that fight for the change should be increased to obtain the above-mentioned reverse effect, by reducing the forces that oppose the change, which is hard to accomplish, but very much needed. This entails many negotiations with groups that have very well defined interests.

Each of the forces that support the change is antagonized by another force, as shown herein below:

- The requirements of system-based organization is antagonized by the behaviour/thinking of the pioneering stage;

- The champions of change are opposed by stubborn conservatives;

- The flexibility requirements of the market are opposed by the traditional inflexibility ;

- The employees’ need to make a contribution to improvement is antagonized by the traditional autocratic management;

- The need to solve the problems rather than just cope with them is opposed by hypocrisy;

- The need to manage the change is countered by the misunderstanding of the proper manner of managing the change.

This antagonism of forces occurs for well-grounded reasons, some of which might have a connection with the specific content of the change, which might need to be adapted to the individual needs, whereas others might be pathological in nature. Whatever these needs, they must be regarded in tight connection with the great variety of groups of special interests that have to be forced into the regular pattern, starting from the acknowledgement of the existing differences.

The individuals who live in the consumer society fight the change. An individual oppose a change for rational reasons that either have to do with the proposed change, or for psychological reasons. In the first case, it's a negotiation process. In the second case, it has to do with personal culture, the identity of the individual, his/her inner being.

The best approach of the change should not be threatening for the individual and it entails the need to focus on information that explains the fact that neither the individual's attitude, nor his/her personality are targeted, but rather his/her behaviour, thus giving him/her the proper help in a framework of scrupulosity where the individual is not blamed in any way. The paradox is that the behavioural change will eventually have effects upon the individual's attitude, but under circumstances that are imposed by him/herself and not by the others, without his/her survival and psychological identity being threatened in any way.

### **3. CONCLUSION: AWARENESS METHODS THAT ARE USEFUL IN CHANGE AND ARE APPLICABLE TO THE INDIVIDUAL**

Modern man, a follower of the "being" mode, can learn how to focus. The inevitable discouragement that might appear in the process of learning can be overcome just as it can be in the case of any important achievement. There are easily available methods that aim at changing the behaviour towards learning focused attention, such as:

The practise of immovableness (not to think of anything while remaining steady for 5-10 minutes and being aware of what is happening to oneself, i.e. the fact that the disruptive thoughts will slowly disappear and one will no longer have the tendency to drowse).

- The practise of focused reading (to go to the essence of the writer's thinking when reading for hours and remaining relaxed, without skipping pages, re-reading certain pages that one didn't clearly understand during the first lecture, thinking about the author's arguments, formulating answers to some new questions, without criticizing one aspect or another, without rejecting the author's opinions, only wanting to learn something new or getting the direct/indirect confirmation of one's own opinions).

- The practise of focusing upon another person (to judge what one says and how one behaves, dresses, the opinions one expresses, going from the surface of that person's personality and assessing the character of the human being behind the mask, reacting with compassion, care or even with fear.

- The practise of certain sports (tennis, climbing, chess, athletics)

- The practise of certain artist activities (playing an instrument, painting, sculpting)

- The practise of meditation (to focus on the present, to be attentive to what one does at that very moment: prayer, gardening, brooming, dishwashing, cycling, eating, listening to music. The result of meditation is the lack of attachment/greed/illusion and even the cessation of hatred/ignorance by reaching a high level of being and even the maximum awareness of our own bodily/mental processes).

Focused attention needs to be practised daily, not just in meditation, but also in the full concentration upon the things we do: walking, eating, thinking, watching. The person who has reached the focused attention state is aware of the reality in its depth/concreteness. An example of focused attention is the observation of breath as a simple and restful act of contemplation of its natural flow, without any effort or rigidity, only by observing the length of the breath without trying to regulate it deliberately. This practise would result into a calming, an equalization and deepening of the breath, while taming down the rhythm of the entire life.

Being aware of the social conflicts within ourselves starts by correctly valorising the significances behind our double entendre discourse, the reality behind our illusions, by renouncing to be aware of ourselves as we are supposed to be, to exist, aware of ourselves just the way we are. The self that we know is largely false and, under such conditions, we lie without knowing it, perverting the meaning of the words:

- “defence” means “war”,
- “duty” means “disproof”,
- “virtue” means “disobedience”,
- “sin” means “obedience”,
- the idea that “parents love their children instinctively” is a myth,
- “fame” does not mean or entail any admirable human qualities and real “accomplishments”,
- “modesty” is in fact “vanity”,
- “love” is “pleasure and greed”.

The borderline between awareness of the feelings and their expression into word is very fluid. The word can separate from the feeling, respectively from the speaker and, at that point, the word has lost its substance and it remains a mere combination of sounds. Verbalization becomes a word juggling and the rationalization of the feelings replaces the awareness of the inner reality. If one is no longer preoccupied by the place where they want to go, but only by the fact of going the right way and facing the difficulties, one may become able to attain their own inner state of wellness. Man is a unique individual and his needs, which result from the “human condition”, and the answers to these needs pertain to his affective experience. The more his individuality evanesces, the more it is glorified in word. Industry, television, consumption patterns,... all pay homage to the people’s individuality, actually manipulating them by stressing the individuality of the presupposedly different products they sell (dozens of varieties of toothpaste, coffee, salami, perfume), but which, in essence, are the same, deluding the consumers that they are making free choices. In reality, both the persons and the products have lost all trace of individuality. Adverts promote individuality through insignificant differences of the consumer goods (packaging, label, shape, arrangement on specially designed shelves, advantageous prices) based on some rigorous psychological studies that are, in fact, used as an instrument of manipulation of the self, thus stimulating the alienation of the individual. This fraudulent practise of psychology leads to the adaptation/adjustment of the modern man’s self to the extent of the pursued goal: the increase of the economic productivity and the proliferation of the comforting ideology of happiness stemming from wealth and well-being.

The world is attempting to rationalize evil intentions and to make them look noble and beneficial and it pursues “success” by systematically persecuting truth, justice and love. Being successful means simply having/consuming more consumer products than the other fellow beings and disrespecting life. In fact, what does the respect of live mean anymore? Certainly, we must start from finding out who we really are by adopting the behaviour of one who wants to find out.

Knowing who we really are starts with our capacity of self-analysis practised in our own rhythm, regularly, as a liberating process (walking, breathing exercises, focused attention) filled with a mixture of joy and suffering, anxiety and disappointment. The process of self-analysis is painful and it can cause anxiety, because it entails making us aware of various aspects, such as:

- Our dependence, when we think we love and we are loyal;
- Our vanity, narcissism when we think we are kind and thoughtful;
- Our sadism when we think we do for others what is right for them against their will;

- Our destructiveness when we think we are just when we punish;
- Our cowardice when we think we are cautious and realistic;
- Our arrogance when we think we are humble;
- Our fear of freedom when we think we are only driven by our wish to be equidistant/neutral;
- Our insincerity when we struggle not to be impolite;
- Our betrayal of others when we think we are just objective.

Going over the shock of discovering that we haven't been kind, we can grasp the fact that what shocks us is due to our narcissistic expectations and that our acknowledged negative impulses are not the only driving forces existing within us. The self-analysis process shall last until we give in to resistance, relying on the newly identified driving forces.

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