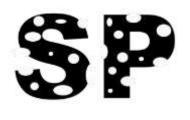Department of System Analysis
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CONTENT

PERSONALISTIC MANAGEMENT IN EDUCATION

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ABSTRACT

Management in education is primarily concerned with the management of human resources. Personalistic management in education should be directed towards the development of all individuals (teachers, students, administration and service personnel, parents). In the process of personalistic management it is crucial to preserve the traditional values of the people: self-knowledge, openness, professionalism, discipline and consistency, justice and honesty, respect for other people. In this article, the concept of human being in a personalistic perspective as well as the process of managing through values in education will be presented.

KEYWORDS: management, personalism, education, values

INTRODUCTION

Management in education is primarily concerned with the management of human resources. In the educational organisation human resources includes teachers, students, administration employees, as well as parents. These resources should be managed appropriately. In sociological terms, the term "management" is a formal relationship between people who occupy different positions and perform roles related to them. The effectiveness of the educational system depends on the quality of the functioning of such connections[1]. In this article, the concept of human being in a personalistic perspective as well as the process of managing through values in education will be presented.

HUMAN BEING AS A PERSON

The concept of a human being as a person was developed by the deliberations of the ancient philosophical tradition. It began in the early patristic period and is a combination of philosophical currents and the Christian theology.

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[1] L. Gawrecki, *Pedagogika zarządzania*, w: *Pedagogika*, t. 4, *Subdyscypliny i dziedziny wiedzy o edukacji*, red. B. Śliwerski, Gdańsk 2010, s. 374.

M. Gogacz while analysing the history of European thought, distinguished two leading models of human definition, on the basis of which the concept of a person originated and developed:

- a Platonic model – relationalistic, which is limited to the statement that one can speak about the human being in the context relations between human beings and the external beings. We can distinguish the following relations: "man-God" (M. Eliade, S. Kierkegaard, K. Rahner) "man-culture and nature" (Norwid), "man-other person" (Buber), relation between "a men and some wider structure treated as a whole" (Levi-Strauss, Teilhard de Chardin, Marx), relation "to oneself" (M. Heidegger, JP Sartre);

- Aristotelian model - substantial or essentialistic, according to which one can speak about the human being in the context of the inner content of man. This content is defined as a substance, or rather a rational substance (eg. Boethius, Thomas Aquinas, Maritain, Wojtyła, Gilson, Krąpiec)[2].

The first definition of a person was formulated by Boethius (c. 480-524), describing it as *rationalis naturae individua substantia*, so an individual substance of rational nature. In addition to the definition of Boethius, two more were given in the scholastic philosophy. The first one was taken from the theological patristic writings: *Persona est hypostasis distincta proprietate ad dignitatem pertinente* (hypostasis distinguished by a property of dignity). The second one was formulated by Richard of Saint Victor: *Persona est intellectualis naturae incommunicabilis existentia* (incommunicable existence of intellectual nature)[3].

The Greek term *prosopon* meant "a mask". In the ancient Greek theater, its function was not only to cover the face but to reveal the essence of the message that was carried by the actor. The mask was to express the essence of art, to indicate whether it was a tragedy or a comedy. The content of the message was expressed by the action, words, gestures and the whole body of the actor.

In defining a person, the essential element is the activity, because they characterise the nature and specificity of the acting subject. Speaking about a man, one can use two terms: "nature" and "person". Nature is the subject of what is happening inside a person; the person is the "me" that manifests itself outside and is a conscious cause and subject of action. Through actions one can get to know the subject, that is the acting person[4].

So, the term "person" means everything that a human being expresses through his or her autonomous and rational actions, the choices made, presenting a man as the author of acts. Through this the human being becomes himself. Man thus reveals himself as a person through realising the possibilities that lie within him[5]. An important element defining a person is the ability to self-consciousness and dispose of himself. Unlike another being who is not a person, the person is aware of his "me" and thus capable of developing himself through realising certain values, but being at the same time responsible for his actions[6].

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[2] M. Gogacz, *Wokół problemu osoby*, Warszawa 1974, s. 16-17, 23-25.

[3] J. Herbut, *Osoba*, w: *Leksykon filozofii klasycznej*, red. J. Herbut, Lublin 1997, s. 417-418.

[4] W. Granat, *Osoba ludzka: próba definicji*, Sandomierz 1961, s. 7-8.

[5] Por. A. Maryniarczyk, *Filozoficzne obrazy człowieka a psychologia*, w: *Człowiek – wartości – sens. Studia z psychologii egzystencji*, red. K. Popielski, Lublin 1996, s. 106.

Personalistic anthropology distinguishes seven qualities, on the basis of which the humanity of a person is manifested in individual and social life: ability to know, ability to love, freedom, religiosity, legal subjectivity, completeness, dignity.

For the first time the term "personalism" (from latin *persona* – a person) was used by Friedrich Schleiermacher in "Speeches" (1799) to describe faith in the personal God (theism), who is a separate entity from the whole universe and possesses divine, subjective actions[7].

The following scholars may be included to personalists: Charles Renouvier, Max Scheler (1874-1928), Emmanuel Mounier, Romano Guardini (1885-1968), Jacques Matitain (1882-1973), Karol Wojtyła (1920-2005), Czesław Bartnik.

The influence of personalism is evident in the works of Polish pedagogues and psychologists, including Ludwik Jaxa-Bykowski (1881-1948), Jacek Woroniecki (1878-1949), Stefan Baley (1885-1952), Mieczysław Kreutz (1893-1971), Stefan Kunowski (1909-1977), Stefan Szuman (1889-1972), Karol Górski (1903-1988), Józef Pietera (1904-1989), Józef Pastuszka (1897-1989), Feliks Wojciech Bednarski (1911-2006), Adam Rodziński (1920-2014), Franciszek Adamski, Mieczysław Gogacz.

MANAGEMENT THROUGH VALUES

The term "value" (lat. *valor*) comes from the verb "to be valuable" (lat. *valere*). This term was originally derived from economics (value of goods, usable value, exchangeable value). In ancient Greece the chief values were truth, goodness and beauty. For Christianity as foremost in axiology there are evangelical values: faith, hope and love. The French Revolution has emphasized the triad: equality, freedom and fraternity. Today, such values as human dignity, pluralism, solidarity are the leading ones.

What are the values? Many philosophers believe that the notions of "values" cannot be correctly defined. Defining values is difficult because its scope is very wide and includes an element of subjective feeling and evaluation. In a different way it will be formulated by an idealist, a materialist or a spiritualist, and among them by a sociologist, psychologist, or historian. When describing a value, its relation to good should be taken into account.

According to Ken Blachard and Michael O'Connor values connect people so they can get involved in work for common goals. Management through values requires two conditions: belief in established values and zeal for incorporating these values into reality. The process of management through values consists of three phases:

1. defining the mission or purpose and values,
2. communication of mission and values,
3. combining daily practice with mission and values[8].

Š. Kassay believes that success in business is the pursuit of continued development while preserving moral and ethical principles. In the process of management it is crucial to preserve

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[6] Por. J. Herbut, *Osoba*, dz. cyt., s. 417.

[7] Por. S. Chrobak, *Podstawy pedagogiki nadziei. Współczesne konteksty w inspiracji personalistyczno-chrześcijańskiej*, Warszawa 2009, s. 263.

[8] Por. K. Blachard, M. O'Connor, *Zarządzanie przez wartości. Jak sprawić, by osobiste wartości pomagały osiągać nadzwyczajne wyniki*, Warszawa 2015, s. 33.

the traditional values of the people: self-knowledge, openness, professionalism, discipline and consistency, justice and honesty, respect for the others[9].

From the very beginning of the history of the world, a man is accompanied by a philosophical reflection on the meaning of his existence. Over the gate of the Temple of Apollon in Delphi, there was an inscription that summarised the ancient wisdom: "Know yourself." This maxim motivated passers-by to reflect: "What kind of man am I?"; it encouraged them to discover the truth about themselves.

French philosopher B. Pascal rightly thought that man is an unknown being to himself. Therefore, in managing through values it is important to discover the truth about oneself, about who a man is. The discovery of this truth will allow the employees to perceive their own pros and cons, strengths and weaknesses, and will give the right sense to their personal and professional life.

Knowing oneself helps a man to understand other people. It allows a person to shape relationships with others so that they can be appreciated and properly understood. A man who is aware of his advantages and disadvantages will be more likely to accept another people as they are. Such man will respect their freedom and will not try to make them "on his own."

The openness is needed in collaboration with other people. It means readiness to accept new ideas or proposals. It is also the ability to express one's own thoughts and opinions. This value is necessary to define the problem and seek for its solution.

In modern education the crucial value is professionalism. It means the ability to perform one's work at the highest level. Professionalism in education includes the following elements: knowledge of general theory of organisation and management of education, ability to make decisions, knowledge of effective modes of interpersonal communication, ability to manage people[10].

In the common sense, discipline is based on obeying the rules of a given social group, such as subordinating the rules of an organisation. Discipline and consistency are the ability to consistent pursuit of bringing matters to completion.

In the teamwork the mutual respect is extremely important. It contributes to building trust and cooperation. The foundation of good relationships in the team is also justice and honesty in relation to the other person. It manifests itself in the right action.

CONCLUSION

The personalistic management in education should be directed towards the development of all individuals (teachers, students, administration and service personnel, parents). Success in education is possible when there is a common pursuit of development. The quality of the relationship between the subjects of education depends on the effectiveness of the education system. In the process of personalistic management it is crucial to preserve the traditional values of the people: self-knowledge, openness, professionalism, discipline and consistency, justice and honesty, respect for the others.

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[9]Por. S. Kassay, *Przedsiębiorstwo i przedsiębiorczość*, t. 5, *Uczenie się i wzrost. Rozwój umiejętności adaptacji w środowisku kompleksowym i burzliwym*, Kraków 2017, s. 335. Zob. A. Lisnik, K. Grenova, *Values development in teaching process*, " Scientific Bulletin of Chełm - Section of Pedagogy" 2014, s. 13-19.

[10] Por. K. Atamańczuk, R. Przybyszewski, *Edukacja i szkoła u progu XXI wieku*, Olsztyn 2001, s. 43.

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