

Transcending fragmentation: uniqueness and complementarity as cornerstones of the sustainable system



always ethereal regardless 1 & 2 //
toujours éthérique malgré tout 1 & 2



In a fully sustainable psychic system (individual), the feeling side of the thoughts perfectly matches and reflects the thinking side of the emotions – and vice versa.

The concept of sustainability is one that has only recently risen to prominence as a separate, identifiable branch of knowledge, organisation, and entrepreneurship. However, the idea has long been around, embedded in various movements that raised questions of environmental conservation, social equity, economic well-being, quality of life, community formation and functioning, and many more. Given the broadness of its use, if we are to employ the term in the context of a meaningful negotiation, we need to look at it through a lens of relevance to the specific terms under scrutiny. In this article, we are exploring the management of the self as a resource, as well as the mechanisms that underlie the formation and sharing of personal and social meaning. Therefore, sustainability is perceived as the ability of the self to coexist, interact, and collaborate with the environment, while maintaining its full integrity and engaging in meaningful activity, which keeps all involved parties on a trajectory of increasing inner organisation and growth.

In this light, we shall look into economy as the self's (system's) way to achieve best functioning and prevent energy waste. This operation is undermined and prevented by bad habits of use of the self, initially established and later maintained by means of fragmentation and abuse, which denotes, results from, and leads to a breach of meaning. In the context of western cultures, this fragmentation is manifested as a negation of the indivisibility and inseparability of the various expressions of existence, a dissolution of the bond between the intellect and the emotion, an over-generalisation and over-categorisation at the expense of uniqueness and absolute complementarity, and an introduction of habitual behavioural patterns that obstruct recovery and ensnare the system in a state of perpetual disorganisation. Notwithstanding the fact that this "ritual" is performed on a unidimensional end-gaining basis, the actual energy losses for the system as a continuum are tremendous and only permitted and tolerated by reason of lack of awareness and/or a falsely perceived

conflict of interest. An anatomy of this “bleeding” returns such observations as the following:

- The areas of the system which are expunged and downplayed seek to restore their rightful place by whatever means remain available to them – oftentimes, this assertion takes the form of recurrent physical and/or mental symptoms, autoimmune diseases, etc.

- The parts which have been removed – and which are unique to the system – are replaced with alternatives that favour, perpetuate and feed off the fragmentation. Such alternatives are incompatible and, more often than not, have a deleterious effect on the overall economy and health of the system as a whole, although they may appear to offer temporary, targeted relief.

- Despite the fact that the fragmentation can be covered in a cloak of noble pursuits or introduced as a “necessity”, the defence mechanisms of the system – which safeguard integrity and protect all system expressions and functions equally – perceive it as a threat and treat the substitutes as intruders. As a consequence, they withhold energy and use it to defend the system against the “enemy” (which can largely be the system itself), thus stirring up inappropriate activity in parts that may appear to be unrelated.

On the whole, the idea of sustainability explored and comprehended through the prism of the organisation, management, and economy of the self, is a process of securing unified, multidimensional meaning and nurturing the true identity of the system by refusing to compromise one aspect of it to the benefit of another. The recognition of the uniqueness of each aspect and of the absolute complementarity that unites and orchestrates them in a harmonious ensemble is the basis for a model of economy that can actually eliminate energy deficit by assuming responsibility towards wholeness, however stringently the latter may be challenged.

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