

Fuzziology in Service of Human Survival

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As far as human society cannot exist without nature - the ecosystem that sustains life - sociology (the study of society) is inseparably linked with ecology (the study of relations between people and nature). Social Ecology is a branch of human inquiry that reflects this vital link (Light, 1988).

The disastrous effects, which the development of our 'highly technological' civilization has on nature, have brought the human kind at the edge of a global ecological catastrophe. More and more scientists understand that the eco-system on our planet has already reached the point of no return, that is, the point beyond which nature is no more capable to restore its balance and hence to support human life.

Fuzziology (Dimitrov, 2003; Dimitrov and Hodge, 2002) is a study of fuzziness of human knowing; it provides a rich theoretical and methodological basis for better understanding and dealing with fuzziness inherent in one's knowledge about oneself, society and nature.

This paper elicits applications of fuzziology to social ecology - application of crucial significance for the survival of human species on the planet.

1. Specific Character of Socio-Ecological Application

Postulates of Reclus and Jung

We are both products of and participants in the unfolding of natural dynamics. We are bearers of their capacity for self-organization, and able to demonstrate this capacity through our unique ability to be conscious of ourselves. In his monumental work "L'Homme et la Terre" (Man and Nature) published in six volumes from 1905 till 1908, the pioneer in the field of socio-ecological research, the French geographer Elisée Reclus refers to the human beings as nature achieving self-consciousness (Reclus, 1905). This profound insight is encapsulated in the following postulate.

Reclus' Postulate (1905) Humans are nature becoming self-conscious.

Reclus' Postulate asserts that it is through human capacity for self-consciousness (self-awareness, self-exploration, self-understanding, self-knowing) that nature becomes conscious of itself, of the unbreakable wholeness of its all-pervading dynamics, of its infinite power to self-organize: create, restore, sustain, transform.

By studying, understanding and knowing ourselves, we are able to reveal the secrets of nature as they manifest through us; moreover, we can consciously attune our individual dynamics in harmony with the self-organizing dynamics of nature and thus be active participants in their endless interplay and transformations.

In regards to the study of social dynamics, the following insight of Carl Jung born out of his deep understanding of the psychological roots of human and social dynamics is of significant importance for understanding society.

Jung's Postulate (1941): Society is nothing more than the concept of symbiosis of a group of human beings.

Firstly Carl Jung explained this idea at a meeting of Swiss psychotherapists in 1941. At that meeting he made it clear that "A concept is not a carrier of life. The sole and natural carrier of life is the individual and this hold true throughout nature" (Jung, 1984). Being a carrier of life, the individual is able to change and grow on the way to wisdom; society is deprived of this ability (Dimitrov, 2003). In the whole history of the humankind, wars, bloodsheds, exploitation and oppression are the inevitable companions of the life of each society, of each civilization. No one enlightened individual has ever succeeded to make society wiser (usually, the wise people are prosecuted or killed by the custodians of the social order).

All current talks on changing society so as to make it live and evolve in a 'sustainable way' are nothing but empty intellectual exercises conducted by academics, politicians or corporate leaders - exercises without any practical effects on the social life.

Change is possible at individual level only; it requires a great amount of earnest and persistent efforts by the individual to stay awake, to constantly pursue self-knowledge and wisdom, to be responsible and in full control of what s/he thinks and speaks and how s/he acts. No one can be replaced by another person in the application of these efforts; as a rule, society creates impediments on their realizations and, while doing this, provides the individual with lessons which, if understood, become sources of powerful experiential knowledge.

By understanding ourselves as "sole and natural carriers of life", we are capable to understand the way society functions, as we all are its creators and it mirrors our own nature, our behaviour and relationships with one another, with ourselves and with the universe. Society also exercises strong influence on the development of our individual dynamics. *The less we understand and know ourselves, the stronger the effect society has on our lives.* And as society never advances in wisdom, its effect on those who pursue truth is oppressive. The freedom for realization of one's potential is a direct result of the degree up to which one knows oneself.

Socrates Legacy

Theorem: By studying, understanding and knowing oneself, the individual is able to study, understand and know both nature and society.

The validity of this theorem is a direct result of the postulates of Reclus and Jung. Our knowledge about ourselves is simultaneously a knowledge about nature that has created us as species endowed with self-consciousness and about society that we have created as a web of symbiotic relationships to one another and nature. All what a countless number of generations of people have learned about themselves, their relationships with one another and with nature is imprinted in the evolving fabric of each individual's consciousness; by revealing its secrets (while practicing concentration, contemplation and meditation) one reveals not only the secrets of oneself, but also the secrets of everything that *is*. The opposite is not true: by studying nature and society as objects outside us, that is, disconnected from ourselves and existing as an objective reality 'overthere', we can never grasp their essence, because their essence is our own essence and we are not only the closest to it as its self-conscious bearers, but we are also the only species who can verify its truth. How? By realization of this truth in our lives, through the functioning of our bodies and minds, through the longings of our souls and the power of our spirit. Without knowing ourselves, the knowledge we try to accumulate about nature and society is inevitably *partial* and therefore delusive and misleading.

This theorem reflects the legacy of Socrates: "*Know thyself!*" - a heartfelt demand from each individual to stay awake in his and her experience, to be aware and in control of his or her thoughts and words, emotions and feelings, decisions and actions. For Socrates, this is The Way to Wisdom.

Corollary: The fuzziness of our knowledge of ourselves reflects in the fuzziness of our knowledge of nature and society.

By studying fuzziness of what we know about ourselves, its roots and nature, its dynamics and ways to deal with it, fuzziology helps us maximize the degree of our self-understanding and self-realization.

In this paper we demonstrate application of fuzziology for:

- (1) understanding and managing changes in ourselves;
- (2) understanding synchronicities occurring in our experience.

These two applications are of crucial importance for the survival of each individual; if the individual is unable to change and understand (extract lessons from) the synchronicities happening in his (her) life, she has no other alternative but to follow the suicidal rush of today's society - a destiny repeated by all the past civilizations and societies.