

SUSTAINABLE PERSONALITY AS A KEY DETERMINANT OF SELF-MANAGEMENT

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Abstract:

Self-management is a relatively new concept. Only a human with the sustainable personality, a relatively broad knowledge of the surrounding reality and the sense of his / her own life is able to wisely pursue his / her far-reaching life goals. The balance between the most crucial aspects of personality, i.e. physicality, mentality, spirituality and emotionality, is the most important condition to make the above possible. If a person treats those characteristics in a balanced manner and none of them gains a significant advantage over others it should be assumed that all decisions concerning the present and future socio-occupational and personal life will be rational, deliberate and planned in such a way that any socio-situational conditions never interfere his / her traced out vision of life.

Keywords:

management, personality, balance, leadership, effectiveness

INTRODUCTION

This article highlights one of the core competencies of a contemporary human – *self-management*. This is a fairly new term that has appeared more and more frequently in the management theory, and not only. There is no unequivocal definition of this term this is why one concept has been proposed for the purposes of these foregoing considerations.



Is the concept important or very important in the life of a contemporary human? – Definitely yes. More and more mounting problems which every person faces in everyday life, unbelievable growth of knowledge that is multiplied worldwide every five years, or a new perspective on the scientific world (quantum physics, biotechnology and nanotechnology) enforce incredibly the mobility of a human within understanding of the modern world – the world where knowledge has become the most important resource nowadays.

The article points out some problems concerning the balance of one's own personality in four fundamental aspects (physicality, mentality, spirituality and emotionality), which should be the most crucial determinant of effective self-management, regardless of emerging everyday socio-situational conditions, which one should cope with. It can be presumed, that a human who is able to *manage himself / herself* can be entrusted with the *management of other people* or larger structures involving communities, which are very complex in social and cultural terms. Thus, the above-indicated competence - *self-management* - should be one of the most important manager's qualities if one wants to be an effective task-oriented performer of this uneasy work.

In this article the human's aiming at retaining a balance of the personality corresponds to the balance that exists in the universe. Therefore, it should also be no surprise that the author often refers to the understanding of that issue in the oldest wisdom of the Far East where the balance has been understood in a holistic way.

1. PRELIMINARY CONSIDERATIONS

Management is defined in different ways. Most authors equate it with leadership activities, a set of actions, the art of achieving desired objectives and bringing about their implementation by an organisation subordinate to the executive. The course of proceedings leading to the achievement of indicated objectives is essentially based on the sequences of proceedings that consist of *planning, organising, motivating and controlling*, which are functions of management (and leadership) at the same time. Some authors add *decision-making* to this set of functions [10], [23].

In the literature there is also no clear understanding of the term '*self-management*'. It is also difficult to find studies, with a few small exceptions, of the same title. Rather, more often on the bookselling market and on the Internet one can notice titles such as: '*Self-management in time*', '*Time Management*', '*Management through values*' or '*Stress Management*', etc.

Accordingly, for the purposes of this study the following definition has been adopted:

"Self-management means planning, organising and controlling the realisation of one's own projects, in line with own decisions, priorities and motives of conduct, including the possibility of their targeted, effective and timely pursuit."

It is clear from the above definition that in order to put into practice his / her deliberate planned projects based on previous decisions, a person should include them in his / her diary (the action plan), give them adequate importance (a priority), rethink the

way of their execution (the organisation), and then driven by strong motivation strive for their effective and controlled achievement within the prescribed period.

Self-management may take a reasonable course when the most important conditions to determine the process are met. They include:

- the sustainable personality in emotional, physical, intellectual and spiritual terms;
- knowledge of one's own kind of intelligence, style of thinking, and depending on them - the rational use of one's intellect for learning and self-creation as well as creative and innovative thinking;
- appropriate time management;
- favourable socio-cultural milieu (i.e. the environment, people and social relationships surrounding an individual, and also elements of the acquis of historic activity of a man).

In the context of the issues taken up and the adopted title of this paper one can conclude that *the sustainable personality* is the key determinant that affects the others in respect of *self-management*. Actually, this is the reality.

2. AIMING AT THE MAINTENANCE OF EMOTIONAL, PHYSICAL, MENTAL AND SPIRITUAL BALANCE

The world *balance* can be interpreted as maintaining the appropriate proportion between the elements (factors) that are the subject of the foregoing considerations. Therefore, as far as the human sustainability is concerned, in the context of one's emotionality, physicality, mentality and spirituality it can be interpreted as keeping an appropriate balance between:

- material elements of a physical body (physicality) that can only be apparently experienced through all the human senses, as some biochemical processes take place inside the human body and are not subject to will control or consciousness;
- mental elements (mentality), which are most often subject to conscious mind control, but – according to in-depth psychology (by Carl Gustav Jung) – a lot of mental processes are recorded on the unconscious and the subconscious levels, which could not be influenced reasonably;
- emotional elements (emotionality) that are expressed by a variety of human behaviours (reactions to stimuli) in different situations, which was described by behaviourists in their works;
- non-material / transcendental elements (spirituality), which are reflected in transpersonal human feelings, the understanding of one's own existence, the sense of one's own values, ethics, religion, the voice of intuition, the voice of one's heart, and the faith in higher intelligence, which gave life to a human and will deliver one from his / her physicality, etc.

According to the latest developments, those elements constitute the human balance and are identified with types of intelligence attributed to them:

- physicality (physical health and satisfaction), which is identified with the so-called physical intelligence – PQ (physical quotient) [4];
- mentality (intellectual ability), which is identified with the so-called mental intelligence – IQ (intelligence quotient) [4];
- spirituality (inner peace, life values, the sense of existence), which is identified with the so-called spiritual intelligence – SQ (spiritual quotient) [4];
- emotionality (associated with emotions), which is identified with the so-called emotional intelligence – EQ (emotional quotient) [24].

In view of the above, the anticipated human balance, taking into account the above-mentioned types of intelligence, may be represented as in Figure 1.



Fig 1. Perfect balance in the context of the human physicality, mentality, spirituality and emotionality

Source: Own study

According to ancient philosophy, especially in China the idea was born that in the universe around us – so everywhere, and also in a human – there are two great forces in constant movement, which at the same time are mutually contradictory, interdependent, one of them cannot exist without the other. They are [2]:

- the force *Yang* – creating, uplifting, strengthening, energising;
- the force *Yin* – destructive, braking, weakening.

Similarly, the hermetic philosophy says that *a type* is everywhere, and when it relates to a human - human sexuality could not be understood more effectively. Therefore, in this approach the above-mentioned forces are treated as:

- the force *Yang*, having characteristics opposite to *Yin*, i.e.: represents the masculine principle, mental, spiritual, refers to the sky, the sun, day, fire, heat, sunlight, spread, etc.;
- the force *Yin*, having characteristics opposite to *Yang*, i.e.: represents the female principle, body, soul, the earth, the moon, water, night, cold, darkness, contraction, etc [19].

Furthermore, the ancient traditional philosophical and religious system called *Taoism*¹ underlying the ancient traditional Chinese medicine also proclaims the unity of the principles of Yin and Yang, mutual complementarity of which constitutes harmony in the universe [20]. Figure 2 shows a symbol, which is a reflection of any balance in the universe. This symbol was adopted to illustrate numerous aspects of balance, for example it was used in ancient Indian medicine, or to demonstrate – as did the great Swiss psychiatrist Carl Gustav Jung – the interaction between the conscious and unconscious parts of the mind, indicating two aspects of the human psyche: Yin and Yang. This is illustrated in Figure 3.

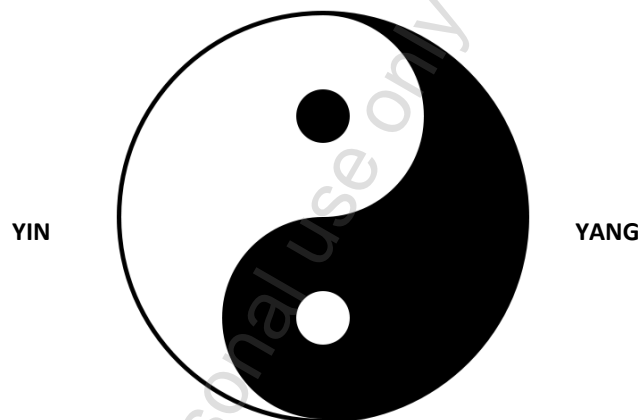


Fig. 2. Tai-chi symbol – symbolising balance in the universe

Source: Own study

¹ Taoism: the Chinese religion and philosophy, which promotes life in conformity with the natural order of things, in purity and simplicity – *Wielki słownik wyrazów obcych* (ed. by Arkadiusz Latusek), Krakowskie Wydawnictwo Naukowe, Kraków 2008, p. 867.

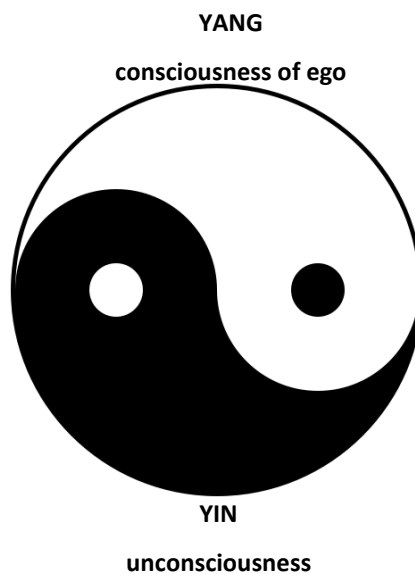


Fig. 3 Tai-chi symbol – symbolising balance between consciousness and unconsciousness and their mutual impact as aspects of psyche

Source: Own study

The ancient Indian medicine of the Far East – *Ayurveda*² [15] – quite clearly indicates the existence of the relationship between a human and the universe – in the context of the above two mutually interacting forces (principles) Yin and Yang.

Ayurveda recognises a human as a microcosm, that contains ‘the whole universe’ and also as a child of cosmic forces comes from the external environment, *the macrocosm*.

Consequently, an individual has in himself / herself five identical basic building elements (components) which all matter in the universe is composed of. They are: *ether, air, fire, water and the earth* [15].

Similarly, the ancient traditional Chinese medicine assigns five elements that constitute all matter in the universe, which includes also a human being; in this case these are: *the earth, water, fire, metal and wood* [6].

Although the ancient traditional Chinese medicine is different from the ancient Indian medicine *Ayurveda* in several aspects (Table 1), both healing systems of the Far East show a very important fact that the balance in a human, in terms of ‘natural’ restoring health - in contrast to western allopathic medicine - is possible provided that all the rules based on maintaining proper balance between the above described forces (principles) *Yin* and *Yang* are followed.

² *Ayurveda*: is a holistic system of medicine in India. This Sanskrit term means: ‘*Ayur*’ - life and ‘*veda*’ - knowledge. It has been used as the clinic system on the everyday basis in India for more than 5000 years – see: V. Lad, *Ayurveda, Starożytna medycyna Dalekiego Wschodu (Przewodnik praktyczny)*, Oficyna Wydawnicza „SPAR”, Warszawa 1989, p. 10.

Table 1. Comparison of ancient traditional Chinese medicine and ancient Indian medicine ayurveda

Ancient Indian medicine <i>Ayurveda</i>	Ancient traditional Chinese medicine
<p>According to it - diseases are caused by the imbalance of vital body processes called <i>prana - vital energy</i>.</p> <p>In India, the equivalents of Chinese aspects Yin and Yang are energies, respectively, <i>Tha</i> (Yin) and <i>Ha</i> (Yang). The imbalance is evidenced by the fact that one of the above-mentioned energies prevails in a human body.</p> <p>This medicine is designed for individuals; according to this system each person is characterised by a specific combination of particular physical 'defects', the so-called temperaments (humours – i.e. Tridosha) – 'the doshas' (vata, pitta, kapha), and the dominant one constitutes the type of the human body. This, in turn, is associated with various preferences for a particular type of the body, i.e. appearance, build, functioning, and finally treatment (healing).</p> <p>In Ayurveda a key role in the diagnosis and perception of the human being as well as genetic and disease specificities, in addition to the physical body, is played by the so - called vital body, that is the reflection of the physical body, invisible to 'the naked eye', constituting the energy pattern for physical organs (according to the theory of the biologist Rupert Sheldrake the so - called morphogenetic field is the western equivalent of that name). Each person has three attributes (the so-called 'gunas') of the vital body (<i>tejas</i>-fundamental creativity, <i>vaju</i> – situational creativity, <i>ojas</i> - conditionality), which he / she is born with and which give rise to the doshas in the physical body.</p> <p>According to Ayurveda practice <i>a disease</i> is the excess or deficiency of any of the doshas, and a human can be a variety of their configurations.</p> <p>Everyone is born with a certain homeostatic baseline level of the three doshas, and this homeostasis of the base level is called <i>prakriti</i>.</p> <p>The state of health exists when the digestive fire (i.e. agni) is in balance, and body humours – the doshas (vata, pitta, kapha) are also balanced; while three waste products (the so - called malas) - i.e. feces, urine and sweat - are produced on a normal level and remain in balance, the senses function normally and the body, mind and consciousness work harmoniously.</p>	<p>The Chinese medicine is quantum medicine. It uses bipolar wavy Yang and molecular Yin aspects of <i>chi</i> energy (vital energy). In the Chinese medicine, as in the ancient Indian Ayurvedic medicine, the aspect of the vital body presence, and in it the basic being of this body – the vital <i>chi</i> energy, are of great importance. Yin and Yang are complementary to it. The force (a principle, an element) Yang has transcendental (extrasensory, supernatural), wavy, expansive, non-local, creative and divine character. Whereas the force (a principle, an element) Yin is of immanent (internal, inherent), partial, focused, local and earth nature.</p> <p>Both elements, Yin and Yang, are needed to express <i>chi</i> energy.</p> <p>In contrast to Ayurveda and the three-pole nature of gunas and doshas, bipolarity of types of bodies in the traditional Chinese medicine is limited to the reflection of opposites at the level of the vital body, i.e the duality of these features: hot-cold, wet-dry, light-heavy, slow-fast, passive-aggressive or stable-creative, etc.</p> <p>The Chinese classified morphogenetic fields of the vital body into five types, similar to the five elements: the earth, water, fire, metal and wood. And each type is characterised by complementary processes Yin and Yang. As a consequence they singled out six pairs of organs (i.e. matrimonial):</p> <ul style="list-style-type: none"> * lung- large intestine; * heart-small intestine: * pericardium-triple heater: * kidney-urinary bladder; * liver-gall bladder; * spleen-stomach. <p>While the organs were divided into two groups:</p> <ul style="list-style-type: none"> - Zang: <i>heart, liver, spleen, kidney, pericardium, lungs</i> - the organs of the parenchymal structure, Yin energy-related; their main function is the production and storage of nutrients – that is body fluids, blood and vital <i>chi</i> energy

Ancient Indian medicine <i>Ayurveda</i>	Ancient traditional Chinese medicine
<p>The basic principle of treatment in <i>Ayurveda</i> says that everyone can create a balance in the internal forces operating in him/her by changing a diet and day-to-day habits to counteract changes in the external environment.</p>	<p>Fu: <i>small intestine, large intestine, stomach, gall bladder, urinary bladder, triple heater</i> are organs related to the supply of Yang energy; their main task is food uptake and digestion, nutrient absorption and excretion of not assimilated food.</p> <p>Health is a state of maintaining a sustainable system of Yin and Yang, and when the imbalance between them is created- a disease occurs.</p>
<p>Energy centers, the chakras:</p> <p>In the Indian medicine, there is also the aspect of subtle energy (<i>Prana</i>) flowing through the system of chakras and channels intended to distribute this energy – the so - called <i>nadi</i>.</p> <p>In the <i>Ayurvedic</i> medicine crossing lines of the subtle energy flow – the so-called <i>marma</i> – are used to determine the <i>Ayurvedic</i> massage therapy. For this purpose there was also created - as in the Chinese medicine – ‘a certain kind of acupuncture’, that involves thin needles inserted into skin at <i>marma</i> points, but it is not as complicated as the Chinese acupuncture.</p> <p>The main concept of applying ‘medicine of chakras’ is the belief that human organ diseases are caused by the imbalance in the flow of the vital energy (embolism) in a given chakra of the vital body.</p>	<p>Energy centers, the chakras:</p> <p>the system of subtle <i>chi</i> energy flow consists of energy centers - chakras and channels of the vital energy flow (<i>the medians</i>). This system is located along the spine - chakras (‘antennas’, centers receiving and processing energy are included in one’s own energy field) and then the distribution occurs through channels for energy flow (the so - called medians, distributed throughout the human vital body) to the physical body, which is connected to this system.</p> <p>The above-mentioned system is used in acupuncture, the aim of which is making energy channels passable in case of their ‘blockage’, so that the vital energy reaches the affected area after the conductivity has been restored, etc.</p> <p>Similarly to the <i>Ayurvedic</i> medicine, the main concept of applying ‘medicine of chakras’ is the belief that human organ diseases result from the imbalance in the flow of vital energy (embolism) in a given chakra of the vital body.</p>
<p>Elements of <i>ether, air, fire, water</i> and <i>the earth</i> influence the vegetative system respectively: <i>liver-gall bladder, large intestine-lung, heart-small intestine, kidney-urinary bladder, stomach-spleen</i>. Their functioning and interactions have a direct impact on human health.</p>	<p>Elements of <i>the earth, water, fire, metal</i> and <i>wood</i> influence the vegetative system respectively: <i>spleen-stomach; kidney-bladder; heart-small intestine, pericardium-triple heater</i> (three parts of the body); <i>lung- large intestine; liver-gall bladder</i>.</p>

Source: Own study based on: V. Lad, *Ayurveda, Starożytna medycyna Dalekiego Wschodu (Przewodnik praktyczny)*, Oficyna Wydawnicza „SPAR”, Warszawa 1989; A. Goswami, *Lekarz kwantowy*, Wydawnictwo ILLUMINATIO, Białystok 2013, p. 179-192; K. Sherwood, *Czakroterapia. Rozwój osobowości i zdrowie*, Wydawnictwo Interlibro, Warszawa 1995, p. 157-160; M. Köhne, *Mudra joga*, Oficyna Wydawnicza „ABA”, Warszawa 2000.

On the other hand, C. G. Jung using the *tai-chi-tu* symbol – representing the balance between consciousness and unconsciousness and their mutual interactions as aspects of the psyche – discovered that when at the consciousness level *thinking* dominates, *feelings* remain unconscious, and vice versa. However, if in the mind *senses* are at the forefront, then *intuition* is pushed to the unconsciousness level, and vice versa [9],



[12], [17]. While Jung was convinced that the individual consciousness of every man prefers a specific function, and when one of them dominates in consciousness, the opposite one stays unconscious, and vice versa. Figure 4 shows this aspect.

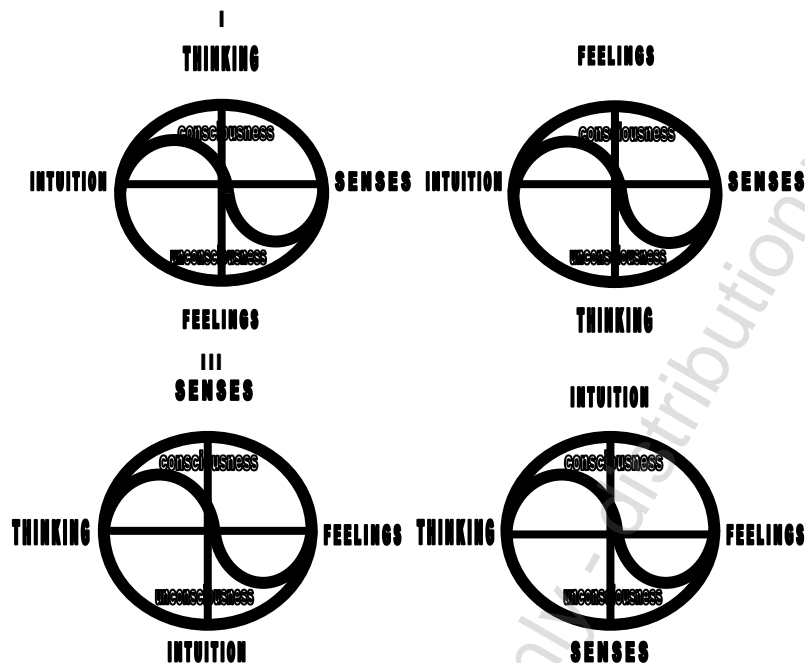


Fig. 4. Variants of functions dominating at the development stages of the continuum consciousness – unconsciousness [17] (types of mind must be read “following the circle”)

Source: Own study

Figure 5 presents key features of human nature, which are necessary to enable effective self-management. As shown in Figure 5, according to the typology of C. G. Jung, character traits can manifest themselves in both the unconscious and the consciousness. It depends only on a human – as a result of many socialisation and adaptation processes, shaping his/her own personality in the course of the educational processes, staying in relevant environmental circles and his/her self-awareness – which character features will be preserved (manifested) in consciousness and will form a basis for his/her disposition, inclination, intelligence, perception of the desirability of one’s life, work, etc., and consequently the manifestation of *the sustainable personality*.

SUSTAINABLE PERSONALITY AS A KEY DETERMINANT OF SELF-MANAGEMENT

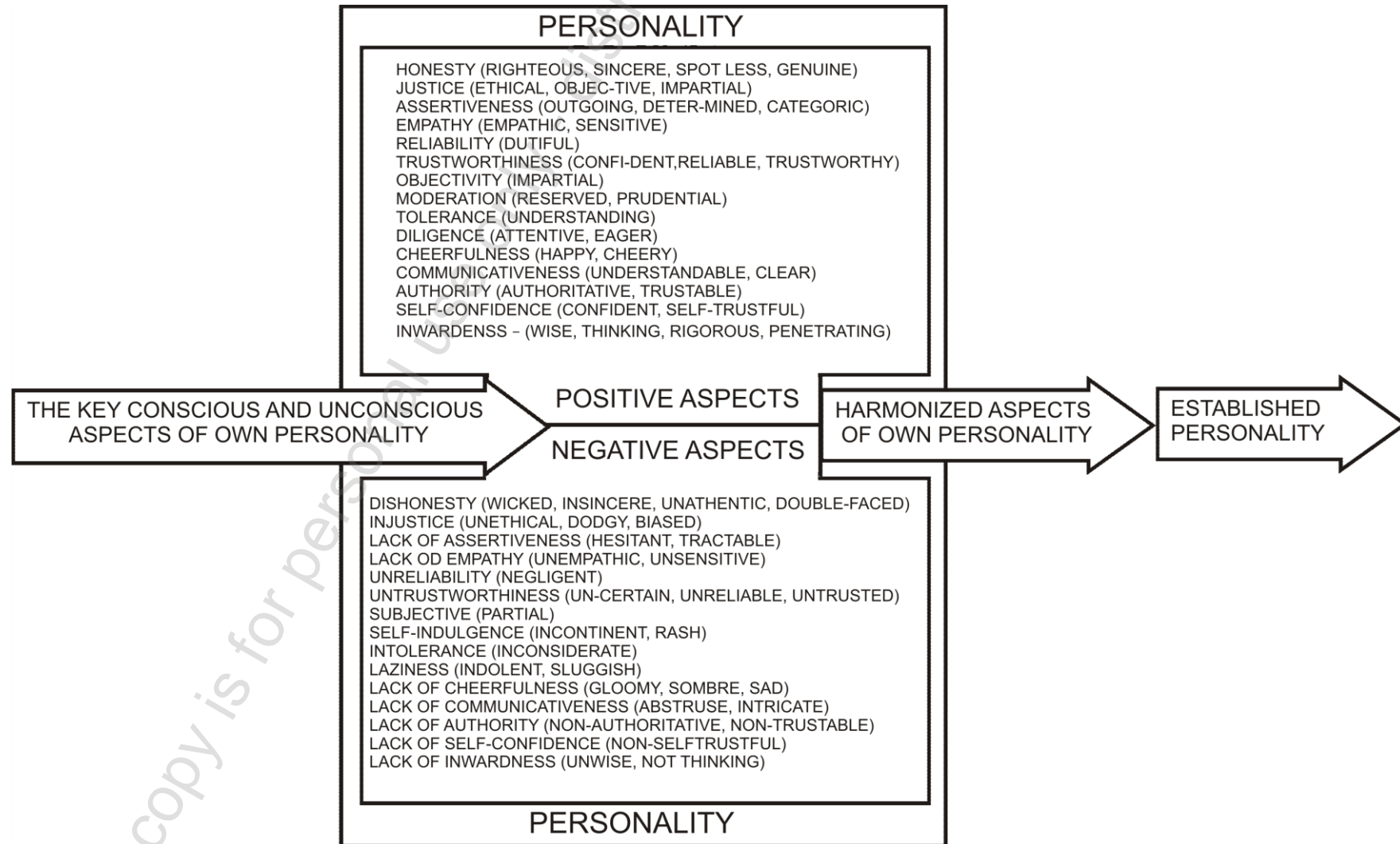


Fig. 5. Balance of the established personality depending on positive and negative aspects of the human personality traits

Source: Own study

The situation is similar when it comes to the balance in the two other aspects of the manifestation of the human reality: *emotionality* and *spirituality*. However, in this case it seems that a person who is *physically healthy*, has sufficiently balanced *intellectual processes*, is able to balance his/her excitatory and emotional processes (*emotionality*) and can understand *transcendental aspects* (spirituality) in a rational wise manner. Especially the last ten years of quantum physics have approximated the science closer to understanding aspects of the extrasensory level, which several years ago had no justification. Today, many scholars perceive the processes occurring in the universe as those that are based on the manifestation of energy in its various aspects. Including the fact that matter is energy condensed in a form of an atom ($E = mc^2$), part of processes that were previously viewed as transcendental can be explained by modern science (even the perception of a human as the bio-chemical and electromagnetic structure, the establishment of the existence of an elementary particle in the universe, the so-called Higgs boson, or the existence of incredibly intelligent energy – the Tachyon energy [3], [8] – a particle faster than light, but difficult to measure due to its parameters, etc.).

These considerations about the maintenance of human sustainability in physical, mental, emotional and spiritual aspects prove that the balance is the manifestation of the reality that surrounds us, which introduces harmony. Only a human who has the sufficiently balanced personality is able to achieve effective self-management.

In Table 2 there are shown selected manifestations of human imbalance in the above-mentioned aspects, and possible ways of its restoration – the return to the sustainable personality.

Table 1. Possible causes of the lack of balance and possible aspects of re-balancing

No.	POSSIBLE CAUSES OF THE LACK OF BALANCE	POSSIBLE ASPECTS OF RE-BALANCING
PHYSICAL SPHERE		
1.	A disease (i.e. any deviation from the condition called the fullness of body health).	A visit to a doctor, depending on the nature and the severity of the disease - to use the allopathic (traditional) medicine. The use of unconventional medicine - depending on the severity of the disease and the knowledge and skills in this field. It means restoring balance in the body without drugs but by means of herbs, exercise, diet, fasting, 'domestic remedies', etc.
2.	Cuts, short-lasting states of general malaise (dislocation, diarrhea, abdominal pain, slight sniffles, headache, etc.).	Taking easily accessible medications, herbal teas, a bandage on a cut, sprain, etc.; and in the lack of improvement - the necessary visit to the doctor.
3.	The lack of physical fitness.	Decision on intensification ('delivering himself / herself') of physical exercise (gymnastics, cycling, swimming, tennis, dancing, jogging, fitness, yoga, etc.).

No.	POSSIBLE CAUSES OF THE LACK OF BALANCE	POSSIBLE ASPECTS OF RE-BALANCING
4.	Obesity.	Application of proper diet and / or physical exercise - preferably after consultation with the doctor. If needed, taking up treatment under medical supervision.
5.	Weight loss.	Application of proper diet, and if necessary - after consultation with the doctor – taking up medical treatment.
6.	Too large muscle mass, for example as a result of practicing bodybuilding in the gym.	Modification of the gym programme.
7.	An accident – a bone fracture, immobilisation, etc.	Stay and restoring balance in hospital - then rehabilitation if necessary, etc.
8.	Cooling the body.	Independent restoration of the proper temperature, in the case of frostbite, the immediate visit to hospital, etc
9.	Overheating of the body.	Independent restoration of the proper temperature, as a result of e.g. skin burns, etc.
INTELLECTUAL SPHERE		
1.	The disorder of intellectual performance.	A visit to a doctor and undergoing treatment under his/her control.
2.	Occurrence of stressors, apathy (discouragement, fatigue, the lack of appetite, willingness to become active etc.), light depressive states, etc.	A visit to a doctor, action taken to restoring mental (intellectual) balance. Takig doing exercise restoring the intellectual balance: yoga, meditation, music therapy, colour therapy, Schultz autogenic training, Jacobson training, <i>tai – chi</i> gymnastics, breathing exercises (pranayama), affirmations, mantras, physical exercise, etc.
3.	Heavy depressive states, depression, signs of burnout, wiktimizacja etc.	Stay and restoring balance in the hospital - then rehabilitation if necessary, etc
4.	Intellectual fatigue, caused by excessive mental (intellectual) effort.	Avoiding strenuous intellectual effort, and as soon as possible the application of the principles of mental health
5.	Problems with concentration, attention, memory, thinking, sleeping, resting etc.	A visit to a specialist (often in the psychological clinic or to a psychiatrist), and complying with his /her instructions and advice.
SPIRITUAL SPHERE		
1.	The loss of the meaning of the existence - What am I here for?, Where am I going ?, What awaits me after death?, Is it worth living?, etc.	Taking adequate time for literature associated with spirituality and talks to people who can explain these issues.
2.	Excessive religiosity, continuous sacrifice only for that sphere of human existence, at the expense of one's physicality and mentality, etc.	Reflection on the overvaluation of the perception of the surrounding reality only in terms of <i>the spiritual aspect at the expense of physical and intellectual spheres</i> . Talking to people who can explain these issues – with the aim to direct the

No.	POSSIBLE CAUSES OF THE LACK OF BALANCE	POSSIBLE ASPECTS OF RE-BALANCING
		vital energy on other aspects of human life: the realm of the physical and intellectual spheres in order to maintain an appropriate moderation and balance in this regard.
3.	Fear of death.	Talking to spiritual people so as to obtain answers to questions about the meaning of the existence and the fate of a human (the soul after death?).
4.	Possession.	Hospital (psychiatric) care. Alternatively, the help of an exorcist or a person involved in the liturgy of "casting out demons" [7]. Appropriate therapy.
EMOTIONAL STABILITY		
1.	Personality changes.	<p><i>* Application of prevention in terms of mental health by adhering to the following principles / rules /:</i></p> <p>„Zasady /reguty/ zdrowia psychicznego”</p> <p>(“Principles / rules / of mental health”)</p> <p>[Z. Paleski, Wprowadzenie do psychologii ogólnej, WAP, Warszawa 1978, pp. 316 -327.]</p> <ol style="list-style-type: none"> 1. Avoiding inactivity. 2. Adequate resting. 4. Extending interests and having passion in life. 5. Avoiding unnecessary mental tensions. 6. Taking care of physical health. 7. Maintaining social contacts. 8. Regulating one’s lifestyle. 9. Controlling over one’s psyche and behaviour. 10. Having great life goals and small everyday ones. 11. Intentional personal development. <p>„Zasady kształtowania zdrowia psychicznego”</p> <p>(“Rules of mental health development”)</p> <p>[R. Bera, J. Borkowski, L. Kanarski, Wybrane zagadnienia wychowania wojskowego, Wojskowy Ośrodek Oświaty, WLiOP, Warszawa 1994, p. 86 - 87.]</p> <ol style="list-style-type: none"> 1. Searching for the causes of one’s behaviour in an ongoing situation, and not in any internal defect. 2. Having close friends and sharing thoughts and feelings with them. 3. Taking care of health and fitness.
2.	Continuous irritation.	
3.	Mood swings.	
4.	Inappropriate behaviour.	
5.	Poor ability to reasonably evaluate different situations.	
6.	Fear	
7.	Mental illness (delusion, hallucinations, loss of a critical view of one’s own behaviour, severe depression, maniacal - irresponsible behaviour).	
8.	Vegetative disorders (pain, the lack of sleep, eating disorders, sexual dysfunctions)	
9.	Neurotic disorders - neuroses (obsessions, phobias), neuroses, psychoses.	
10.	Apathy (the lack of motivation).	
11.	Emotional lability (anxiety, irritability, cry or anger attacks).	
	<p>[Developed on the basis of: http://pl.wikipedia.org/wiki/Zaburzenia_nerwicowe (07.02.2014) and http://www.medonet.pl/dolegliwosci,dolegliwosci-profil,1676241,1,niestabilnosc-emocjonalna,index.html (07.02.2014).]</p>	

No.	POSSIBLE CAUSES OF THE LACK OF BALANCE	POSSIBLE ASPECTS OF RE-BALANCING
		<ol style="list-style-type: none"> 4. Avoiding inactivity. 5. Having broad interests and passions in life. 6. Not attributing permanent negative traits to oneself. 7. Achieving successes primarily results from one's work. 8. Realising one's originality. 9. Identifying source of one's values and strength. 10. Having a reasonable attitude to oneself. 11. Not returning to past failures. 12. Having time for relax, active recreation. 13. Rejecting thinking about bad luck. 14. Awareness that life can be always changed in an active way. 15. Changing undesirable behaviours. 16. Being gentle, considerate towards others. 17. In the event of inability to cope, applying to specialists for help. 18. Awareness that professional help can be found anywhere. 19. As long as life lasts, as long there is hope for a better life. 20. First of all protecting and tempering health and taking up treatment only if necessary, <p>* When there are emotional (mental) disorders suggesting immediate doctor's assistance – one should promptly use the medical care!</p>
SOCIAL AND SITUATIONAL CONDITIONS		
1.	The lack of adaptation to socio-situational.	Studying pedagogical, psychological and sociological literature. If no improvement is noted- a visit to a psychologist or another doctor appointed by a general practitioner.
2.	The lack of identification and acceptance of all socio-situational conditions occurring (in which one participates).	Studying pedagogical, psychological and sociological literature. If no improvement is noted- a visit to a psychologist or another doctor appointed by a general practitioner.
3.	Inability to respond to social situations occurred.	Studying pedagogical, psychological and sociological literature. If no improvement is noted- a visit to a psychologist or another doctor appointed by a general practitioner.

Source: Own study based on: http://pl.wikipedia.org/wiki/Zaburzenia_nerwicowe (07.02.2014) and <http://www.medonet.pl/dolegliwosci,dolegliwosci-profil,1676241,1,niestabilnosc-emo-cjonalna,index.html> (07.02.2014); R. Bera, J. Borkowski, L. Kanarski, *Wybrane zagadnienia wychowania wojskowego, Wojskowy Ośrodek Oświaty, WLiOP, Warszawa 1994, p. 86 – 87*; Z. Paleski, *Wprowadzenie do psychologii ogólnej, WAP, Warszawa 1978, p. 316 -327.*

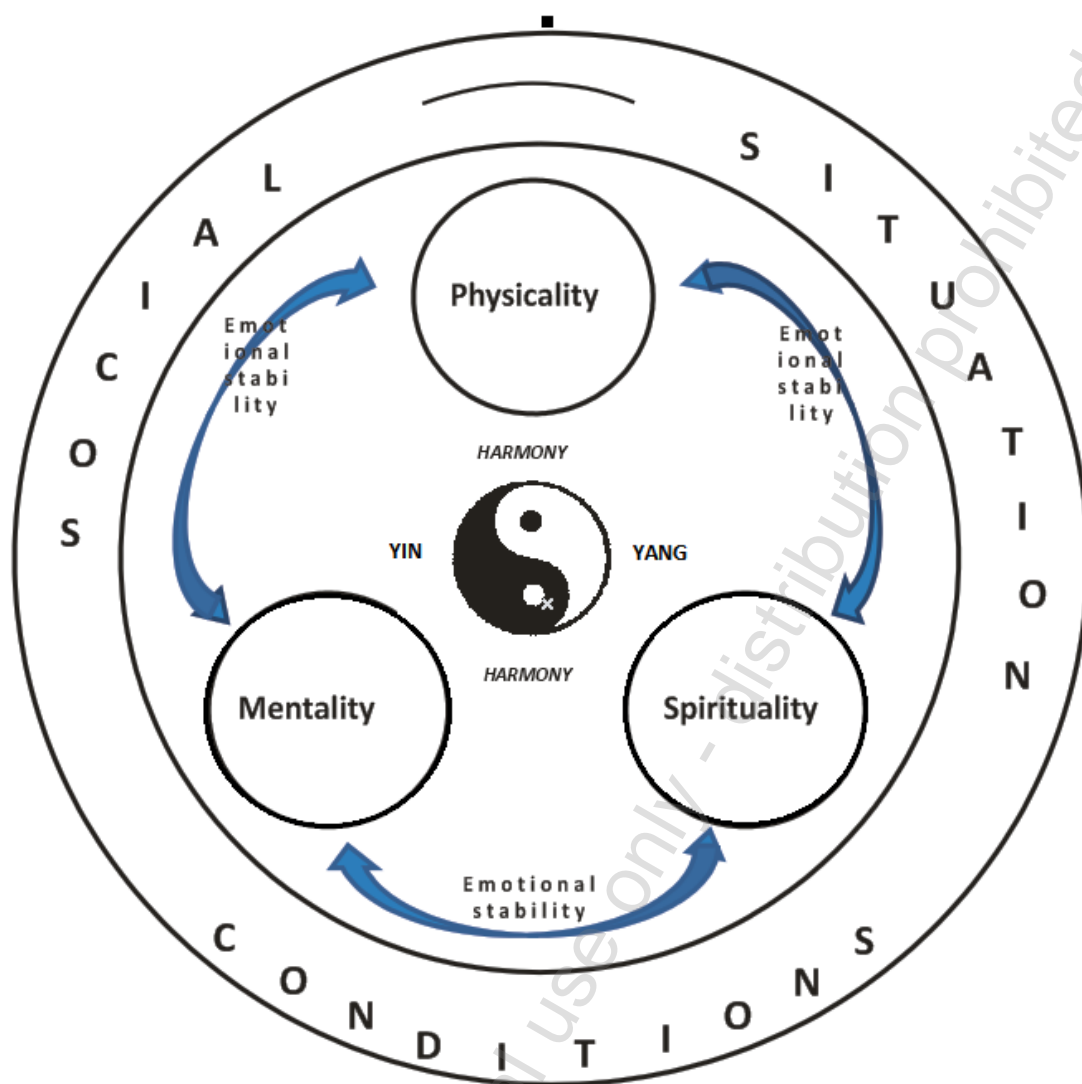


Fig. 6. Personality balance depending on physical, mental, spiritual and social-situational aspects of perception of reality – taking into account their mutual balance

Source: Own study

3. OTHER DETERMINANTS AFFECTING SELF-MANAGEMENT

We cannot forget that a person functions in a specific reality and it would be a mistake not to take this aspect, i.e. *social and situational conditions*, into consideration. Indeed, the social determinants consist primarily of biological, geo-economic or demographic and cultural conditions; in each of these above-mentioned social situations, relevant personality behaviours of people, who fall into certain interactions, take place. The level of human behaviour is a mathematical function of the personality and changing situations. In various circumstances people react differently to customs, other people's ways of being, their habits, acting etc. Therefore, it is believed that every person, in a unique way, adjusts his / her behaviour in relation to a given situation. Depending on

the personality – certain behaviours are more or less spontaneous, based on conventions prevailing in a given social (cultural) community etc.

Thus, Figure 6 shows human balance depending on physical, mental, spiritual, emotional aspects with taking account of socio-situational conditions.

Undoubtedly, the individual's *personality* is associated with his/her behaviour under various socio-situational conditions. It is therefore the determinant, which describes both attitudes and behaviours of a human in specified human circumstances.

Today there are plenty of ideas concerning the characteristics of the term 'the human personality'. However, regardless of whether it is described by the theories of education, psychology or sociology – depending on the theoretical position, the personality is referred to [21]:

- the wider or narrower range of behaviours, always including social ones / towards himself / herself and other people as well/;
- direction / content / of behaviours and also some of their formal features, such as coherence / integration function of the personality / or intensity / the expansive personality /, and even their performance aspect / intelligence as a component of the personality/.

In other words, the personality is a set of characteristics of a particular person determining his/her dealing with people, approach to people, to himself / herself and to objects and phenomena of the surrounding world. Permanent features or 'something' that keeps repeating can be observed in people's activity. They distinguish one person from another. The sum of these psychological traits, which differ an individual from the others, constitutes the personality of a human.

As per the multimedia encyclopedia definition, *the personality* is [5]:

- 1) a set of the relatively fixed, characteristic to an individual, traits and qualities that determine his/her behaviour and enable to distinguish him/her from the others;
- 2) a set of internal conditions affecting the way in which a human adapts to the environment;
- 3) a set of psychological mechanisms, e.g. identity, mentality, needs, attitudes, intelligence, core values, that make a person capable of directing his/her own life, and his/her behaviours are organised and relatively fixed.

Recent insights regarding the personality emphasise that although biophysical characteristics of a human and external impacts are the basis of the personality, but they do not determine it. In contrast, activity of an individual is decisive as far as the personality is concerned.

From the sociological point of view [22] the personality is presented as an integral whole consisting of the following elements:

- *biogenic*: anatomical and physiological properties of an organism;

- *psychogenic*: all processes and psychological mechanisms, such as memory, emotions, will, imagination and intelligence. While sociogenic elements constitute a certain organised whole of factors coming from the community and setting out the individual's fixed reactions;
- *sociogenic*: are also referred to as the social personality, which is a set of permanent features of an individual affecting his/her activity, formed on the foundation of biological and psychological features, and coming from the influence of the culture and the structure of the community in which the individual was brought up and in which he/she participates. There are four basic sociogenic components: the cultural ideal of a personality, social roles, the subjective self and the reflected self. The integrated combination of these elements is called the social personality.

Undoubtedly, the adaptation theories as well as dynamic ones provide important and relevant developments about what the human personality is. These concepts, however, assume that the personality accepts a priori things as they are, considering the existing state as it should be. It needs to be borne in mind that what is can and should be different, better. The task of science is also not only to provide the description and explanation of the status quo, but also to determine whether the state can be different and what it can be like. Cognitive theories give / seek / answers to the question about what a man and his/her personality could be.

Generally speaking, the personality is recognised as a system of internal functional organisation, allowing the regulation of mutual relations with the environment through the exchange of information. This exchange promotes the personality development, whereas any interference of communication can lead to the disintegration and dissolution of the personality. In the course of the human development the personality becomes shaped and integrated but also differentiated. This general regulatory system being formed works by using specialised subsystems.

Many theorists who deal with the human structure and behaviours list factors, which to the greatest extent determine the integrated nature of personality:

- one's worldview;
- interests;
- motivations;
- ability;
- intelligence;
- mechanisms of temperament, character and self-regulation.

The last factor, which particular attention should be paid to in the process of self-management is *the human activity* (his/her general, social activity).

To explain *the reasons for human activity*, the essential theses of the psychological concept of a human by J. Koziellecki ought to be mentioned. According to the author:

- 1) A human is endowed with freedom of choice. He/She is able to choose intentions and goals. He/She has the possibility of selection of mental opera-

tions and activities that he/she performs, at least with limited rationality. Thanks to the freedom a human becomes a driving force – an originator that is a thinker, a decision-maker and a performer.

- 2) A human – a causer is the main cause of his/ her behaviour. The system is relatively controllable inside (self-steering); the source of activity is found primarily in a subject, and not in an object. The unique personality, extensive motivation or spontaneous thoughts affect mostly his/her decisions and actions, what he/she does and what he/she avoids.
- 3) The main driving force, the main internal driver is the need for (meta-need) confirmation of self-esteem. It is satisfied primarily through making creative and expansive transgressions, by creating new forms or demolishing old ones. In order to '*make oneself feels self-esteem*' no mean feat on the historical or personal scale has to be accomplished, in line with with the popular principle that '*the value of my work demonstrates the value of my person*'.
- 4) A human is an originator oriented to internal and external development. Transgression allows shaping his/her personality and enriches culture. The development constitutes 'the major' interest of an individual human being. Without a focus on the growth, a person whose possibilities are limited, would have no chance to survive and could not build his/her prosperity and wellbeing, which is to say – happiness.
- 5) A human – an originator has limited consciousness and self-awareness. He/She realises only certain mental processes and certain internal and external (the metaphor of light) states. At the same time a significant part of processes, states and permanent internal structures and external phenomena is outside the consciousness (the metaphor of darkness).
- 6) Human activity, mainly his/her transgression thoughts and actions, has an impact, to a great extent, on the position taken on the scale of good and bad; under their influence one becomes *human or inhuman*. They shape his/her conscience. This approach means that the author rejects the assertion that nature (a genetic message) or culture (a cultural message) crucially affect whether a person becomes good or bad [14].

In the context of the abovesignaled factors:

- socio-situational conditions;
- personality of an individual;
- general human activity;

it should be emphasised that those are probably not all factors, which together with the *physical, mental, spiritual and emotional* balance determine the way, the quality, efficiency and effectiveness of *self-management*. However, they are key determinants.

It seems therefore that people who have achieved the balance of their shaped personalities in physical, mental, emotional and spiritual terms, and exhibit social activity thus creating their visions of life are able to *manage themselves*; and if any interference in

this regard occurs, caused by socio-situational conditions, they can overcome them so as to achieve their goals in all spheres of social and economic as well as personal activity.

CONCLUSIONS

Self-management is an essential aspect of human life. It requires the described above balance in physical, mental, spiritual and emotional spheres, as well as the adaptation to social life in order to be able to accept different socio-situational conditions and independently from them pursue own goals in life. Only the sustainable personality, together with self-activity, commitment and creativity is able to create the vision of one's own life.

The broadly understood education appears to be indispensable in this process, because through it one can see the meaning of the existence, the complexity of the surrounding reality, learn to face various problems brought by daily moments of existence.

It is through education, the above signaled determinants and own stubbornness and motivation that one can 'plan, organise, control (evaluate) and if necessary modify the course of own life.' For this, however, wise, thoughtful and, more importantly real, own decisions are necessary.

SUMMARY

This article highlights key aspects that directly determine the balance of the human personality, thus have a crucial impact on the efficient and effective *self-management*. It is likely that there are many, perhaps no less important, other factors (elements), which also have a more prominent impact on the above process of self-management. However, it can be presumed that if people in the West begin to see themselves as an integral part of the whole surrounding Universe and begin to 'follow' its balance, as communities of the Far East do, then their lives can acquire another dimension and sense. Then *self-management* will become an integral part of everyday life and the future, allowing the fulfillment of the self-created vision of life as well as the closer and more distant future.

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