

Management of Knowledge Oriented Towards Self-Development of a Personality

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Abstract

Knowledge management as a universal strategy is characterized by possibilities of application in various contexts: individual's organisation's, state's, etc. The article seeks an answer to one of the little researched problems of this field of research: how is knowledge oriented towards self-development of a personality which is provided by a non-governmental educational organisation transformed through the subjective personal experience of an individual and applied in management of personal knowledge. The solution to the research problem is substantiated in the article by presenting a model for realization of knowledge oriented towards self-development of a personality and provided by a non-governmental educational organisation on the level of personal level of management of knowledge, the model that has been prepared by referring to the results of the phenomenological research.

Keywords: knowledge, knowledge management, self-education, non-governmental educational organisation.

Introduction

Active discussions on need for knowledge management in scientific society began three decades ago upon noticing that successful activity of people depends on ability to efficiently create, organize, and use information and knowledge. Since those times to the present day knowledge management went through several stages of development, beginning with identification of knowledge management with information management and information technologies, to the current understanding of knowledge management. Knowledge management as a universal strategy is characterized by application possibilities in various contexts: individual's, organisation's, state's, etc. The greatest attention of scientists and practitioners knowledge management has received on the level of organisation (Nonaka, Takeuchi, 1994; Malhotra, 2000; Haasis, Kriwald, 2001; Amelingmeyer, 2004; Girard, 2005; Stankeviciute, 2002; Jucevicius 2007; Atkociuniene, 2008; Lymantaite, 2009; Juceviciene, Mozuriuniene, 2009; Girdauskiene, Savaneviciene, 2010; Morkvenas, R., 2010 and others), where knowledge is usually named as an essential instru-

ment of generation of value added (Atkociuniene, 2008) and the process of its management within an organisation is the main strategic resource that ensures competitive advantage (Girard, 2005) when orientation is to achievements important to the organisation and development opportunities (Amelingmeyer, 2004).

As markets, technologies and even society itself in the social development of society undergo various factors – globalization, penetration of information technologies to many areas of social life, influence of change of significance of economic resources, knowledge management ensures present and future needs of sustainable social development (Atkociuniene, 2009). In a modern organisation knowledge management can be related to a new paradigm that is defined by Covey (2007) as an eight habit – reality of indefinite possibilities that meets the aims of the entire humanity: full of hope and intellect, not contradictory to nature, looking for ways to serve the common good. This reality, according to the mentioned author, essentially suits the objectives of organisations as well: to live, to thrive, and to influence the future of the world (Covey, 2007). In the strategy of development of economy, society and environment protection, which has been announced by the European Council in Lisbon in 2000, it is pointed out that the modern society experiences a transition to a new, sustainable, and conserving society with a view to give the humanity some opportunities to create a safer, more healthy, and richer world with continuous teaching and learning, new knowledge, value attitudes and need to know, understand, and act purposefully and responsibly. In the said context non-governmental educational organisations play an important role, via their educational activities they transfer to the participants the knowledge oriented to self-development of a personality, thus contributing to the increase in society's knowledge and awareness.

Substantiation of scientific problem. Presently when more and more often importance of an individual to an organisation and a society is emphasized,

attention to management of personal knowledge increases as well (Frاند, Hixon, 1999; Drucker, 2000; Von Guretzky, 2004; Skyrme, 2004; Pollard, 2005 and others), which is not a widely analyzed phenomenon in Lithuania. “*Know yourself*”, said the thinkers of antiquity, and contemplations of being, searches for purport of life and seeking for wisdom used to be regarded as a way of life that matches the person’s dignity. When describing the importance of personal knowledge in the structure of science Polanyi declared: “*I am sure that exclusion of personal knowledge from science would destroy it*” (Polanyi, 1985, p. 221). Personal knowledge management strategy being formed on the individual’s level enables the person to understand the benefit of information and knowledge, focusedly manage all the processes related to information and knowledge when seeking self-expression and harmonious development of a personality (Atkociuniene, 2009).

When highlighting the research problem in this article attention is drawn to that despite knowledge management being one of the latest branches in the system of social sciences, tradition of researches into this area are slowly formed in Lithuania as well. Scientific and applied researches related to knowledge management which are carried out in Lithuania are usually oriented towards: theoretical interpretation of content of activities of knowledge management (Stankeviciute, Jucevicius, 2001), organisational knowing and its relation to knowledge (Stankeviciute, 2002; Juceviciene, Mozuriuniene, 2009), knowledge management modelling with orientation being to becoming of individual knowledge the organisational knowledge (Lydeka, Bareisis, 2005), substantiation of place of information and knowledge management as science in the system of information and communication sciences (Atkociuniene, 2006), substantiation of application of practical management of knowledge in intercultural context (Atkociuniene, 2007), analysis of impact of information and knowledge management on competitive advantage of a business organisation (Atkociuniene, 2008), analysis of models of evaluation of maturity of knowledge management (Sajeva, 2009), integration of organisational behaviour and knowledge management (Lymantaitė, 2009), knowledge management peculiarities in a creative organisation (Girdauskiene, Savaneviciene, 2010), evaluation of potential of organisation’s knowledge (Morkvenas, 2010) and so on. Meanwhile there is no data on how is managed knowledge conveyed in a non-governmental educational organisation and applied on the level of management of personal knowledge. The scientific problem analysed in the article can be formulated by these **problem-based questions**: what main theoretical aspects of knowledge

management are distinguished on the organisational and personal levels of knowledge management? How is the knowledge oriented to self-development of a personality, which is conveyed by a non-governmental educational organisation, realized on the personal level of knowledge management?

In the article there is presented an **object of scientific research**: management of knowledge oriented to self-development of a personality by realizing on the personal level of knowledge management the knowledge conveyed by a non-governmental educational organisation.

The **aim of the research** is to analyze the management of knowledge oriented to self-development of a personality by empirically identifying and substantiating the model of realization of knowledge conveyed by a non-governmental educational organisation on the personal level of knowledge management.

The article has been prepared by making use of theoretical (*analysis, generalisation, synthesis*) and empirical (*in-depth interview, qualitative content analysis, phenomenological analysis*) **research methods**.

Concept of knowledge, its types and levels in context of social sciences

Attempt to ascertain the conception of knowledge and unambiguously state the definition of knowledge in scientific sphere is related to great difficulties. This is illustrated by different definitions of the concept of *knowledge* provided by foreign and Lithuanian scientists, who still cannot arrive at a common opinion. The provided definitions are usually greatly influenced by the field of research interests of a scientist, confusion is also added by the fact that, in the opinion of Amelingmeyer (2004), many scientists in their works do not always use the definitions of the concept of *knowledge* which were previously provided by themselves.

After reviewing of the concept of *knowledge* provided by different authors (Amelingmeyer, 2004; Barckute, 2002; Bieliunas, 2000; Kaklauskas ir kt., 2004; Karlof, Lovingsson, 2006; Lydeka, Bareisis, 2005; Probst, Raub, Romhardt, 2006 and others) as well as its relation to the main components (*data* and *information*), it is possible to say that although knowledge is often referred to as information that has value, which is obtained based on data, knowledge cannot be considered being the same as *data* and *information*. *Knowledge* is grounded on *data* and *information*, these are obtained by processing and structuring the *data*, by giving meaning to *information*, but in contrast to *data* and *information*, *knowledge* is always related to persons, their personal values, beliefs,

experience, intuition, competences, and is oriented to solution of problems.

In the context of knowledge management theory, in which knowledge is analyzed on different levels of management (from personal to public), when defining the concept of knowledge in the most general sense, *knowledge* should be specified as the result of the process of cognition or any form of expression of understanding of real or imagined world.

Although presently in the works of scientists who analyze knowledge management many ways to group knowledge types are found, most often there is met a scientific attitude that knowledge as a subject of research may exist in two forms: explicit (or factual) knowledge and implicit (or know-how) knowledge.

Implicit knowledge is defined as being implied, intangible or non-material. It cannot be expressed by symbols, therefore it is difficult to convey to others. Implicit knowledge is usually understood through actions instead of communication, therefore it is called procedural. We assess it by observing how people do something (McGinn, 2001). Implicit knowledge includes technical and cognitive aspects, where technical component is related to know-how, individual abilities and skills. In its turn the cognitive aspect is strongly affected by an individual's values and beliefs (Volker, Sauer, Simon, 2007).

At first glance it may seem that implicit knowledge is not very different from dormant knowledge, but the difference is in possibility to express knowledge of both types. According to Juceviciene and Mozuriuniene (2009) referring to Nonaka, Takeuchi, Polanyi et al., it is enough for a person to make a wish and he quite easily articulates, i.e., expresses the implicit knowledge. Meanwhile expressing the dormant knowledge requires much greater effort and it cannot be expressed at all, because they lie in activity and are inseparable from it.

Explicit knowledge is defined as tangible and visible. It can be expressed by symbols (for example, in words, numbers, and codes) and can be managed and transferred to others in the process that is called communication. We can evaluate the explicit knowledge after asking to provide the correct answers. It is declarative and states facts. The contents of informational books and handbooks are the best examples of explicit knowledge (McGinn, 2001).

When distinguishing the levels of knowledge, by referring to insights of various scientists we may notice that knowledge as a resource of management is analyzed on the levels of an individual, a group, an organisation, and also on interorganisational, national, and global levels, but usually the first three levels (of an individual, a group, an organisation) (Lyman-

taite, 2009) or only two levels (individual and organisational) (Lydeka, Bareisis, 2005) are distinguished

When grouping the levels of knowledge by criteria – rationality and irrationality – Baker and Badamshina (2002) claim four levels of knowledge are possible. The higher the level of knowledge, the more complex the system of knowledge. High level knowledge systems are used to explicate and to merge new experiences and information. They can involve dynamic, still ongoing processes that encompass search and category models. These search and category models reveal links and anticipate or prognosticate the new ones. This enables comprehension of a part as the whole through such levels of knowledge: 1) *Care-why*; 2) *Know-why*; 3) *Know-what*; 4) *Know-how*. The lowest level is the most related to rational, and the highest one – to irrational approach to knowledge (Baker and Badamshina, 2002). *Know-how* shows knowledge related to how to do, to make, to provide. This knowledge is assigned to “simple knowledge”. *Know-what* is cognitive knowledge meaning competence and experience, higher level of mastery. *Know-why* requires deeper understanding of knowledge and environmental interrelations which includes system perspective and enables making decisions by taking into consideration the entirety in conditions of uncertainty. *Care-why* constitutes social context knowledge related to values and morality.

Summing up the knowledge types and levels distinguished in the theory of knowledge management it is possible to state that in scientific area no single opinion is established on classification of knowledge. This is influenced by different knowledge classification criteria selected by different authors as well as research interests. The scientific attitude followed in this article is that knowledge transferred by organisation and applied on personal plane can be recognized in three forms: explicit, implicit, and dormant knowledge. When on the organisational and personal knowledge management level analyzing the knowledge oriented to self-education it is the most expedient to classify them by the criteria of rationality-irrationality proposed by Baker and Badamshina (2002): *know-how* knowledge, *know-what* knowledge, *know-why* knowledge, and *care-why* knowledge.

Paradigms of management of organisational and personal knowledge

Mandl and Reinmann-Rothmeier (2000) point out that analyzing knowledge as a resource from the perspectives of psychology, organisational theory and socioculture, three levels of knowledge management can be strategically distinguished: individual (knowledge management is understood as an individual competence), organisational (knowledge mana-

gement is regarded as an organisational method), and public (knowledge management is pointed out as a public objective). This article is limited to individual (personal) and organisational levels of knowledge management.

According to Bullinger, Worner and Prieto (1997), the concept of knowledge management can be presented from three different perspectives: as a variety of means, strategies, and conceptions. According to the TOM model provided by these three authors, successful management of knowledge must be taken into consideration in three dimensions: 1) technologies (in German: *Technologie*): information and communication technologies as a foundation for flexible management of knowledge; 2) organisation (in German: *Organisation*): creation and development of methods for knowledge acquisition, preservation, and sharing (spread); 3) person (in German: *Mensch*): creation of organisational culture that would support continuous flow of knowledge (through learning, motivation, trust) (see Figure 1).

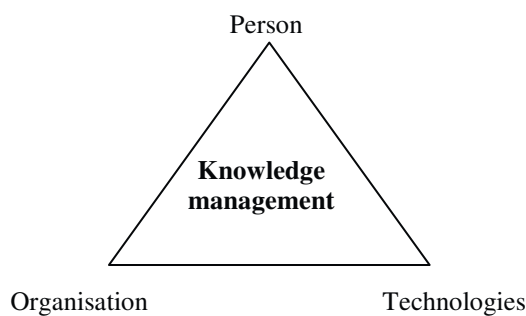


Fig. 1. Knowledge management outline (TOM model)

Source: Bullinger, H., J., Worner, K., Prieto, J. (1997). *Wissensmanagement heute. Daten, Fakten, Trends*. Stuttgart: Fraunhofer IAO-Studie.

In scientific arena increasingly more often it is emphasized that the basis of knowledge management consists of verbally unexpressed individual or collective competence (Atkociuniene, 2006), and the knowledge management process itself that takes place in the organisation today is being more associated with interaction of social and technological actions, creation of processes supporting knowledge management, and formation of culture (Sajeva, 2009). When discussing about the ever increasing need for knowledge management on various levels of management it should be noted that dynamics of activity is possibly the main factor influencing this phenomenon (Bielunas, 2000). To sum up it can be said that knowledge management conception is related to theory and practice. When defining knowledge management in the context of social sciences, first of all a correspon-

ding level (personal/individual, organisational, public, state) of knowledge management must be distinguished and only then a position on formulation of the concept should be taken.

When discussing the *knowledge that belongs to organisation*, in knowledge management theory the concept of “organisational knowledge” is usually used, thus defining the knowledge understood and recognized as important by the organisation for the activity that the organisation currently considers being important (Juceviciene, Mozuriuniene, 2009). According to these authors, organisational knowledge reflects functional attitude towards knowledge, that is, what knowledge is needed for the organisation to achieve its goals or carry out certain activity. This knowledge is pointed out as formal knowledge. Meanwhile Stonehouse (1999) describes organisational knowledge as a set of different principles, facts, skills, and rules, which provides information necessary for decision making and activity organisation in an organisation. It should be emphasized that organisational knowledge is always explicit (Juceviciene, 2007; Juceviciene, Mozuriuniene, 2009).

It should be noted that not all knowledge used in an organisation is formal, therefore a necessity appears to use a broader term “organisational knowledge”, the knowledge structure defined by which is classified by Juceviciene ir Mozuriuniene (2009) into two fields: field of formal knowledge and field of informal knowledge. Field of formal knowledge consists of explicit knowledge present on levels of individuals, groups/divisions and entire organisation and recognized by the organisation as important; it is organisational knowledge. Field of informal knowledge is the organisation’s informal: a) personally important explicit knowledge possessed by members of the organisation; b) explicit knowledge acquired by groups (formal and informal) of members of the organisation which is not considered organisational, as the organisation does not recognize it as value-creating; c) explicit knowledge acquired on the level of organisation among groups of members of the organisation (general informal agreements) (Juceviciene, Mozuriuniene, 2009).

There is another term that is often being associated with organisational and organisation’s knowledge: “knowing of organisation”, but it should be noted that in the knowledge management theory these concepts are not used in the same sense. In the opinion of Budrevicius (2007), in this case knowledge is the result, outcome of the process of knowledge, and knowing is knowledge as a state or, as pointed out by Juceviciene ir Mozuriuniene (2009), knowing is knowledge embodied in activity and inseparable from it.

In summary it can be said that when discussing knowledge management in organisation in scientific area, three different categories are used: organisational knowledge, organisation's knowledge, and organisation's knowing. The narrowest of these categories is organisational knowledge: formal knowledge recognized by organisation, which is needed for the organisation to achieve an aim or carry out a certain activity. Meanwhile organisation's knowledge that is always explicit as well encompass not only organisational knowledge, but also informal knowledge. In its turn, organisation's knowledge are a component of organisation's knowing – the most complex and dynamic category. Organisation's knowing includes explicit, implicit, and dormant knowledge present at all levels as well as all knowing of all individuals who make up the organisation, all knowing of all groups in the organisation and organisational level, thus the explicit one, the implicit one (known but not articulated yet), and the dormant one.

When analyzing the knowledge management in an organisation, it is important to identify various aims of knowledge, as the members of the organisation realize knowledge through specific tasks and processes. Therefore it is efficient to analyze knowledge management in an organisation as a collection of certain processes. In scientific literature the main processes of knowledge management are often distinguished, which by some authors are termed as management blocks, knowledge management aims or functions. All the knowledge management processes taking place in an organisation essentially encompass two activities: 1) use of knowledge already created and present in the organisation, 2) creation of new knowledge for the organisation: often termed as formalized activity and institutionalized activity (Lydeka, Bareisis, 2005).

Because knowledge management itself is often presented in scientific literature from different angles, opinions of different authors on the main processes of knowledge management also differ. Interaction of knowledge management processes, knowledge transformation in different stages of a cycle are revealed by knowledge management models that can be used to relate and understand different factors that influence knowledge management in an organisation. Therefore in order to understand how knowledge processes take place in an organisation, it is a must to analyze them in context of respective model of knowledge management.

The problem of construction of *personal knowledge* is an object of both education science and knowledge management theory. Referring to insights of various scientists (Bodwen, Marton, Awad, Ghaziri, Nonaka, Takeuchi and others), Juceviciene (2007) main-

tains that in learning and personal knowledge management context superficial knowledge and deep knowledge are distinguished. This knowledge is presented as two poles, the distance among which is expressed by four hierarchical levels of knowledge. The more superficial the knowledge is, the more elementary, procedural and easier to express it is. The deeper the knowledge, the deeper it lies, but is more efficient and more unique, characteristic to that person only.

Looking from personal positions of knowledge management, the knowledge can be expressed by the following equation (von Guretzky, 2004): Knowledge = Information * (Experience + Attitude + Skills).

All personal knowledge is related to four innate dimensions of a person: physical (economic), mental, social (emotional), and spiritual – these reflect four main needs and motivations of all people: to live (to survive), to love (to communicate), to learn (to grow and develop), and to be useful (to lead a purposeful life and leave a trace), and match four types of intellect or abilities: physical (bodily), mental, emotional, and spiritual (Covey, 2007). According to this author, mental intellect (IQ) is related to mental abilities (ability to analyze, reason, think abstractly, use language, comprehend, and so on), physical intellect (PQ) or body harmonizes the work of brain that holds intelligence with heart work and emotional intellect (EQ). Emotional intellect (EQ) is conveyed through self-image, social sensitivity, empathy and ability to successfully communicate with people (Covey, 2007). Similar elements of emotional intellect (it is sometimes also called the emotional competence) are also presented by Starr (2009) by referring to Daniel Goleman: understanding self, controlling self, understanding others, managing mutual relations. It can be noticed that emotional intellect is directly responsible for quality of the process of communication on various levels of communication: on personal (internal) level of communication it is associated to self-cognizance and objective evaluation of self, and understanding other people and management of mutual relations goes to the level of interpersonal communication (Barsauskiene and Januleviciute, 1999). Spiritual intellect (SQ) is the most important of all types of intellect, because it determines the remaining three. According to Covey (2007), spiritual intellect reflects the person's search for the purpose of life and link to eternity.

As to management of personal knowledge, according to Drucker (2000), each person must first understand who he is, what he can do best, what he has to learn in order to use all his strong sides. Only by knowing himself and by realizing what he knows best and what he does not know a person can know his value. Realization of own strong sides, setting of values and knowing who we are are essential things

that help a person to seek wellbeing. Management of personal knowledge can usually be described as structure of concepts, methods, and tools of an individual base of knowledge, which allows a person to assume responsibility for what he knows (European Committee for Standardization). As pointed out by Frand and Hixon (1999), management of personal knowledge is understood as system of management of knowledge of separate persons (individuals), which is intended for their personal use. According to the said authors, it is a conceptual basis for organizing and integrating information so that we, as individuals, turn it into a foundation of our personal knowledge.

Pollard (2005) formulates management of personal knowledge as an individual ability to continuously learn, adapt and manage the knowledge absorbed, by personally applying it in all spheres of life, meanwhile presenting management of personal knowledge in context of organisation Skyrme (2004) links its definition to several main things: knowledge management in an organisation is done so that information is accessible, important, and valuable for an individual; knowledge management facilitates daily life of a member of an organisation and increases job satisfaction; individual potential (capital) is used.

Management of personal knowledge provides a transformation strategy that can turn a selected part of information into what will be systemically applied and that will expand our individual knowing (Frand and Hixon, 1999), and aim of management of personal knowledge should be defined as an ability to preserve positive emotional expression in relationship with social environment, partners, work, family (i.e., work-life balance) in difficult life situations and crises or when making independent decisions (von Guretzky, 2004).

Taking into account a particularly dynamic environment under conditions of formation of qualities of information and knowledge society, a person must be improving more intensively and more efficiently. Efficient improvement is sought by managing this process. Important role in the said context falls on the process of self-development of a personality – a focused development, during which a person sets direction of development, formulates aims, chooses acceptable methods of development and self-development and improves his personality by actively see-

king the set aim (Baubliene, 2003) as well as improve the quality of personal life (Starr, 2009). Elaborating the idea expressed by von Guretzky (2004), it can be said that the aim of personal management of knowledge is related to self-development of a personality, which, in the opinion of Starr (2009), helps a person improve certain areas of his life or simply life quality in general and helps a certain person in situations when he aims to: 1) draw up a plan of life, realize own aims and aspirations; 2) find ways to reduce stress or relax; 3) set satisfactory life/work balance; 4) improve our skills of communication with others; 5) increase our self-awareness; 6) improve our self-discipline and motivation; 7) improve health and feeling, e.g., diet, exercises.

Research methodology

Flexible design of research has been chosen for qualitative research, because research design of this type “*is made up of many theoretical positions, it does not require great specificity, and its results reveal what is necessary for the research*” (Zydzianaitė, 2007, p. 5).

Design of qualitative diagnostics based on phenomenology and implemented in the research was integrated on four levels: 1) ontology, where it is aimed to answer the questions “What is the subject of research? What are the features/peculiarities of the social reality under investigation?”; 2) epistemology, where the following question is answered: “what does knowledge about the social reality under investigation encompass?”; 3) methodology, where it is important to know “what research strategy has to be used to analyze the social reality?”; 4) methods level employs techniques that enable collection of proofs about aspects of existence of the research subject (see Fig. 2).

Research base and sample. Non-governmental educational organisation “Art of Living” (*a charity and support fund*) of the Baltics has been selected as research base, which, in the authors’ opinion, in this research perfectly represents all the other similar organisations. For formation of the research sample *a method of maximally different cases selection* was applied. In total the research included nine persons who had participated in courses of various levels (I, II, III) by organisation “Art of Living”.

QUALITATIVE DIAGNOSTICS BASED ON PHENOMENOLOGY			
UNDERSTANDING OF PHENOMENA OF MANAGEMENT OF KNOWLEDGE ORIENTED TOWARDS SELF-DEVELOPMENT OF A PERSONALITY, WHICH MANIFEST WHEN REALIZING THE KNOWLEDGE CONVEYED BY A NON-GOVERNMENTAL EDUCATIONAL ORGANISATION ON THE LEVEL OF MANAGEMENT OF PERSONAL KNOWLEDGE			
Level 1 ONTOLOGY	Level 2 EPISTEMOLOGY	Level 3 METHODOLOGY	Level 4 METHODS
Reality of transformation of knowledge conveyed by a non-governmental educational organisation into management of personal knowledge	Knowledge of reality of knowledge management in an organisation and on the level of an individual	Understanding with help of phenomenological strategy of qualitative research, of what knowledge (WHAT IS IT?) is conveyed in the being analyzed non-governmental educational organisation “ <i>Art of Living</i> ” of the Baltics and how this knowledge is applied on the level of management of personal knowledge (HOW?)	Information about personal experiences of the informants
Phenomena of management of knowledge which are conveyed by an organisation and oriented towards self-development of a personality on the level of personal knowledge	Personal and other experiences of informants	Informants’ reflections (open answers, stories) on their personal and other experiences when managing personal knowledge	<ul style="list-style-type: none"> • Semi-standardized questionnaire • Qualitative content analysis of transcribed texts of individual in-depth interviews • Phenomenological analysis

Fig. 2. Qualitative social diagnostics: levels and contents

Source: compiled by the authors

Presentation of the organisation “Art of Living” of the Baltics as a non-governmental educational organisation

The non-governmental organisation “Art of Living” of the Baltics can be considered a phenomenon the exclusive features of which are educational and charitable activity oriented to self-development of a personality. As it is inscribed in the statute of the organisation (2006), the organisation “Art of Living” of the Baltics (*full title is charity and support fund “Art of Living” of the Baltics*) is a voluntary independent educational not-for-profit charity and support organisation established for concrete aims of charity and support. The fund was established by Sri Sri Ravi Shankar, a world-renowned public figure, an orator and a peacemaker. In 1981 Sri Sri Ravi Shankar established an “Art of Living” fund, which is one of the world’s largest voluntary educational organisations, has a special advisory status at the UN Economic and Social Council (ECOSOC) and operates in more than 150 countries all over the world. For various humanistic activities Sri Sri Ravi Shankar has been nominated for a Nobel Peace Prize, by his initiative Inter-

national Association for Human Values has been founded in 1997.

In Lithuania activity of the “Art of Living” began in 1993, and in 2001 a Lithuanian society of “Art of Living” was founded (at the Ministry of Justice of the Republic of Lithuania). In 2007 charity and support fund “Art of Living” of the Baltics was established and it took over the activities of that society. Aims of activities of the charity and support fund “Art of Living” of the Baltics, as declared in the statute (2006) of the fund, are the following:

- to foster human values in society, to strengthen personality, to develop its awareness and sense of responsibility;
- to provide charity or (and) support and other assistance to physical and legal persons in areas of science, culture, education, art, religion, sports, health care, social care as well as in other areas regarded as socially beneficial and not selfish;
- to carry out and support programs of education and health as well as social projects;
- to organize and support seminars and courses, to provide their participants as well as

participants in special programs and social projects with theoretical knowledge and practical skills, which help to reduce stress and emotional tension, control negative emotions, lower drug, alcohol and tobacco addiction and strengthen physical and emotional health of participants;

- to support other projects and programs of social significance;
- to build material base of the fund and strengthen it;
- to give opportunities and conditions to all physical and legal persons to support the activity of the fund abroad as well as to participate in it.

Talking about services provided by the organisation and target markets it should be mentioned that charity and support fund “Art of Living” of the

Baltics runs special programs and projects for people from various social and age groups by orienting them to self-development (more information about the organization and programs it runs can be found online at www.gyvenimomenas.lt).

Substantiation of model of realization of knowledge oriented towards self-development of a personality on the level of management of personal knowledge

Analyzing the model of realization of knowledge conveyed by the non-governmental educational organisation “Art of Living” of the Baltics on the level of management of personal knowledge, a reference point in this model should be the organisation itself as a base of knowledge oriented towards self-development (see Figure 3.).

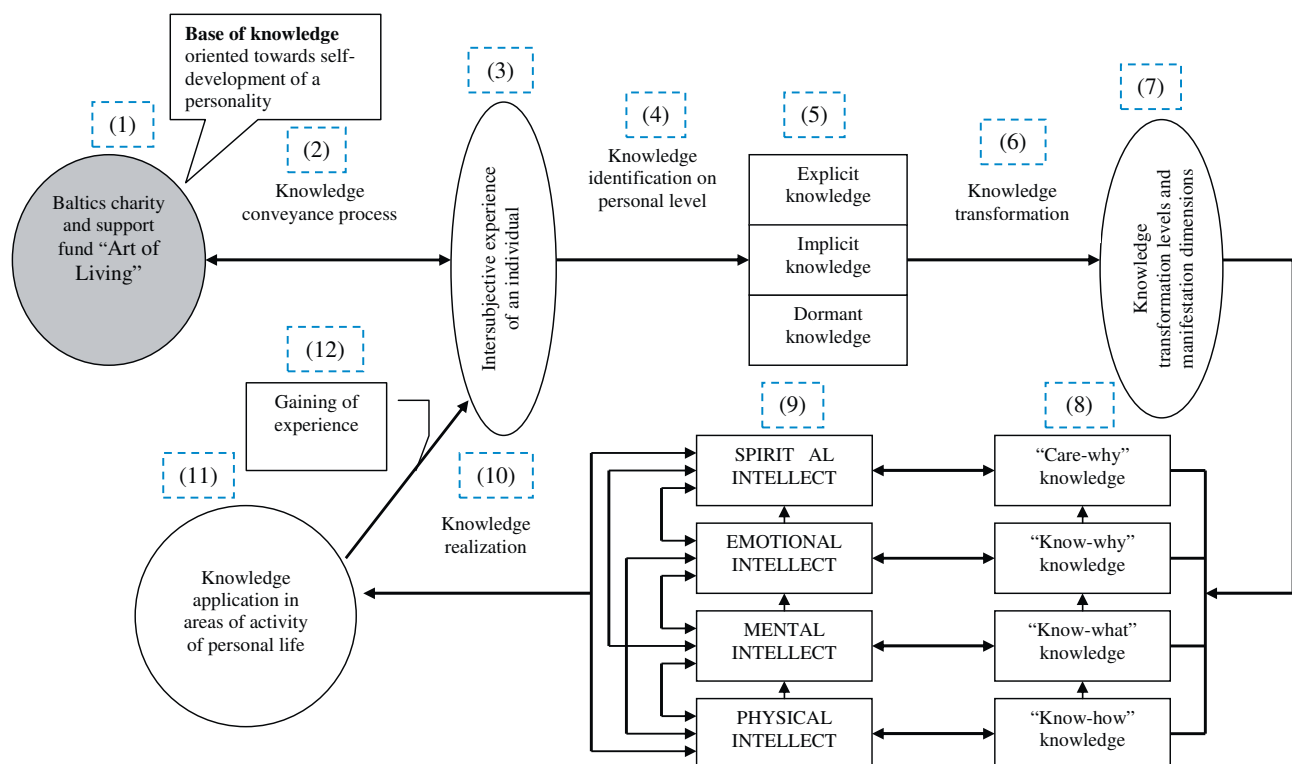


Fig. 3. Model of realization of knowledge conveyed by a non-governmental educational organisation and oriented towards self-development of a personality on the level of personal management of knowledge

Source: compiled by the authors

During the carried out educational activity the organisation conveys knowledge to people participating in these processes, who on the basis of already possessed personal experience and new experience acquired during training identify the knowledge oriented towards self-development of a personality in three forms: as explicit, implicit, and dormant knowledge (see Fig. 3 (5)).

Qualitative content analysis of the texts of in-depth interviews having been done, to the cluster of **explicit knowledge** there was assigned knowledge related to:

1) self-understanding (comprehension of principles of activity of intellect: “When we calm down our intellect, we know answers to many questions...”; knowledge about own body: “Because diseases these

days also come from knowledge that we cause diseases by ourselves”; knowledge about relation of own and surrounding environment: “... all this external world is reflection of my internal world”);

2) personal motivation (personal opinion and responsibility: “... do not be a football in the opinions of other people”, “how to become a leader; assume responsibility”);

3) body training (proper exercising: “Much concentrated knowledge ... these are yoga exercises” and correct relaxation: “.. daily practices, namely breathing, Sudarshan krija.”).

As an example from the discussed cluster a relationship of phenomenon of “personal opinion and responsibility” of knowledge related to personal motivation to social dimension of explicit knowledge is provided in Table 1.

Table 1

Relationship between explicit knowledge as a social dimension and phenomenon “personal opinion and responsibility”

Explicit knowledge (social dimension)	Explicit knowledge oriented towards personal opinion and responsibility (phenomenological language)
Tangible and visible knowledge. It can be expressed as symbols and managed and conveyed to others during communication. Expressed knowledge is declarative and states facts. (McGinn, 2001).	Social game
	Object manipulated by others
	Assume responsibility
	Be a leader
	Go and do
	Do not doubt

To the cluster of **implicit knowledge** in this model there was assigned knowledge related to:

1) morals (value identification: “The greatest news was that I discovered love inside me. Love to a person next to me, love to mankind, love to nature.”; ability to forgive: “... and to be able to forgive others, near persons, and people who hurt you...”);

2) personal motivation (ability to enjoy life: “All those pieces of knowledge are related, so that you begin looking at life differently.”; positive self-evaluation: “One first needs to love himself.”);

3) knowledge that conveys self-control (being in a current moment: “Well, for example, how to be here and now. In every moment to be here and now. Not to be somewhere in future or in past. To be here and now.”; self-observation: “So that in case of a problem you observe yourself and what is going on with you.”; decision-making: “And you begin to change, do something, not to behave like that.”; emo-

tion management “when some emotion comes you are able to retain control of the situation...”); getting rid of addictions: “How one can survive without alcohol – you wake up in the morning, no hangover, everything is OK, no pain and you feel great”; ability to seek aims: “It is the tools that help us simply naturally transform negative energy into positive.”);

4) social and communicative skills (interpersonal communication: “Different understanding that you must start everything from yourself. When you begin from yourself, people around change as well.” And personal communication: “A practical thing when you meditate, when you find some kind of serenity”).

As an example in this article there is given a phenomenon “self-observation”, which has been isolated in the cluster of implicit knowledge and is related to one of the main areas of management of personal knowledge: self control (see Table 2).

Table 2

Relation between implicit knowledge as a social dimension and phenomenon “self-observation”

Implicit knowledge (social dimension)	Implicit knowledge oriented to self-observation (phenomenological language)
Implicit knowledge encompass the technical and cognitive aspects, where the technical component is related to “know-how”, individual abilities and skills. In turn, the cognitive aspect is strongly influenced by values and beliefs of an individual. (Volker, Sauer, Simon, 2007).	Catching self
	What is going on with you
	Problem
	Present moment

To cluster of **dormant knowledge** there was assigned knowledge encompassing:

1) self-understanding (identification of personal dormant knowledge: “*It seems to me that the knowledge we receive is inside of us.*” “*You know that, it is just that it lies somewhere. Your knowledge are somewhere deep there, they simply need to be repeated.*” “*All of us have knowledge anyway. We all have that knowledge, but not all of us recall it.*”, realization

of the own “I”: “*To self-understanding. Who am I?*”);

2) purport of life (personal mission: “*Understanding of life in general. Why do we come to life, what do we do there, what are the real tasks for us?*”).

Table 3 presents an extension of concept of dormant, personality self-development oriented knowledge as a social dimension via experience of research participants expressed by phenomenological language.

Table 3

Relation between the dormant knowledge as a social dimension and the phenomenon “identification of personal dormant knowledge”

Dormant knowledge (<i>social dimension</i>)	Dormant knowledge oriented to self-development of a personality (<i>phenomenological language</i>)
Knowledge that manifests in activity, it is often difficult to articulate, it is gained by experience and embodied in activity. (Juceviciene, Mozuriuniene, 2009).	Inside us
	Lies somewhere deep
	Needs to be repeated, recalled
	Common to everyone
	Grants awareness

It should be noted that when assigning knowledge to different clusters in the model (see Fig. 3) as the main criterion there was chosen a possibility for an individual to articulate one or another knowledge, therefore depending on what a content of the knowledge analyzed is, knowledge of the same topic could have been assigned to different clusters. This explains why knowledge related to personal motivation is included in structure of explicit and implicit knowledge (for example, personal opinion may be expressed to others, i.e., easily articulated, and ability to enjoy life or positive self-evaluation are more noticeable via concrete actions of an individual). Knowledge related to self-understanding fell into clusters of both explicit and implicit knowledge (for example, knowledge about body can be easily conveyed to others, while understanding of the own “I” is realized only on the level of internal communication).

Efficiency of management of personal knowledge depends on an individual’s ability to use the possessed knowledge in various spheres of personal life. Since all personal knowledge oriented to self-development of a personality is related to four main dimensions of a human being, therefore cases of use of knowledge, conveyed by organisation “Art of Living” of the Baltics and revealed via informants’ intersubjective experiences, on personal level of knowledge management, are joined by four clusters (physical, mental, emotional, and spiritual).

How much knowledge conveyed by organisation is identified on the level of personal knowledge, depends on the intersubjective experience of an indi-

vidual. Personal explicit, implicit, and dormant knowledge distribute by rationality-irrationality criterion on four levels, which are related to four intellects of a human being (see Fig. 3, (8)-(9)). Physical intellect is based on “ordinary knowledge”: know-how, mental intellect dimension is of higher category than physical intellect, therefore it should be associated to the second “know-what” level of knowledge; emotional intellect is associated with “know-why” level of knowledge; the basis of spiritual intellect consists of social context knowledge related to values and morality; it is the highest – *care-why* – level of knowledge.

On the level of **physical intellect**, by applying the knowledge conveyed by organisation and oriented to self-development to management of personal knowledge, there were distinguished:

1) changes in the way one physically feels (improved health: “*And I got rid of that vegetodystonia while at “Art of living”, when I went to teacher courses, the third cycle – the highest cycle*”, “*And actually you do not seem having any diseases, because you feel such a joy inside. And that joy leads to good feeling.*”, relaxation, serenity: “*After practices the head got so lucid, a spiritual tranquillity came*”, “*And such a feeling inside that everything around is OK lets me relax*”; greater energy, physical activeness: “*I myself feel that after practices in the morning I am a different person. I have energy. I feel rested...*”, “*So after the courses of Art of Living I began undertaking some activities, showing interest*”; rejuvenated body: “*Because I have acquaintances of the same age – they sometimes ask me how old I am, why I do not get*

older”; improved overall condition: “For me it became easier to live”;

2) **changes in habits** (changes in eating habits: “... attitude to food, to eating itself has changed: I need to enjoy food, eat without hurrying, eat healthy food. Not to eat anything: better less, but healthy and higher quality food”; getting rid of bad habits: “after the second cycle I feel no addiction to alcohol. It just went away, very simply – with no efforts from me”; free time habits: “Well, now I spend my spare time completely differently. I feel attraction to travelling, sightseeing. I no longer just organize balls to show up in front of relatives, I can celebrate my birthday differently”);

3) **getting to know self** (getting to know own physical body: “it was only after those courses that I realized why I used to have attacks of vegetodystonia”; “Over time, as you do spiritual practices, you begin to realize that the body is a temple of soul.”);

Although physical intellect is closely related to three others, when analysing human intellects in hierarchical approach, physical intellect is on the lowest stage. Therefore when arranging all personal knowledge according to rationality criterion, physical intellect is assigned “know-how”, or simple knowledge (see Table 4).

Table 4

Relation between the “know-how” knowledge and the “knowledge of own body” phenomenon

Knowledge (social dimension)	Knowledge (phenomenological language)
Level of “ know-how ” knowledge	Phenomenon Knowledge of own body
“Know-how” knowledge is attributed to “simple knowledge”. (Baker, Badamshina, 2002).	Perception of body
	Feeling the body
	Duty to care of own body
	Discipline
	Temple of spirit

To **mental intellect** the following is assigned:

1) **knowledge of self-understanding**, which is related to ability to look at self from aside: “Now I see how other people act the way I used to act previously”, more precise thinking: “Other people say that something was done to me, that my health normalized. But in fact the person fixed himself by himself. By himself.”;

2) **learning by teaching and applying knowledge**, implemented via organizing and teaching the

courses on art of living: “It is now nine years that I share my knowledge. Nine years that I organize courses. This is my main area of application of knowledge”.

Dimension of mental intellect is of higher category that physical intellect, and it is related to “know-what” knowledge of the second level (according to criterion of rationality-irrationality) (see Table 5).

Table 5

Relation between the “know-what” knowledge and “course organisation and delivery” phenomenon

Knowledge (social dimension)	Knowledge (phenomenological language)
Level of “ know-what ” knowledge	Phenomenon Course organisation and delivery
Cognitive knowledge meaning competence, experience. (Baker, Badamshina, 2002).	Knowledge sharing
	Application
	Organisation
	Desire
	Responsibility

In the **emotional intellect block** that is the largest by number of categories the detected manifestations of personal knowledge management are noticeable via:

1) **self-control skills** (ability to manage stresses: “But if we have such a huge store of knowledge, we simply do not accept that stress, we keep it outside of us”; ability to control emotions; “Well, there are

no more such nervous or hysteric attacks. I begin to control my emotions”; conflict control skills: “I was unable to yield, to conciliate, I flared up quickly. But now when I see that this moment is near, I go to another room, and that’s all”; ability to cope with stresses and worries: “It was only during meditations that I let my daughter go and no longer dreamt about her at nights. Previously she used to be in my dreams all the time. For 20 years I used to have horrible dreams about her at nights”; overcoming the fears and phobias: “After you find out all that, you immediately stop being afraid of death”; capability to assume responsibility: “... I learnt to assume responsibility for my life...”; ability to be in the current moment: “After those practices and meditations the head got somewhat more lucid. Not so full of all those thoughts. You just go and live the present moment.”);

2) changed social and communication skills (in family: “After the courses it took a really short time for the relations in family to change. A completely different quality of relations opened up. Respect appeared, there are no more quarrels and anger. Futile, useless wording in the family are gone”, in work environment: “An employee sees you not as a employer, but as a friend, as a person with positive attitude towards him”, when starting new social relations: “I began to communicate with people more. And made friends...”);

3) changed understanding, attitude (to life and its phenomena: „Now there is an understanding that I treat everything like school. That every problem that emerges, every difficulty is your teacher. A lesson you learn something from“; to other people and relations to them: “So, my attitude to other people has changed, now I try to notice positive sides in every person. It is much easier to live this way, much easier to communicate”; male-female relations: “I was angry at men for many years. If a man said something to me, I talked back with rude words... I simply wanted to belittle them somewhat. But after some years of those practices I began feeling that I started seeing men as a gift given by nature. A man and a woman... Has nature created anything more beautiful?”);

4) self-understanding (self-evaluation: “Those meditations helped me to begin loving myself. They returned something... Myself. It used to seem that I am of little value, that other people are better.”; identification of the real “I”: “... you begin to understand yourself completely differently”)

5) personal motivation (self-confidence: “Thanks to Art of Living, I now trust myself,”; discipline: “The work with myself is now more systematic, there are daily practices...”).

In context of rationality-irrationality of personal knowledge emotional intellect is associated with “know-why” level of knowledge (see Table 6).

Table 6

Relation between the “know-why” knowledge and “attitude to other people and relations with them” phenomenon

Knowledge (social dimension)	Knowledge (phenomenological language)
Level of “know-why” knowledge	Phenomenon Attitude to other people and relations with them
Deeper knowledge of interrelation in environment and understanding the encompasses systemic perspective and enabling decision making in consideration of the entirety under conditions of uncertainty. (Baker, Badamshina, 2002).	Other person must be accepted the way he is
	Change yourself, not others
	Another person is not my property
	It is necessary to see positive sides of another person instead of the negative ones.

Spiritual intellect – the top intellect – is expressed via:

1) values (respect and love to other person: “and you begin to look at every person near you with respect”, “one major thing: love is infinite, unconditional”, respect to environment: “... respecting all the world”, devaluation of material values: “say, the material wellbeing no longer is one of the main ones for you, in contrast to how it seemed before”; “Those values changed into something more... spiritual ones”; truth and honesty: “Hypocrisy and lies disappear from your life”);

2) comprehension of meaning (serving: “I am so happy to help other people”, “Changes... I now want to serve, to help other people, to share”; duty: “To share with people, to bring them to the Art of Living, to share smiles, love, support and inspiration with people on streets. To approach people with love everywhere”; activity from vocation: “And now that I began practices, I also began to think that I should become a teacher of “Art of Life”. Just to help other people...”).

Spiritual intellect is the most important of all types of intellect, as it determines the other three (phy-

sical, emotional, mental) and is a distinguishing feature of a man when comparing him to other life forms. The basis of spiritual intellect consists of knowledge of social context, which is related to values and morality (ethics). This is the highest, “care-why” level of

knowledge in theoretical context of knowledge management, it is indicated and used when explaining and merging new experiences and information (see Table 7).

Table 7

Relation between the “care-why” knowledge and “serving” phenomenon

Knowledge <i>(social dimension)</i>	Knowledge <i>(phenomenological language)</i>
Level of “care-why” knowledge	Phenomenon Serving
Social context knowledge related to values and morality. (Baker, Badamshina, 2002).	Desire (voluntariness)
	Help
	Share

When analyzing other stages of model of realization of knowledge on personal level of knowledge management, which is conveyed by a public educational organisation “Art of Living” of the Baltics and oriented towards self-development of a personality, it can be summed up that knowledge that manifests through four main intellects of a personality can be applied on the level of management of personal knowledge to all spheres of life by enriching an individual’s current experience (see Fig. 2 (10)-(12)). This experience may be useful for a “new understanding” of knowledge, which has previously been conveyed by an organisation and which is oriented towards self-development of a personality, as well as for broadening of personal knowing by acquiring new knowledge of similar contents.

Conclusions

In context of knowledge management theory where knowledge is analyzed on different levels of management (ranging from personal to public), when defining the concept of knowledge in the most general sense, knowledge should be defined as the outcome of cognitive process or any form of expression of comprehension of real or imaginary world. Knowledge as a research subject can take three forms: explicit, implicit, and tacit. When describing different levels of knowledge, when knowledge oriented to self-development of a personality is chosen as a research subject, it is most expedient to classify knowledge based on the criterion of rationality/irrationality: know-how, know-what, know-why, and care-why knowledge.

When defining the concept of knowledge management, first of all it is necessary to identify appropriate level of knowledge management. It is expedient to analyze knowledge management in an organisation as a set of certain processes. In order to understand how knowledge processes take place in an orga-

nisation, they must be analyzed in context of respective knowledge management model. The choice of the model is influenced by the analyzed activity of knowledge management and organisation peculiarities.

Management of personal knowledge is an individual ability to continuously learn, adapt and manage the absorbed knowledge, by personally applying it in all spheres of life. As an aim of management of personal knowledge there is considered an ability to maintain positive emotional expression in relations to social environment, partners, work, family in the periods of difficult life situations or crises, or when independently making decisions; it is also related to self-development of a personality.

Management of knowledge oriented to self-development of a personality is illustrated by a model of realization of knowledge, which is conveyed by a public educational organisation and oriented to self-development of a personality, on the personal level of management of knowledge. During the carried out educational activities, a public educational organisation (“Art of Living” of the Baltics) conveys knowledge to participants of the training, who with reference to their own personal experience or new experience acquired at the training identify knowledge oriented to self-development of a personality in three forms: as explicit, implicit, and tacit. The amount of knowledge transferred by the organisation and identified on the level of personal knowledge depends on subjective experience of an individual. According to criterion of rationality-irrationality, personal explicit, implicit and tacit knowledge are distributed on four levels, which are related to four intellects of a personality. Physical intellect is grounded on “simple knowledge”: *know-how* knowledge; dimension of mental intellect is on higher category than physical intellect is, therefore it should be related to knowledge of the second level (*know-what*); emotional intellect is related to *know-why* knowledge level; the foundation

of spiritual intellect consists of knowledge of social context, which is related to values and morality; it is the highest, *care-why* level of knowledge. By managing personal knowledge of all levels an individual applies them in spheres of personal life and thus gain new experience. This experience may be useful for a “new understanding” of knowledge, which has previously been conveyed by an organisation and which is oriented towards self-development of a personality, as well as for broadening of personal knowing.

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Į asmenybės saviugdą orientuotų žinių valdymas

Santrauka

Žinių valdymas kaip universali strategija pasižymi taikymo galimybėmis įvairiuose kontekstuose: individo, organizacijos, valstybės ir kt. Didžiausio mokslininkų ir praktikų dėmesio žinių valdymas sulaukė organizacijos lygmenyje, kur žinios dažniausia įvardijamos kaip esminis pridėtinės vertės generavimo instrumentas. Šiuolaikinėje organizacijoje žinių valdymą galima sieti su nauja paradigma, Covey (2007) įvardijama aštuntuoju įpročiu – neribotų galimybių realybe, atitinkančia visos žmonijos siekius: kupina vilties ir intelekto, neprieštaraujanti prigimčiai, ieškanti būdų tarnauti bendram gėriui. Ši realybė, minėto autoriaus teigimu, iš esmės atitinka ir organizacijų siekius – gyvuoti, klestėti ir daryti įtaką pasaulio ateičiai.

Šiuolaikinė visuomenė patiria virsmą į naują, darnią, tausojančią visuomenę, siekiančią suteik-

ti žmonijai galimybių kurti saugesnį, sveikesnį ir turtingesnį pasaulį su nuolatiniu mokymu(si), naujomis žiniomis, vertybių nuostatomis ir poreikiu žinoti, suvokti, prasmingai ir atsakingai veikti. Aptariamame kontekste reikšmingas vaidmuo tenka visuomeninėms švietėjiškoms organizacijoms, kurios per vykdomą edukacinę veiklą perteikia į asmenybės saviugdą orientuotas žinias, taip prisidedamos prie visuomenės sąmoningumo ir žinojimo didinimo. Šiose organizacijose perteikiamų ir asmeninių žinių valdymo lygmenyje pritaikomų į asmenybės saviugdą orientuotų žinių valdymas siejasi su keturiomis žmogaus prigimtinėmis dimensijomis: *fizine* (ekonomine), *protine*, *socialine* (emocine) ir *dvasine*.

Šiuo metu, kai vis dažniau išskiriama atskiro individo reikšmė organizacijai ir visuomenei, didėja dėmesys ir asmeninių žinių valdymui, kuris Lietu-

voje nėra plačiai tirtas reiškinys. Individo lygiu formuojama asmeninių žinių valdymo strategija leidžia asmeniui suvokti informacijos ir žinių naudą, kryptingai valdyti visus su informacija ir žiniomis susijusius procesus, siekiant saviraiškos ir darnaus asmenybės tobulinimo (Atkočiūnienė, 2009). Moksliniuose darbuose, susijusiuose su žinių valdymu, pasigendama duomenų, kaip valdomose organizacijose perteikiamos ir asmeninių žinių valdymo lygmenyje pritaikomos žinios. Straipsnyje aktualizuota mokslinė problema nusakoma **probleminiais klausimais**: kokie žinių valdymo pagrindiniai teoriniai aspektai išskiriami organizaciniame ir asmeniniame žinių valdymo lygmenyje? Kaip į asmenybės saviugdą orientuotos žinios, perteikiamos visuomeninės švietėjiškos organizacijos, realizuojamos asmeniniame žinių valdymo lygmenyje?

Tyrimo tikslas – išanalizuoti į asmenybės saviugdą orientuotų žinių valdymą, empiriškai diagnozuojant ir pagrindžiant visuomeninės švietėjiškos organizacijos perteikiamų žinių realizavimo asmeniniame žinių valdymo lygmenyje modelį.

Apibendrinant žinių valdymo teorinius aspektus akcentuotina, kad apibrėžiant žinių valdymo sampratą, visų pirma reikia išskirti atitinkamą žinių valdymo lygmenį. Žinių valdymą organizacijoje veiksminga nagrinėti kaip tam tikrų procesų rinkinį. Norint suvokti, kaip organizacijoje vyksta žinių procesai, juos būtina analizuoti atitinkamo žinių valdymo modelio kontekste. Modelio pasirinkimą lemia analizuojama žinių valdymo veikla ir organizacijos specifika.

Asmeninių žinių valdymas – tai individualus gebėjimas nenutrūkstamai mokytis, adaptuoti ir valdyti perimamas žinias, jas asmeniškai pritaikant visoje gyvenimo sferose. Asmeninių žinių valdymo tikslu įvardijamas gebėjimas išlaikyti pozityvią emocinę išraišką santykiuose su socialine aplinka, partneriais, darbu, šeima sudėtingų gyvenimo situacijų, krizių metu ar priimant savarankiškus sprendimus bei siejamas su asmenybės saviugda.

Atliekant empirinį tyrimą buvo pasirinktas lankstus tyrimo dizainas, taikant fenomenologinę strategiją. Duomenų rinkimui taikytas individualusis giluminis (angl. *in-depth*) interviu, pasirenkant patį tiksliausią duomenų fiksavimo būdą – interviu įrašymą garso technika (diktofonu) ir interviu teksto transkribavimą apimant pažodinį informantų pasisakymų ci-

tavimą. Tyrimui pasirinkta visuomeninė švietėjiška organizacija Baltijos „Gyvenimo menas“ (visas pavadinimas – Baltijos „Gyvenimo meno“ *labdaros ir paramos fondas*), kuri, straipsnio autorių nuomone, atliktame tyrime tinkamai reprezentuoja visas kitas panašias organizacijas. Tyrimo imčiai sudaryti taikytas *maksimaliai įvairių atvejų atrankos būdas*. Iš viso į tyrimą buvo įtraukti devyni organizacijos „Gyvenimo meno“ programos įvairių pakopų (I, II, III pakopų) kursuose dalyvavę asmenys.

Į asmenybės saviugdą orientuotų žinių valdymas iliustruojamas visuomeninės švietėjiškos organizacijos perteikiamų į asmenybės saviugdą orientuotų žinių realizavimo asmeniniame žinių valdymo lygmenyje modelyje. Visuomeninė švietėjiška organizacija (Baltijos „Gyvenimo menas“), į asmenybės saviugdą orientuotų žinių bazė, vykdomos edukacinės veiklos metu perteikia žinias mokymuose dalyvaujantiems žmonėms, kurie remdamiesi savo asmenine, jau turima ir mokymų metu įgyta nauja patirtimi į asmenybės saviugdą orientuotas žinias identifikuoja trimis formomis: kaip išreikštas, neišreikštas ir slypinčias žinias. Kiek organizacijos perteiktų žinių identifikuojama asmeninių žinių lygmenyje, priklauso nuo individo intersubjektyvios patirties. Asmeninės išreikštos, neišreikštos ir slypinčios žinios pagal racionalumo–neracionalumo kriterijų, pasiskirsto keturiais lygmenimis, kurie siejasi su keturiais asmenybės intelektais. Fizinis intelektas grindžiamas „paprastosiomis žiniomis“ – „žinoti kaip“ (angl. *know – how*) žinios; protinio intelekto dimensija yra aukštesnės kategorijos nei fizinis intelektas, todėl jis sietinas su antrojo lygmens „žinoti ką“ žiniomis (angl. *know – what*); emocinis intelektas siejamas su „žinoti kodėl“ (angl. *know – why*) žinių lygmeniu; dvasinio intelekto pagrindą sudaro socialinio konteksto žinios, susijusios su vertybėmis ir morale; tai pats aukščiausias „rūpintis kodėl“ (angl. *care – why*) žinių lygis. Valdydamas asmenines visų lygių žinias individas jas pritaiko asmeninio gyvenimo sferose, taip įgydamas naujos patirties. Ši patirtis gali pasitarnauti kažkada organizacijos jau perteiktų į asmenybės saviugdą orientuotų žinių „naujam suvokimui“ ir asmeninio žinojimo praplėtimui.

Pagrindiniai žodžiai: žinios, žinių valdymas, saviugda, visuomeninė švietėjiška organizacija.

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