

# A CONSCIOUS ORGANISATION – ASSUMPTIONS, THEORETICAL MODEL AND IMPLICATIONS FOR MANAGEMENT PRACTICE

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**Abstract:** The article presents the author's concept of a conscious organisation being a response to the changes in the underlying management paradigms and the author's extensive experience in the management area. The paper presents assumptions and the context of the conscious organisation concept origins, its theoretical model and implications for the management practice. The approach presented is based on a holistic underlying paradigm; consequently, it is of interdisciplinary nature. It combines observations and conclusions from the management area, psychology, sociology, quantum physics and philosophy. It appears that in the era of transformational changes and inadequacy of current paradigms in many areas of science, it may be the right, be it revolutionary, direction for the management theory and practice.

**Keywords:** conscious organisation, hidden order, holism in management.

## 1. Introduction

Over the years, there have been numerous management theories and concepts. All of them, while adopting a specific perspective, attempt to order elements and relations between the elements within an organisation. However, it appears that they do not provide a sufficient answer to the phenomena occurring within organisations, nor do they provide fully effective and easy-to-use practical solutions.

This paper presents the concept of a conscious organisation as an alternative to contemporary management theory and practice. The paper presents assumptions and the context of the conscious organisation concept origins, its theoretical model and implications for the management practice, and it refers to practical implications associated with the implementation of the concept in contemporary organisations.

## 2. Assumptions and the context of the conscious organisation concept origins

All management theories, similarly to any scientific theories, are developed based on paradigms. However, in the fundamentally changing reality, not only business reality, current paradigms simply cease to apply<sup>1</sup>. More than thirty years ago Koźmiński pointed out that the current accumulation of management knowledge was subject to '*distortion due to the inadequacy of the claims made in different languages and conventions, and based on the data collected with various incomparable methods with a view to different effects in very different situational contexts*' (Koźmiński, 1983, p. 8). Kostera notes that science should be multiparadigmatic (Kostera, 2014, p. 14). So writes Sułkowski, noting that social sciences are witnessing '*a radical change leading to yet another dethronement of man by science*' (Kostera, 2014, p. 14). This is also confirmed by Grudzewski and Hejduk who note that management sciences feature an evident crisis that stems from the inadequacy of the current theories and paradigms to reality (Grudzewski, Hejduk, Sankowska, and Wańtuchowicz, 2010, p. 19). So write Bauman et al (Bauman, Bauman, Kociatkiewicz, and Kostera, 2018). A significant number of researchers and practitioners, not only specialising in management, are currently drawing similar conclusions.

However, as long as management knowledge is mainly based on social sciences, humanities and, possibly, technical sciences, leaving out exact and natural sciences, one may observe that so formulated assumptions and theories are mostly incapable of correctly and precisely reflecting reality.

It appears that a change of the point of view which allows to formulate paradigms adequate to reality (and thus scientific theories and models as well) involves recognition of the primacy of quantum physics, holism and theory of probability over Newtonian physics, reductionism and certainty<sup>2</sup>. Development of scientific theories based on the assumptions of Newtonian classical physics (and the paradigm of separate elements) simply ceases to be in line with reality (Grudzewski, Hejduk, Sankowska, and Wańtuchowicz, 2010, p. 19). Quantum physics, treating the world and all its objects (organisations and its employees as well) as a smooth and continuous wholeness, is the missing link. It regards all the scientific disciplines, social sciences

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<sup>1</sup> A comprehensive study on the changes in the underlying paradigms (animism, polytheism, monotheism, deism, Darwinism, neo-Darwinism, holism) – please refer to, e.g., Lipton, and Bhaerman, 2012, p. 114 et seq.

<sup>2</sup> As Lipton and Bhaerman write: ... *The adoption of quantum physics does not negate Newtonian physics so much as it demonstrates it only pertains to certain specific cases. In other words, quantum physics is a broader field of knowledge that covers all the information Newtonian physics provides, and it significantly expands it. As a result, quantum physics explains both what is already known and the entire realm of previously unrecognised forces affecting the course of the universe.* In Lipton, and Bhaerman, 2012, p. 168. Originally, quantum physics theories only applied to phenomena occurring in the microworld. However, modern scientific discoveries support the application of this theory to explain and solve problems difficult to describe and solve at the macro-level as well, because macro-objects also consist of a micro-structures (the so-called fractals). It appears that the adoption of a paradigm based on quantum physics, not on classical physics, has significant implications for virtually any aspect of life and scientific discipline.

and management science as well. In this context, it is difficult to properly discuss organisations and efficiently deal with the contemporary challenges of management, separating the discipline from discoveries and accomplishments in other fields and disciplines of science, which has usually been the case so far.

The need to have a different perspective on the organisation in order to explain the actual reasons for the phenomena occurring in it was already confirmed many years ago by Gareth Morgan in his paper; he wrote about a metaphor of movement and transformation, and the so-called 'unfolding logics of change' (Morgan, 1997, p. 273).

Morgan's metaphor is based on David Bohm's theory (Bohm, 1988). According to it, the universe should be interpreted as a smooth and continuous wholeness, and the state of the universe at any point of time reflects a more hidden reality (the so-called *hidden order*). Apart from the hidden order, there is the so-called *unfolded order* that manifests itself in physical reality and expresses the possibilities inherent in the former. According to D. Bohm, understanding the mysteries of the universe is only possible if one understands the underlying processes that bring together the two orders: the hidden order, and the unfolded one<sup>3</sup>. So, if an organisation is one of the 'objects' manifesting themselves in reality, it is subject to the same laws as any other objects in the universe, meaning that the hidden order pertains to it as well.

The hidden order has the features of a creative process. In his concept, Bohm postulated that from one moment to another the world remained in an interrupted and variable cycle of folding and unfolding itself. It was a pulsating wholeness, but the hidden order decided what was to be revealed. The hidden order theory has significant implications for organisation management; in order to correctly understand the mechanisms according to which the organisation functions, one needs to understand the underlying (generative) processes bringing together the two orders: the hidden order, and the unfolded one. Meanwhile, modern management science primarily focuses on studying and understanding relationships within the unfolded order. Although it allows to recognise the surface causal laws, it does not allow to discover the fundamental and extremely important wholeness related laws embedded in the hidden order. In order to discover those laws, one needs to understand the movement, the flow and the change that make the actual reality manifest itself in a specific manner (Bohm, 1988, p. 273).

Based on the metaphor of movement and transformation, **a key premise of the conscious organisation concept is the concept of the natural order of the world (environment) and its variability in the hidden order. It is the basis for any change** (Zarębska, 2012. p. 9).

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<sup>3</sup> In the management area, more and more authors begin to recognise the importance of the concept to management theory and practice. Please refer to, e.g., Rupik, 2004, p. 87 et seq. (hidden order and researching enterprise's strategic orientation); Perechuda, 1999, p. 397-401.

### 3. Conscious organisation – definition and theoretical model

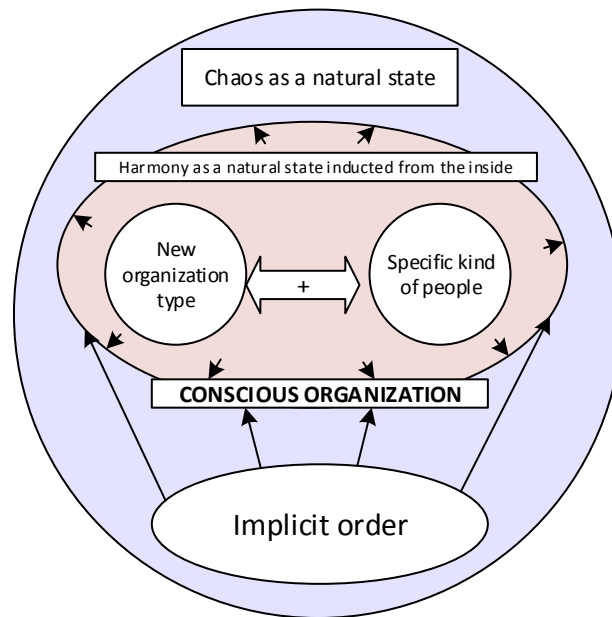
First, the term '**conscious**' needs to be defined. The Polish Language Dictionary defines this concept as: *1. aware of something; 2. well versed in their field and taking informed decisions and actions; 3. planned, purposeful* ([https://sjp.pwn.pl/...](https://sjp.pwn.pl/)). The glossary of psychological terms uses this concept to refer to a man who *is aware of their own characteristics, states, needs, activities, and their place in the world* ([http://www.psychologia.net.pl/...](http://www.psychologia.net.pl/)). In this perspective, conscious activities relate to the process during which one's attention is focused on the act of consciousness.

'**Consciousness**' itself, *on the other hand*, is defined as *experiencing perception, thoughts and feelings; mindfulness. Save for conceptual categories impossible to perceive, it is extremely difficult to define what the concept of consciousness actually means... Nothing worth reading has been written on this subject* (Stuherland, 1996). This observation is confirmed by Renesch who quotes *Behavioral Brain Sciences Journal: If consciousness is defined and explained as it is understood, it cannot be defined properly* (Renesch, 1999, 2012). And futurist Peter Russell notes that *the greatest difficulty in defining consciousness is the word itself. There is no right noun as consciousness does not exist as a 'thing'. Consequently, it is not a thing which can be defined; it is perception itself* ([https://www.peterrussell.com/...](https://www.peterrussell.com/)). Defining the concept of '*consciousness*' seems to be pointless<sup>4</sup>. In this context, one may only compare consciousness to the state of absolute truth, with no filters and perceptual, emotional and mental distortions. That is why the so-called '**self-consciousness**' is referred to. In this perspective, it pertains to the state of being conscious, but at a certain level of individual perception.

Given the multidimensional cross-section of the definition, one may say that **a conscious organisation is a combination of a new type of organisation and people with a certain level of self-consciousness, which allows proper collection of information from inside the organisation and its environment as well as adequate reaction, in accordance with the principles of the hidden order**. Graphically, the conscious organisation model has been shown in Fig. 1.

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<sup>4</sup> Comprehensive explanations on the subject matter in, e.g., Zlatev, 2018.



**Figure 1.** Conscious organisation model. Source: author's own study.

Several discriminants of a conscious organisation may be indicated (Zarębska, 2012. p. 9). Firstly, conscious organisations are assumed to be effective because they apply some rules of operation that are consistent with the environment; they are not against it. This, in turn, requires specific structural solutions. Another feature, resulting from the previous two, is high innovativeness. Without it, organisations are not able to develop in such a changing environment which they still perceive as friendly. And they operate in harmony with the environment, which means that they can spontaneously undertake changes although, given the continuity of the transformations, one may say that they are more evolutionary than revolutionary. Conscious organisations can also perfectly combine profitability with ethical action. The last but not least important discriminant of conscious organisations is the well developed leadership and employee development, not only in the professional, but also in the emotional, mental and spiritual sphere. Detailed characteristics of a conscious organisation have been shown in Table 1.

**Table 1.**

*Conscious organisation discriminants*

New type organisation area	Characteristics
Strategies (and objectives)	<ul style="list-style-type: none"> <li>• Not based on rivalry (blue ocean strategy instead of red ocean strategy (Kim, Mauborgne, 2005)).</li> <li>• Focused on higher and moral values, corporate social responsibility as a belief, not a marketing activity aimed at reinforcing the image.</li> <li>• Oriented at offering the society more than just products / services.</li> <li>• Objectives fully correlated with organisational values and innovative.</li> <li>• Increase in value implicated by the internal consistency with the values set for the benefit of the whole society, acting in accordance with the so-called 'hidden order' principles.</li> </ul>

Systems and processes	<ul style="list-style-type: none"> <li>• Proper feedback to responsible persons, enabling early intervention.</li> <li>• Allowing for the hidden order principles.</li> <li>• Simplified procedures.</li> <li>• Transparent system solutions.</li> </ul>
Organisational structure	<ul style="list-style-type: none"> <li>• Working in task forces.</li> <li>• Flexible, agile, sometimes (although not necessarily) virtualised structure.</li> <li>• Everyone at the right place in the system (in accordance with the hidden order principles).</li> <li>• Holocracy<sup>5</sup> and holarchy<sup>6</sup>, and absence of rigidly fixed boundaries.</li> </ul>
Leadership and management style	<ul style="list-style-type: none"> <li>• Transcendental (auxiliary) leadership (Bombała, 2014; Penc, 2010).</li> <li>• Shifting from action correction to mental changes in humans (thought patterns, beliefs).</li> <li>• The mystique of management.<sup>7</sup></li> <li>• Questioning assumptions and beliefs as a basis for learning and increasing self-consciousness.</li> <li>• Level 6, 7 or 8 managers<sup>8</sup>.</li> </ul>
Value (corporate culture)	<ul style="list-style-type: none"> <li>• Respect the rules and respect for the hidden order.</li> <li>• Holism and balance in operation.</li> <li>• Inner and outer harmony despite operation in apparent chaos.</li> <li>• Openness and respect for cultural, religious, gender and other types of diversity (Herman, Oleksyn, and Stańczyk, 2016).</li> <li>• A sense of abundance in life.</li> <li>• Cooperation instead of competition (Gobilott, 2008).</li> <li>• Full responsibility for oneself (spiritual maturity) and professionalism.</li> <li>• Readiness to share knowledge and confidence.</li> <li>• High level of innovativeness of thinking and action.</li> </ul>
People	<ul style="list-style-type: none"> <li>• Highly self-conscious employees (5-8<sup>9</sup>) oriented at their spirituality as much as at their mental and emotional development.</li> <li>• Specific (often unconventional and based on non-logical assumptions) forms and the methods of employee selection (e.g. energy and psychological profiles<sup>10</sup> instead of traditional personality tests).</li> <li>• High level of identification of people with organisational values (convergence of individual and system values).</li> </ul>
Skills	<ul style="list-style-type: none"> <li>• An organisation primarily develops through the development of its managers' and employees' self-consciousness.</li> <li>• Specific (often unconventional and based on non-logical assumptions) forms and the methods of employee selection (e.g. system settings for the organization (Stam, 2010), work with unconscious beliefs and behaviour patterns<sup>11</sup>, etc.).</li> <li>• The organisation develops through activities induced from the inside (ability to continually transform in the field of beliefs and thought patterns while preserving the sense of purpose and direction).</li> </ul>

Source: author's own study.

<sup>5</sup> Holocracy is an organisation management system in which power and decision-making, instead of being imposed top-down, are divided according to the fractal holarchy of self-managing groups; [https://www.governica.com/...](https://www.governica.com/)

<sup>6</sup> Holarchy is made up of autonomous and independent holons (from the Greek word *holos* meaning 'wholeness') or units; however, being part of a greater whole, they depend on it. Thus, holarchy is a hierarchy of self-regulating holons which function as both an independent whole and dependent parts. Please refer to, e.g., Wilber, 2006.

<sup>7</sup> For more, please refer to, e.g., Kets de Vries, 2008.

<sup>8</sup> Please refer to the further part of this article.

<sup>9</sup> Please refer to the further part of this article.

<sup>10</sup> A psychological and energy profile covers: full energy characteristics of man and resulting diagnostics of energy patterns translating into specific unconscious human activities, resources, capabilities and innate skills as well as special talents, relational predispositions and group behaviours, diagnostics of the development path, the preferred cognitive style, anxiety patterns, patterns of aggression, emotiveness and many other characteristics of human personality. In addition, the survey excludes subjective influence of the person surveyed. Please refer to, e.g., <https://www.humandesignamerica.com/>; in Poland: <https://architekturaosobowosci.wordpress.com/home/>.

<sup>11</sup> Work with unconscious patterns has been covered by, inter alia, the entire cognitive psychology, including Gestalt, and psychoanalysis. The work with unconscious patterns and beliefs has been covered [in:], inter alia, Hawkins, 2010, 2012, 2013.

A conscious organisation needs people with a certain level of self-consciousness based on morality and an internal system of values. In psychological terms, this is directly related to the personal source of moral influence<sup>12</sup>, as shown in Table 2.

**Table 2.**  
*Human self-consciousness levels*

Level	Source of moral influence	Span / Scope of impact
1	Ego-I	Extreme self-centredness, focus only on oneself.
2	Ego-family	Leadership focused exclusively on next of kin – family. Blood ties. Based on providing the family with necessary means to survive at the expense of non-members.
3	Ego-clan	Leadership model based on the domination model and the application of the 'law of the jungle', or the 'he who is not with us is against us' rule. Regards association with larger social groups.
4	Ethno-nation	Leadership based on a hierarchical order, values and measurable standards, rules and authority.
5	Context – sector	Leadership based on knowledge and contacts. The power of the organisation's individual success, performance and competence within a specific sector.
6	Context – society	Leadership based on people. Development of justice, ethical and moral principles, social responsibility, social equality and tolerance within the social system.
7	System	Transcendental leadership. Multi-threaded perspective of the world in the context of complex systems, not only social ones.
8	Super system	Mystical leadership. The world and the universe as a whole, evolutionary relationship of everything with everything.

Source: author's own study based on Wilber, 2000, 2009.

Sobczak writes that (Sobczak, 2004) self-consciousness allows proper identification of values underlying the decision-making and the action-taking. On the other hand, with respect to self-consciousness, valuation serves an integrating function. The mechanism of referring the current content of self-consciousness to the standards of conduct, followed by evaluation of differences between them, motivates a person to reduce this condition<sup>13</sup>. This may be accomplished in two ways. The first one is to escape self-consciousness to disrupt the hardly comfortable mental state resulting from a failure to meet one's own expectations or a betrayal of something very important to oneself (repression<sup>14</sup>). The second one involves modification of one's behaviour that is adequate to the preferred value. Striving to maintain a positive image of oneself motivates a person to act in accordance with their own values. Thus, persons with a higher level of self-consciousness, in conditions identifying self-consciousness (in conditions

<sup>12</sup> Please refer to moral reasoning development stages according to James Rest [in:] Czyżowska, Epa, Dudek, Siwek, and Gierowski, 2013, p. 116-123.

<sup>13</sup> The mechanism has been comprehensively described by the cognitive dissonance theory. Please refer to Festinger, 2007.

<sup>14</sup> It is one of human defense mechanisms. It consists in repelling thoughts, feelings, memories, impulses, fantasies, desires, etc. that evoke painful associations or otherwise threaten the cohesion of an individual's personality (for example, they provoke questions about morality, evoke a sense of guilt, etc.). Repression takes place when the satisfaction of a desire (associated with pleasure) may result in displeasure due to other requirements. The thoughts repelled continue to exist, but they are not available to consciousness. Repression is not a one-off process, and it requires uninterrupted energy input. Defense mechanisms have been studied in detail [in:], inter alia, Freud, 2011.

being a challenge, in a situation outside the comfort zone), function in a more integrated manner (they are more consistent in what they say, think and do)<sup>15</sup>. In the context of the foregoing description, increased self-consciousness may be referred to with respect to levels 5 through 8.

The foregoing classification is consistent with a self-consciousness typology that is less developed and less frequently applied in psychology but associated with a different way of processing information about oneself: personal, defensive, external and reflective (Zaborowski, 1998) self-consciousness. Depending on the type of self-consciousness, one perceives and prefers values in a different manner.

People with personal consciousness are more egocentric; they encode and process information about themselves, their personal plans, objectives, challenges and problems based on the individual's auto-patterns, memory and personal imagination.

In terms of egocentrism intensity, defensive (aversive) self-consciousness is similar. However, unlike the former, this type of people internalises values 'under duress', feeling threatened, in a barely conscious manner; consequently, in situations involving realisation of values, they demonstrate some rigidity and focus on rules more than on people. Still, processing information about oneself involves some negative emotions: a sense of danger, fear and anxiety (which results in a distortion or repression of the self-consciousness content). The functioning of a person featuring defensive self-awareness is characterised by strong defense mechanisms, low creativity and rigidity of thinking.

Behaviours of people experiencing values in the sphere of external self-consciousness are not very intense, but relatively long-lasting. This is related to the encoding and processing of information in the possibly most objective manner. A person with this type of self-consciousness further specifies themselves with respect to the external context: norms, standards, social requirements or values. They focus on their own attitudes towards others and the environment, the impact of the external environment, and the interactions between them and the environment.

On the other hand, people with a reflective self-consciousness make an effort to cognitively work and justify the value. This is the highest form of self-consciousness, facilitating moral and social maturity, and self-realisation. This type of people operates on the basis of internalised values and norms, models and personal standards. Zaborowski writes (Zaborowski, 2000) that it allows to maintain a constructive identity and, on the other hand, generates progressive changes in personality.

With regard to the levels of self-consciousness shown in Table 3.

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<sup>15</sup> This is proven by numerous psychological experiments. Please refer to Aronson, Wilson, and Akert, 2006; Cialdini, Kenrick, and Neuberg, 2002.



**Table 3.***Self-consciousness levels vs. self-consciousness types*

Self-consciousness type	Human self-consciousness level
Personal self-consciousness	Ego-I (level 1)
Defensive self-consciousness	Ego-family (level 2); Ego-clan (level 3) Ethno-nation (level 4)
External self-consciousness	Context – sector (level 5); Context – society (level 6)
Reflective self-consciousness	System (level 7) Super system (level 8)

Source: author's own study.

In this context, selection of the right people for the conscious organisation becomes particularly important<sup>16</sup>. They are able to create or work in a new business reality that is not based on aggression and rivalry, but on cooperation.

#### 4. Conscious organisation – implications for management practice

From a practical point of view, one cannot solve problems while remaining at the level of consciousness at which they were when the problems arose. Achieving a specific level of consciousness is not a matter of age, education, position or intelligence quotient, but a matter of openness to experience and the critical thinking ability. It does not come from external situations; it results from an inner strength associated with learning the truth about oneself and the surrounding reality, and thus the actual harmony with oneself and the environment.

Creating conscious organisations means developing conscious leaders<sup>17</sup>. However, it is wrong to believe that as a minority within an organisation they will be able to create or develop the idea of the organisation's self-consciousness. In many cases, a large gap between the level of self-consciousness of leaders and employees leads to the opposite state, i.e. a mutual sense of dissatisfaction and demotivation. **The role of self-conscious leaders should be to create the right organisational solutions** (including structures and processes), **not self-conscious employees within a traditional organisation. This means that conscious organisations need a specific type of people** who, because of functioning in a conducive environment, will develop their potential and thus improve the efficiency of the entire organisation.

**A conscious organisation needs people with reflective and external self-consciousness**, with the former having particular importance in the case of person fundamental to the organization (Kets de Vries, 2001). Then, according to the postulate that you cannot solve problems while remaining at the level of consciousness at which the problems arose, constructive action is possible.

<sup>16</sup> To do so, one may apply research techniques and tools used to measure the subject's self-consciousness. Please refer to, e.g. Zaborowski's Self-Consciousness Scale [in:] Zaborowski, 1989 or e.g. Lewicka, 2002.

<sup>17</sup> An interesting study of the problem has been provided for [in:] Jeznak, 2017.

Another important practical issue is the fact that the state of chaos is the natural environment of a conscious organisation. It is an attribute of the so-called dynamic systems which appear to act randomly but, as Lorenz has proven, even they are ordered and predictable if the detailedness (resolution) of the data describing the environment is sufficient<sup>18</sup>. Thus, 'chaos' ceases to be chaos when actual patterns of the course of events are known<sup>19</sup>. The hidden order is responsible for that.

With respect to organisations, apparently random and unrelated events inside and outside the organisation are not random but chaotic: they hide a certain regularity. Its recognition is fundamental to the correct identification of cause and effect patterns and, consequently, correct learning and development.

That is why awareness of the order hidden within an organisation leads to another question about the logics of change and the principles according to which the hidden order functions. As organisations as social systems, it appears that the hidden order should be sought in the areas which psychology has long recognised as the unconscious source of what manifests itself in reality. In this context, one may refer to the so-called collective unconsciousness<sup>20</sup> (which covers collective behavioural patterns) and the collective consciousness<sup>21</sup> (a regulating and remedial force that supports an uninterrupted growth and development of a system in accordance with the hidden order principles)<sup>22</sup>.

Within an organisation, the hidden order is based on several basic principles (Stam, 2010, p. 17; Gunthard, 2004, p. 120-150):

1. Everyone has the same right to a place within the organisation.
2. There is a certain correct order, a hierarchy of positions within the organisation.
3. The right to belong to the organisation is earned through contribution.
4. Those excluded from the organisation need to be included in the system (at the pattern level).
5. Each exchange needs to ensure a balance in giving and taking.
6. The new needs to respect the old within the organisation.

Collective and individual behavioural patterns (collective unconsciousness and collective consciousness), if not consistent with the above principles, lead to unconscious breaking of the hidden order principles. Then, within the system, a force begins to work with a view to preserving its continuity, the so-called 'collective consciousness'. It is of remedial nature, and it works to restore order within the system in accordance with the above laws if they are not

<sup>18</sup> This phenomenon is described by the Lorenz system. Please refer to Lorenz, 1963, p. 130-141.

<sup>19</sup> Please refer to e.g. Platonoff, 2009; Dolan, Garcia, and Auerbach, 2003.

<sup>20</sup> It is a structural part of the human psyche that contains the basic response patterns (instincts) as well as human thinking, experiencing and behavioural patterns (the so-called) archetypes. Individual unconsciousness of a single person is developed on this foundation, and the conscious 'I' (ego) follows. Please refer to.: Jung, 2010, 2016.

<sup>21</sup> Please refer to e.g. Jung, 2009; Stam, 2010, p. 18-19; Gunthard, 2004.

<sup>22</sup> This approach is consistent with the collective self concept proposed by Jung, widely discussed and practically applied in psychology and cultural anthropology.

observed. However, crucial to understanding the problems occurring in social systems, i.e. organisations, is that **it is at the expense of those who come to the organisation after the order has been disturbed. In practice, the consequences of breaking the hidden order principles affect the employees and organisational activities coming and happening after the order has been disturbed** (Stam, 2010). In addition, this force works on the unconscious level (not through conscious decisions of persons belonging to the organisation, but through the seemingly random and unrelated events<sup>23</sup>).

In order to restore the proper functioning of an organisation, one needs to eliminate the root cause of the problem (where a hidden order principle was actually broken, not by limiting the outcomes of it at a different place in the organisation where it manifests itself in the unfolded order, as it leads to further distortions of the natural inner harmony and problems within further parts of the organisation)<sup>24</sup>.

Awareness of this rule appears to be fundamental to the management practice. In this context, the role of the managers of conscious organisations is to create organisational solutions which are consistent with the hidden order principles. Then, the organisation can properly function for a long time.

## 5. Summary

The problem of conscious organisation is a naturally emerging management concept being a response to the challenges which contemporary organisations face. It appears that in the face of revolutionary changes in the perception of reality and changes of the underlying paradigms in virtually any scientific discipline, application of less evident aspects regulating the operation of the entire universe according to the natural harmony may be a revolutionary and daring approach to the classical management; however, it appears to be a step back if it comes to actual and sustainable development of an organization<sup>25</sup>.

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<sup>23</sup> However, if a more in-depth method of analysing relations and patterns is applied to those events, they turn out to be non-coincidental and interrelated.

<sup>24</sup> The system settings method is one of the methods of working with such challenges within an organisation.

<sup>25</sup> By 'development', the author means the development of consciousness of the entire system, i.e. the organisation.

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