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Berichte des Instituts für Angewandte
Managementforschung

1/2010

Personalism as the Philosophical Foundation of Personalistics

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Abstract

Personalistics is an innovative applied technology based on revelation (personafication) of significant abilities and characteristics of the person - professional, physiogenetic social; their actualization (personafication) aimed towards personal perfection and well-being (a Person), well-being of a society (Personalism) as well.

The article presents the philosophic foundations of personalistics: philosophy of personalism in Russian and French personalistic schools, various philosophical views about the person.

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1. Human Resources Development Trends in the 21-st Century

The beginning of the third millenium was marked by rough technological, geopolitical and social shifts. They passed variously in different countries, but the general trend of high technologies and concomitant intellectual resources as software products is dominating, i.e. there is a replacement of social and economic forces from material by non-material assets. Education, science, healthy life-style, leisure and household comfort forge ahead in hierarchy of demands. Requirements to human resources change: it is not enough to be educated and qualified, but it is necessary to be healthy and socially adequate. Thus, enterprises basically should turn towards this "wind". Management of this process takes dominating position.

Numerous researches related to human resources demonstrate the importance of investments to the person, first of all, in management of education, public health care, social sphere. There is a steady trend of government involvement to these areas that suggests world economy reorientation to the social problems connected with development of the person and concentration of a new kind of resource – human.

The role of state government in resource reorientation considerably increases. Social policy is exposed to deep reorganisation because the extreme inefficiency of working models and structure of the state support and the social assistance to the population is evident.

Revision of principles as well as methods of social policy and people management takes place in many countries. All of them deal with two basic components of social development – economic efficiency and social justice. But frequently, for the sake of the first component the second one fades into the background or, on the contrary, hypertrophies as though to demonstrate that the government interests in social justice.

The search for proportions of expenses between government and the enterprises for these needs as well as any unique formula does not bring results. Each country elaborates its policy in dependence on its wealth and social reason. The millenium boundary was characterised by concept dismantle «the prosperity states» with the approach of a «social market economy» model. The former dominance of economic efficiency forced to search for efficient resources everywhere where it is possible, without

forgetting about human resources, but as though examining it more thoroughly.

In the history there was practically no socio-economic system where equally economic interests of the government and interests of a society were balanced as well as social attention to members of this society. We underline - equally. The policy concerning creation of a desirable society was variable in different political systems and countries meanwhile it was just declarative in the relation to the person.

Well-being of the person finally indicates well-being of a society, thus, it is a strategic social and economic indicator and a resource too.

The unequivocal conclusion is that success of economic development depends on performance of human resources management. Today enterprises use various innovations aimed to the maximum income out of human resources. It becomes a mission for many of them. As a rule, its implementation goes in following directions: cultivation of talented managers, career development, qualification improvement and personnel retention, elaboration and implementation of corporate motivational programs, corporate patriotism and, as a result, rational use of human resources. However, this rationality basically concerns corporate conditions of arrangement of the favourable environment for professional, intellectual and creative development. Top-managers start to pay special attention to managerial, leader, entrepreneurial abilities of employees because they intuitively understand that there is a strategic potential for the efficient production of goods and services. The significance of personnel divisions responsible for this work increases due to their mission evolving from hiring to the challenge of many social problems, pushing aside trade unions from these functions. Some problems of the organisation of work, payment, social security, planning also belong to the competencies of personnel divisions. In activity of the companies the following directions are steadily fixed: assessment, motivation, corporate culture elaboration, team-building, HP-managers cultivation.

All these trends confirm movement towards a person, its comprehension and development in purpose for maximum income. There is a need in steady dynamics towards the development of a person, its full self-realization (personafication*), achievement of well-being and happiness which is a great source of the well-being of a society, an indicator of the desirable subject-objective balance (person-society).

Such a balance was mentioned in philosophy of "personalism" though the philosophers themselves did not consider their ideas as

completely issued paradigm and system. There have been no practical system technologies at all. In our opinion, now it is the right time to think over the personalistic "balances" and to elaborate some practical technologies for the wide implementation.

Many thinkers in Russia and other country have investigated the ideas of personalism, and they still do it.

Today personalism is considered to be a wide historical-philosophical phenomenon, actively developing paradigm that express interests of the person in his relations with a society and himself. It is an ideology for a modern human being in his search for happiness. Personalism criticizes the modern society where public interests dominate over interests of a separate person. Personalism contains the moral-ethical problematics and social problems, therefore not only philosophers study and develop ideas of personalism nowadays but experts from other spheres as well: sociologists, politicians, economists, psychologists, educators.

2. Philosophy of Personalism

According to the etymological analysis the term "personalism" is originated from the Latin word «persona» that came into the Russian language through the Polish language at the end of XIV century in the meaning of «the person»; later from the beginning of XVI century the term was used also in the meaning of "a man, an image" (Fasmer). In the Russian philosophical literature "personalism" is presented as theistic philosophical movement of the late XIX – early XX centuries, recognizing a person as a primary creative reality and the highest spiritual value.

There are two possible understandings of "personalism": in the enlarged and narrow meaning. In the enlarged meaning it is a philosophical position, ideology, world view that make the basis of personalization* – establishing of a person in the process of personal realization.

"Personalism" in the narrow meaning is understood as the religious-philosophical trend of the XX-th century uniting philosophical concepts which authors declare their belonging to personalism.

For the first time the term "personalism" is found in F. Schleiermacher's most important and radical work in the philosophy of religion "On Religion: Speeches to Its Cultured Despisers" in 1799 (Newest Philosophical Encyclopedia). In the middle of XIX century the American philo-

sopher and teacher A. B. Alcott named his doctrine “personalism”. The term “personalism” as the name of philosophical system for the first time was used by French Neo-Kantian C. B. Renouvier in 1903 in work with the same title.

2.1. The Russian Personalism

The factors of “personalism” in Russia of XVIII century are attention to an internal life of the person, turn to contemplation, the search for "personal" gnoseology began by G. S. Skovoroda, the thinker of that time, stimulated by religious reasons.

Researchers find out personalistic ideas in A. N. Radishchev’s works who raised so-called "social problem". He understood the personality as the main value over which there is nothing more valuable.

A. I. Gertsen in his own way put accents in the system of the ideas borrowed at G. W. F. Hegel. From his point of view the recognition of absolute value of the personal foundation in the person is the main thing. Herzen as well as both Khomyakov and Kireevsky, and earlier - Radishchev, placed in the forefront a principle of integrity of the human person, the integrity which did not recognize entity distinctions between a body and spirit, thought and an action. At this aspect personalism of Russian thinkers gets closer to monadology of G. W. Leibniz.

Development of personalistic traditions in Russian philosophy was continued by F. M. Dostoevsky. In accordance with Dostoevsky's personalistic metaphysics the personal origin in a person is the Absolute; it is the basis of the existence from which all laws and all contradictions arise.

Personalistic orientation dominates in the philosophy of Vl. Solovyev. He was the first to compound all key principles of Russian philosophy in complete metaphysical system (Evlampiev, 1996).

However, abovementioned trends may be recognized as anthroposophistic more than actually personalistic.

Russian school of personalism started in the late XIX century.

The starting point of Russian personalism as well as of German personalism is G. W. Leibniz’s idea about singularity of monads – individual substances, projected to singularity of human individuals.

After the revolution of 1917 the tradition of Russian personalism was continued in “emigrant variant” in works of N. O. Lossky, N. A. Berdyaev,

L. Shestov, S. A. Askoldov, and in "Soviet variant", though it was less bright.

In the centre of all Russian personalists' attention in XX century is a problem of the person, and it is the main speciality of Russian personalism of that period. The characteristics of personal existence are freedom, self-consciousness, internal-moral choice, creativity as self-expression of the person. It is necessary to mention that religion was the background of Russian personalism, that is why it inclined to a theological problematic.

The philosophy of Nikolay Berdyaev, one of the most significant Russian philosophers-personalists, is a philosophy of personality. In his autobiography the thinker underlined: "I have always been a personalist" (Berdyaev, 1990). Berdyaev's personalism is in harmony with traditions of Russian thinkers – Vl. Solovyev, F. M. Dostoevsky, V. I. Nesmelov according to whom dualism of theological and biological human nature defines cultural, spiritual and moral achievements and requirements of mankind. The centre of each human personality is its individual "I". The starting point is the recognition of a personality as the highest value.

The problem of the personality and society, according to Berdyaev, is the basic problem of philosophy. The person is implanted in existence and only through a society can express itself. Spirit, body and soul of a personality cannot exist separately. The person and the personality within it is a unique synthesis of spirit-soul-body and that leads to a tragedy. The personality can never remain alone for a long time. The feeling of loneliness is unbearable for it. Approving itself in a society the personality can lose its entity forces and run into society's slavery. The goal of personalism is to make the personality free and to return its lost advantages. In the society, in the hearts of people, in the spirit of each person should occur personalistic, i.e. spiritually-socialist revolution. Then the social projection of revolution will change social life beyond recognition.

In a traditional society a person refers to another person only as to an object for satisfaction of certain requirements. The new society will have the personality (persona), the relation of the personality to another personality will be only as "I" to "You" on the basis of love and self-sacrifice. Thus, the personalistic community is a new existential world "We" where former reality and objectivated social relations will be transformed.

The primary goal and the purpose of a human life is to explain itself and the place in the world. The person expresses itself in the world both as the personality and as the individuum. "The personality is not the

nature, it does not belong to objective hierarchy as its subordinated part... The person is the personality not by the nature but by spirit. By the nature it is only an individuum". "Personal in the personality is what is not the common with others..." (Berdyayev, 1995), Berdyayev confirms. The personality is not a certain static reality of the person. According to Berdyayev, the personality is the "task", "ideal" of the person. The personality in its all variety is being developed the whole life. The personality, firstly, has the spiritual nature, secondly, at obvious integrity it is in constant development, and, thirdly, the personality is not set on itself, it is in a dialogue with other personalities. Besides the spiritual component biological, psychological and social components participate in formation of the personality. In each work Berdyayev underlines that the personality cannot be "torn off" from the person. Only being the personality, the person has creative abilities which it uses in certain practical activities. The person is directed to self-improvement, to overcoming of stagnation of this world.

Dualism in the person is a source of its sufferings. The aspiration to leave a dual circle, to be released from the overwhelming world, to plunge into sphere of spirit Berdyayev calls creativity. For N. Berdyayev creativity is one of the main values without which there will not be neither the genuine beauty, nor true religion, nor good family life.

N. O. Lossky in his philosophy of "hierarchical personalism" focuses upon structurizations of reality into organic system of vertical communications. In his understanding, the people, the nation, the state are the persons taking higher positions in development. Thus, the centre of each human personality is its individual "I" as the special ontologic source. The main goal in a life of each person is the aspiration to become the real personality, a person of "the substantive doer" instead of the "atom" in public society.

L. P. Karsavin representing "symphonic personalism" expands concept of the personality to plural formations, communities. The human individual, according to his philosophy, becomes the personality in the cathedral unity with human community: a family, the people, mankind.

In Russian philosophy of XX century various concepts of personalism are offered by A. A. Kozlov, S. A. Askoldov, L. M. Lopatin, S. A. Alekseev, N. V. Bugaev, E. A. Bobrov.

A. A. Kozlov names his philosophy as "panpsychism", the major principle is the statement that something mental and conscious is at the basis of all existing. "The united world system" of A. A. Kozlov is a unity

of the substances-monads capable to co-operate with each other. The philosophical concept Kozlov defines as "pluralistic monism". The philosophy of "panpsychism" was further developed by S. Askoldov - the son and philosophical follower of A. Kozlov.

L. M. Lopatin as initial substances-doers recognizes the individual, free and creatively active human souls which make a basis of all reality by their interaction. The philosopher gives a lot of attention to a problem of responsibility of the person for the world and for world genesis to integrity.

It is necessary to notice that prevalence of morals over intelligence is characteristic for Russian philosophy in general, unlike, for example, the French philosophy.

2.2. The French Personalism

Ideas of personalism were developed in different countries. The analysis of literature allows to distinguish several national schools and trends of personalism:

- the American branch of personalism; representatives are B. P. Bowne, J. Royce, G. Hauison, R. T. Flewelling, E. S. Brightman, W. Hocking; official journal - "Personalist" published since 1920.
- the French branch of personalism; representatives are E. Mounier, J. Lacroix, M. Nedoncelle, P. L. Landsberg, G. Madine, D. Rougemont, J. M. Domenack, etc.; official journal "Esprit" published since 1932.
- English personalism was developed by philosophers B. Coates, H. Kerr.
- German personalism is associated with H. Lotze, G. Teichmuller, W. Stern, later after the Second World War - M. Scheler, H. Tilike.

In the specialized philosophical literature there are mentions of Swiss and Arabian schools. Each national school of personalism has its peculiar features.

The American and German schools representing modification of Leibniz's ideas investigate concept "personality" for the purpose of applied

psychological, pedagogical and religious affection upon change of spiritual conditions of a human being (person).

The most interesting, from our point of view, is the French school which ideas were basically developed under influence of Russian philosophers, first of all, N. Berdyaev.

They accent the concept of a "personality" in the co-operation with society and culture realities. The problem of the person, ascertaining of "crisis of the person" in the bourgeois Europe of the early XX century became a general problematics of the "Esprit"-journal and the group of radical young intellectuals as well.

According to the brightest representative of French school Emmanuel Mounier and other philosophers-personalists, personalism cannot be understood as the trend or school; it is a mood, a vital position. To Mounier, personalism is a doctrine which «is confirmed by a primacy of the human person over material requirements and community mechanisms that serve as a support in its development» (Mounier, 1999). A person is defined by E. Mounier as «the spiritual being constituted by the way of its existence and independence in the life». Mounier writes that it is possible to be a Kantian and a personalist at the same time, a socialist and a personalist, a Christian and a personalist. Personalism is a revaluation of values, the display of the fact that the human personality is the foundation in all searches, all philosophical and social aspirations.

Creation of personalism Mounier connects with crisis in Europe of 20-30 years before the World War II. His works of the post-war period are devoted to comprehension of the disaster in Europe.

Mounier specifies that two extremes have always been characteristic to mankind: materialistic and idealistic. Personalism confirms the unity of the material and spiritual beginnings, their unity is in the personality, therefore the person is the knowledge-centre, the centre of all values and all activity. In each person this unity is expressed in his own way, thus, each person is the personality, unique creation; the number of these centres is equal to the quantity of people on the earth.

Personalists distinguish concepts of the individual and the personality: the Individual is a biological characteristic of the person with all its individual biological differences. The Personality is the unique unit freely creating and freely acting.

Each person is a personality, but human "I" include such necessary elements as "We" and "You". Therefore the true knowledge of the personality by itself is impossible without a dialogue, without communica-

tions. «To be itself, it is necessary to be, at least, together». «To be the “I”, it is necessary to be desired by another “I” (M/ Nedoncelle).

The overall objective of the personality, according to E. Mounier, is to build together with other personalities integrated personalistic community, such a condition of a society in which the personality would act not only as the main value but also as the primary reality. Thus, the personalistic community is the personality of personalities. The concept of personalistic communications "I" - "Another" appears that is interactions between persons.

Arguing on problems of education, which from the Emmanuel Mounier's point of view should be "personal" or "personalistic", the French thinker says that the essence of education is "not in modeling the conscious citizens, nice patriots, small fascists, communists or secular people. Its mission is to awake a personality in the person so that it could start a life and act as the Personality".

Such education should become a basis of "personalistic civilization", "an era of personalities", "structures and spirit of which promote realization of each individual as the personality, ... to live as the personality, ... to develop a maximum of the initiative, responsibility, a spiritual life"(Mounier, 1999).

3. Evolution of Philosophical Views about the Person

The person should understand the world around and God remaining a certain tool of the nature, the creator, intended for realization of their own purposes.

In antiquity the person is thought only in the world, the world is not thought in it. Protagoras stated: "The Person is a measure of all thing". Socrates's "Learn yourself" meant that the knowledge of the world and establishing yourself according to it is in a person's mind.

During the Renaissance and New Time infinity of the world is realized as well as infinity of human knowledge, the reason that has not been connected with finiteness of a human life. Now "the Person is the sculptor of itself» (Pico della Mirandola). The person is directed into the future as though trying to overcome the corporal and time finiteness.

However there is also a concept of Giambattista Vico about "the civil world created by people". The person gradually becomes Homo fabium -

the person active: “the Civil world is entirely created by people on their understanding for they should search and find, finally, these principles according to which the reason of the person changes” (Giambattista, *The New Science of Giambattista Vico*).

Hegel has stated the concrete human person and a concrete human community in interests of world reason for the sake of its dialectic movement and objective structures created by it.

Ludwig Feuerbach’s philosophy was anthropological revolt against Hegel. He contemplates anthropological questions through a problem of alienation of person’s patrimonial essence according to which “the person’s essence is not in his moral and intellectual being. The person’s essence is only in a community, in a unity of a personality with a personality, in a unity which, however, rely only upon a distinction between I and YOU”, and “divine essence is the human essence cleared and released from individual borders, i.e. from the valid, corporal person; objectivated, i.e. considered and esteemed as alien, separate essence” (Feuerbach, *The Essence of Christianity*).

From the point of view of the modern anthropological trends such as phenomenology, personalism, the existentialism and philosophical anthropology the subject of philosophy in general is the explanation and revelation of the meaning of life through the reference to subjectivity (to the person as to the individual subject) as an operating fundamental basis of any objectivity, revelation of subjective human forms of an institutionalization (creation and structurization) in the world. Only German philosophical anthropology puts the problem to systematize in philosophical doctrine the data on the person of different research fields (biology, psychology, ethnography, sociology, a cultural history, etc.).

The personality, according to Russian religious philosophers, is connected with universalism instead of individualism. Humanity of personality is realized in a moral choice of Divine service, in an eternal life.

Russian religious thought is closer to those trends of the European philosophy which consider belief to be not knowledge but a personal, unique experience of religionizing and meeting the God. G. Marcel’s Catholic existentialism and E. Mounier’s personalism deal with the problem. The main principles are: a recognition of sufficiency of internal human experience for world comprehension; the doctrine about the direct relationship between God and the person; priority of emotionally-intuitive means of knowledge; attention to the problems of a separate personality.

Personalists of that historical period considered the world as a place for a dialogue between God and people where God acted as a source of spiritual values in the personality. Though personalistic God is active and powerful, only the personality gives the chance to it to fulfill the power in reality.

There is a number of variants to challenge the problem. Along with others there is a religious-philosophical doctrine of anthroposophy. The person with its latent higher forces and abilities is in the centre. The anthroposophy purpose is to develop supersensual perception for cognition of other worlds and alteration of spiritual and physical human nature.

A. Dante recognizes the necessity of full independence of the secular power as one of the conditions of peace and justice on earth; realization of heaven appointment of the person is impossible without that.

N. Machiavelli in his works shows that the state is made by humans because it is necessary to reduce actions of various people to some common norm for general welfare.

Thomas More thinking about the best reasonable organization of the state in his "Utopia" says that the person is capable to establish his own life with the purpose of happiness.

All these philosophers considered the state as the mechanism which should work for achievement of person's happiness. Probably, the state should create the system of achievement of happiness through activity and aspirations of the person.

The person is a creator, the master is an individual. However the person cannot be absolutely a partial person forced to fulfill all work-functions as specific creatively-modifying activity out of direct work process in conditions of labour specification.

Especially during the crisis periods there is a tendency to apply to sphere of a private person's life. The person can become the professional, love a life, raise children. That's it. It gives stability, ability to make a choice even within the limits of possibilities. But what do you live for and where do you go, a Person?

V. Tatarkevich, the researcher of happiness, notes: "when the people dreamt about the best life in their imaginations of the nonexistent paradise, they understood it as the happy life. When they made programs how to organize that best life, the happiness was no longer their goal" (Tatarkevitch, About the Happiness and Human Perfection/ Ignatenka,

The Search for Happiness). The demon of a human life regulation settles in the souls of the thinkers following Solomon, Platon and Aristotle.

The way, "a priori" recognized as best of possible, is considered everywhere as the obligatory. Individual impulses and aspirations are ignored. The society is constructed as a rigid hierarchical pyramid. Stratification of a medieval society is substituted for the new inequality based on distinction of mental abilities.

The philosophy, according to existentialists, should not connect itself with the belief in a science and its potency; it should find exclusively philosophical approach to the life beyond the science. However existentialists completely tear off «philosophical comprehension from scientific knowledge» and the anthropological orientation is shown in the direct reference to a concrete human individual, to its existence, the life-style and living conditions. Similarity of existential philosophy and philosophical anthropology with humanism as a philosophical movement is based on the value approach that gives independent and crucial meaning to subjective-creative, spiritually-moral and strong-willed factors of human knowledge.

The Renaissance humanism is more objective: it is interested in the personality as in the subject of practical activity directed towards knowledge and creation in the nature and in a society.

In the Marxist concept there is no special anthropological problem because its purpose is to explain the sources of alienation; if the connection of things is understood then it is possible to put a problem of world modification from positions of the person.

Thus, consideration of the person as a strong-willed and active human being gradually develops to theories of representation and explanation of existence of the specific life-form – a human society. In the course of the analysis it is found out that the person cannot be understood without its social communications; it makes no sense to search for the history which is not a product of human activity. The prospects of development of mankind can be understood only through interests of the personality. The anthropological principle in philosophy opens new horizons in cognition of the world and the person in it. These horizons are in development of personalism that was designated by E.Mounier.

E.Mounier has outlined the structure of a personal universum having included in it such elements as incarnate existence, communications, intimate reference, opposition, freedom and advantage involving in activity. In a whole, the philosophy of personalism is based upon self-

expression of active essence of the person, discovering its essence in “a principle of overcoming himself by the individual”. Mounier writes, “tendency to represent personalism as simple transformation of individualism is the widely spread. But if “I” precede “US”, if the personal life is not immersing into itself but represents movement towards a material world and life in this world, the movement out of limits, that it is so important to the person, as well as internal concentration, then it is obvious that personalism is directly opposite to narcissism, individualism, egocentrism. It emphasizes the drive of the modern person to so-called collectivism and community of destinies”. It is necessary to restore the integrated person by the means of education in the spirit of personalism without overwhelming influence of totalitarian structures.

The French personalism is an open system of values, original point of view at prospects of society development with mutual effectiveness of a set “a person – society”. But there is also a danger of historical duplication: a prevalence of public over personal interests.

Mounier's language is complicated but there is a definite ideal of a realized person at the higher understanding of this concept.

At Mounier, his followers and some modern researchers personalization is shown like an incarnation of the subject into the object.

Such understanding can withdraw into the unpredictable side (for example, today personalization is sometimes understood as visualization of a person in advertising, image, on logos, vests, etc.). Probably, it is necessary to declare distinctly that THIS phenomenon concerns only the person and its development, and only with aim to realized well-being, i.e. as anthropo-social concept. This is the essence of modern personalism.

In philosophy of XIX-XX centuries personalism had various semantic overtones with the same sounding; it had various interpretation and approaches to the notion of a "personality" as a person. Evolving from Kant and his followers Renouvier, Leibniz, as well as Teichmuller, Lossky, Shestov, Askoldov, Litem the doctrine has been developing and synthetic but accented in the French personalism.

The Russian personalistic school is focused on “originality of human individuals”, originality of individual substances – “monads” (Leibniz). According to the researchers it belongs to a trend that is not set in general though has ontologic sounding – personalism. Having reached the concept of a "personality" they comprehend this image as the subject of social orientations: positive but conjunctural for the time. But the person is not understood as the higher degree of a personality, as a top of per-

sonal development in synergical balance with social development. At this point there is a limitation of early personalism that assumes the personalistic view in general. Moreover, researchers consider that ontologic "I" of Teichmuller's personalism in the sphere of human relations declares a person as an opposition to a society, and that weakens the personalistic mission: achievement of person's well-being in a well-being society.

Let us compare some philosophic points of view about a person (see Table 1.1.).

Table 1.1.

| Existentialism | Marxism | Personalism (Mounier') |
|---|---|---|
| <ul style="list-style-type: none"> - individualism; - pessimism; - hopelessness of existence; - solipsism; - originality, singularity (representatives : Pascal, Kirkegaard, Jaspers, Heidegger, Sartre) | <ul style="list-style-type: none"> - "external causality" is exaggerating; - primacy of materialism; - collectivism (K. Marx, F. Engels) | <ul style="list-style-type: none"> - studying of private world of the person, its spiritual content; - the main points of personalism: - "involving" (active presence of the person in the world); - transcending of the person, its movement forwards. Personalism – "I" does not resist "WE" and is fed by "WE". - from the point of view of personalism the consciousness is the comprehension of something external, movement in outside. The egocentrism is alien to it. |
| Individualism | Phenomenalism | Anthroposophy |
| <p>"I" is consider the isolated person initially separated from the world and other "I"-s. Consciousness is an</p> | <p>Nothing is actually present except my personal experience.</p> | <p>A person is a carrier of the latent higher forces and abilities, it is necessary to develop supersensual per-</p> |

| | | |
|-------------------------------------|--|--|
| accessory of the lonely individual. | | ception for the cognition of other worlds. |
|-------------------------------------|--|--|

| Cosmocentrism | Sophism | Ethical Rationalism |
|--|---|--|
| Belief in a person, reason of the "Universe" | Reorientation of many problems to a problem of a person | "The Happiness can be taught", "Learn yourself" Socrates |

| Anthropocentrism | Humanism | Titanism |
|---|---|--|
| 1250 – 1550, Renaissance: A person is in the centre of doctrines | A person is the subject of practical activity | Belief in unlimited strength of a person |

Thus, each "personal" movement studies and comprehends the person as a unique subject, nevertheless none of them does not emphasize its interrelation with a society from the point of view of mutual effectiveness. There is no practical model of personal realization in the philosophy. Personalism is the closest to the efficient interaction of a person and a society though it does not offer particular ways and mechanism of realization of its ideas.

4. The Philosophy of Personalism as the Theoretical Foundation of Personalistic

Neither materialistic nor idealistic philosophy offers satisfactory explanations and proofs of the accurate and harmonious organization of the world. In the process of the world cognition all of us are more and more convinced that communications in separate objects and subjects have the same law-basis that confirm a hypothesis of the uniform organization of the material and the existence.

The unity of the world, matter and consciousness is evident but the principles of this unity are still not revealed as well as sources and material of both lives and consciousnesses. The unique fact that is possible to consider indisputable: a personality is a promoter, a researcher, a producer and a consumer of everything material and ideal. Investigation of a personality as a natural and public phenomenon have never been

stopped, but person's uncomfortable existence in a society is not adequate to its presence in this world as an organism "created just like" and an object of materialistic "well-being".

The proclaimed socialist doctrine "All for the well-being of the person" is just a slogan that has not been confirmed by actions as well as idealistic theories. The person being a centre of highly organized material has been left on a roadside of social care. The personality in its realized stage – a "Person" is a grandiose social and economic resource, though an equal balance "person-society" is not a real centre of any applied philosophy. Beyond the basic trends of philosophy today it is necessary to pay attention not only to the problem of the world appearance but to the world that completely depends on the safe existence of the person. The recognition of the human individual as a highly developed personality - a Person (a realized person) and cultivation of such a person is **personalization***.

The most "continuous" topic of philosophy – freedom of will - is interfered with other immemorial problem – achievement of well-being that includes the realization of the person.

The freedom of choice despite of relative limitation – between what to choose – is a determining component and a countdown point of a material well-being. The person was born with the certain tasks of its existence expressed in abilities, inclinations, characteristics and physical possibilities. The reason of life is to realize these inclinations for the sake of the person's and public well-being. Personal well-being means the realized personality in its higher status – a Person. But a safe society is an important condition of the person's well-being as its cause and effect.

In personalistics there are two equals in the balance "Person = Society". But the personality, a Person is ahead. Its well-being is inseparable from the well-being of a society.

An equal-balance model (a person and a society) due to personalistic ideology still has not been elaborated because there has always been someone ahead. From our point of view, realization of a person based on realization of abilities is a primary starting position: realization of a society is a logical consequence.

Common happiness is the universal purpose of the external social world, the search for happiness is the main activity of mankind. The general happiness represents the total sum of "happiness" of each separate person.

Nowadays all social and economic paradigms remind an ancient entertainment – tug-of-war, but today's "tug" has a lot of ends and they all are pulled in different directions. The sphere is practically single, representing first of all material interests: it is an economy, economic interests and requirements; the social sphere is as though a consequence. But the people are interested in their own safe existence: we have appeared in this world, thus, we should be in the consent with this world. It's better to say that this world should be an infrastructure of people interests, the person and economy should have almost equal interests, "almost" means the priority of human interests.

Economic variants-paradigms are not always positive, thus, their priority is questionable. But the importance of economical results for well-being causes neither doubts, nor objections. However it is just a slogan instead of facts.

Economy and human happiness are not equivalent concepts. We forget a simple thing that the economy has been done by people for their well-being but during the process of creation unplanned shift towards economical interests in the system "a person – economy (society)" has occurred; the creator have been removed into so-called "society" that does not always care of its members because interests to them are secondary.

The history treats the development process unequivocally. Movement forwards does not depend on mineral resources, it depends on human decisions, findings and innovations which are in the given context inexhaustible resources (unlike mineral) which are named today as "human resources". The use of "human resources" and their reproduction is obvious and proved. The attention to the resource and the person should be a priority.

Person's well-being is an individual phenomenon. It is achievable under condition of satisfaction of desires, possibilities and abilities. As a matter of fact, the happy person is the prime goal of the subject (a person) and object (society). A realized personality (we name "a Person") is already unique and possesses unique resource potential. A Person is a realized personality in a single copy. The process of realization should go in accordance with the general directions of the socium and the world.

The process of the personal formation and realization is called personalization. The technology of practical achievement of personalization is personalistics.

Personalization as a universal phenomenon can be considered in several aspects: as philosophy and applied social technologies in many adjoining areas: education, psychology, employment, HR-management, labour economy, medicine, business, management, vocational and career guidance, talent-management, company-management, healthy style of life, modernization of professionalism-management, family institute in personal compatibility, social community and a social and economic formation. There is a variety of synergic interactions; if they enter a zone of the law of subject-objective conformity then social and economic efficiency will grow. Therefore the modern personalism may become a theoretical background of the innovative applied doctrine – **Personalistics***.

5. From Philosophy to a Social Formation

The person is translated from the Latin as "personality". N. Berdyaev has told that the person is a personality whose creativity affects destinies of a society. Investigation of the person has always been a dynamic process because it is connected with the personality, its expectations, development, prosperity. During different epochs various approaches were used, however in general it is possible to conclude that personal development is associated with the concept "happiness" as a desirable object of the subject and the concept "efficiency" of the subject, i.e. utility of the person for a society. But these two concepts have not been united into one paradigm - neither theoretically nor practically - suitable for practical implementation: "a happy person – a happy society". There are only messages and original slogans: "Everything for a person, everything for the person's well-being", "Work for the society's well-being", "From everyone due to his abilities, to everyone due to his requirements". There have always been either private-ownership or public morals with obligatory economic design in the form of capitalist, socialist or market socio-economic style. The proclaimed person is "a breast behind", as athletes say. A society cannot exist without economy. Therefore there is a pressure of active individuals (and first of all in economy) with a priority of essential material benefits of a society but not of a separate person. Thus, there is no personal resistance in general.

A person, as everything alive and unalive, is the unique phenomenon. We are all different, and we can be identified on fingerprints, eyes, ears, hair, DNA etc. We are individuals as subjects of physical originality. In the course of life we receive steady social experience in the form of

knowledge, belief, education, principles, style of behaviour, professional skills. We become persons – subjects of social originality. We were born with the certain tasks expressed in our abilities and possibilities. The meaning of life is to apply these abilities and possibilities in purpose to challenge the tasks, to reach personal well-being and well-being of the native country. A Person is a realized personality. A Person is the personality at the highest stage. For the realization it is necessary to detect and reveal the individual characteristics. The process of revealing of all significant individual abilities and characteristics in a person is called **personafication***. The process of realization of personaficated characteristics is called personalization. A socio-economic system that does not exist yet based on the ideology of personalization of a person as well as corresponding person-institutions may be named as personalism. The set of practical implementation, practical principles, mechanisms, structures, methodology and technology is **personalistics***.

The authors of the article take into consideration the notions of above-mentioned concepts in existing versions; the authors specify the concepts from the point of view of the modern approach to person's realization and achievement of well-being taking into account the researches of the Russian and world scientists in the sphere of personalism. We offer the theory of personalization based on equal co-relation of the person's well-being and (as the consequence and as the reason) well-being of the person's society. The person is ahead, that is the cardinal difference from other theories. In the history of mankind personalism has not been presented as executed ideology, as systems personalization and systems structural permanent person's personafication, as well as permanent personalistics as practical systems, technologies and structures.

The science about realization of characteristics and abilities of the person with the purpose of person's and society's well-being is **Personalogy***. This science also creates methodology of **personafication*** and personalization, methods and technologies of personalization – **Personalistics*** as an applied science.

The speciality of personalistics is the creation of mutual “person and society” well-being. The society creates steady social foundations for person's well-being which is, in turn, an effective social and economic category for a society, a resource of society's development and prosperity. Such resources become personalistic (HRP – Human Resources Personalistics); realized person-resources are personalistic capital*.

Labour resources are physiological resources of people (manpower resources). Human resources are resources of the socialised capital connected with development of the person. Personalistic resources are the resources of the realized well-being Person.

Thus, personalism is understood and projected from our point of view as the social formation with the mission to create a prosperous society as a result of realization (well-being) of a human personalized resource.

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