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THE INFLUENCE OF ELITE EDUCATION ON PERSONALITY FORMATION

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ABOUT ARTICLE

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Abstract: Personal elitology (or “elitological personalism”) is a component of anthropological elitology and analyzes the intellectual problems of the activities of the elite (meritocracy, aristocracy of consciousness) that fully describe the foundations of the spiritual world of a person expressing universal values. “Elitology” and “Personalism” come together here for the first time to create a general picture of the spiritual growth of a perfect person, to look into the world of lofty ideas of this person and to create an idea of his/her true essence. Thus, “elitological personalism” is the core of anthropological elitology, the central problem that fully illuminates its content. The article discusses this.

INTRODUCTION

At the center of traditional personalism is always the problem of the individual. Two types of such personalism understand this problem from opposite points of view: a) egalitarian personalism (a broad, more precisely, mass interpretation of the term “person”) - the most important theoretical development here is the analysis of “genesis of the person” (V.S. Mukhina, A.V. Petrovsky); b) elite personalism (a narrow interpretation of the term “person”, where the person is a synonym of “elitism”) - at the heart of this direction is the study of the nature of a great person and the philosophical tradition of Plato, F. Nietzsche, E. Fromm, E. Ilenkov and others.

There is an internal connection between these two types of personalism, which is expressed in the fact that a person becomes a subject of elitology only as a result of the completion of the psychological genesis of a person, while egalitarianism deals with the study of the process of genesis itself. Thus, while egalitarianism analyzes the quantitative changes in the individual mind, elitology studies its qualitative state. The set of problems of elitological personalism mainly consists of three problems. These are: a) personalization problem; b) the problem of a moral elite person; c) the problem of genius [1].

THE MAIN FINDINGS AND RESULTS

The content of “elitological personalism” can be expressed through the analysis of the terms that make up this phrase – “elitology” and “personalism”. Above, we covered the meaning of the concept of “elitology” in great detail. “Personalism” (from the Latin word *persona* – “person”) as one of the theistic currents of modern philosophy, recognizes the individual and his spiritual values as the highest content of human civilization, his/her primary creative reality, and the whole world as a product of the creative activity of the Supreme Person - God. It is considered that the term “personalism” was used for the first time by F. Schleiermacher in his/her work “Discourses on religion to educated people who reject religion” (1799). Personalism as a philosophical direction appeared in Russia (N. Berdyaev, L. Shestov, N. Lossky) and A+Sh (B. Bown, J. Royce) at the end of the XIX century, and later, in the 30s of the XX century - in France (E. Mune, J. Lacroix) was created.

In general, personalism can be considered a variant of elitology, when it absolutizes the problem that is at the center of the science of the elite - the individual. However, it is difficult to say that personalism consistently adheres to the elitological point of view in its approach to determining the essence of the nature of a person. For example, E. Mune, while talking about the uniqueness and inimitability of the individual, turns the question towards the “democratization” of personalism [3.63]. According to him, personalism is the morality of “great people”, not a new type of aristocracy. “The word “personalistic” belongs to the whole civilization and performs the task of enlightenment, - writes P. Ricker. – Personalism, by its origin, is a pedagogy of social life related to the awakening of the individual” [4.106-107]. Thus, here we are talking about the educational function of personalistic philosophy, about the tasks of “enlightenment” importance.

Personalism is forced to constantly address the problem of the elite, because it is the elite consciousness that is the most suitable and relevant subject of studying the nature of the individual. In addition, personalism is often forced to adhere to the elitist concept of the individual, since its main criterion is personalization, that is, in most cases, the study of the spiritual heritage of “great breeds”. In this case, the focus of the researcher’s attention is on the “contributions” made by the subject to the process of personal development of other people through their activities. In this way, the individual as a person appears as an active subject of changes in the mental and spiritual spheres of other people. This same process - continuation of the subject in another individual - is called “personalization” in science.

In general, we can talk about several forms of personalization. For example: a) emotional-pleasant form (Vladislav Listev, journalist, killed on March 1, 1995 in Moscow) - affects feelings, emotions; provides an unprecedented spiritual uplift, but this type of personalization is short-term, it cannot acquire a long-term character; b) volitional form (Gaius Julius Caesar, killed in Rome on March 15, 44 BC) - affects the motivational sphere of behavior, is mainly characteristic of politicians and is usually limited to a certain period of time; c) intellectual (creative) form (A.S. Pushkin, killed on February 8, 1837 in St. Petersburg) - this cognitive form, which is not limited by time, has the nature of creativity, goes back to the secrets of the nature of genius with its roots.

Thus, three forms of personalization appear in front of us: a) short-term personalization; b) long-term personalization; c) indefinite personalization, that is, it is measured by the level of importance, activity and preservation of reputation. According to its direction, personalization can be private (familial), that is, it does not go beyond the limits of a certain communication circle, and at the same time it can have a social, that is, important characteristic for many people.

In the scientific literature devoted to the elitological theory of personality, one can come across about a hundred definitions of the concept of personality. Each of these definitions has its advantages and disadvantages. Each researcher has the right to choose the one he likes among these definitions, based

on the reputation of a particular author or sympathy for him, or based on the criterion of common sense. As a result, the problem of the individual is lost in this "sea" of pluralism without revealing its nature. In order to find a target in this scientific chaos, it is necessary to define the most important criteria of this problem.

Elitism, more precisely - an elitist approach to the problem of personality, serves as such a criterion for us. In this we approach the problem of personality both from the point of view of its genesis and its completion. The first approach is expressed in the analysis of the structure of the subject's identity, first of all, his "claim to recognition" (V.S. Mukhina), and the second approach is expressed in personalization, that is, this genesis should have its end (A.V. Petrovsky) [5. 58-74].

Anyone can think of himself as a person, but in reality, not everyone is a person. The question "Who is a person?" can be answered clearly and succinctly: "As long as we are talking about the genesis of a person, in which individual this process has reached its end, this individual should be considered a person". So what does this "completion" mean? The answer is in personalization. Adequate response of the "public" to the claim of the individual subject to recognition can be a confirmation of this conclusion.

According to I. Kant, a person becomes a person through self-awareness. This ability separates man from animals and allows him to freely submit his "I" to the spiritual law. Kant considers genius to be the highest level of manifestation of human creative powers. Therefore, an individual who works towards achieving this ideal, and most importantly, has the opportunities to achieve it, is a person. Because of this, many authors approach the process of the genesis of a person from the point of view of studying his identity.

From the point of view of elitology, in most cases, it is appropriate to talk about the nature of a person from the point of view of his genesis, and only figures of science, culture, and politics can be considered as persons in the true sense of the word, that is, as the final result of the genesis of an individual. Thus, all great individuals can be included in the ranks of the elite, and individuals in the process of personal development constitute the potential elite.

So what is an individual? In our opinion, a person is a person as a member of society. A person is a person whose essence is determined by the set of all social relations. A person is an individual whose characteristics make it possible to live in society and produce things that satisfy human needs by interacting with other people. Individuality becomes a person only as a result of changes that transform quantitative characteristics into qualitative characteristics. Personal culture is a human quality.

A person's need to grow as a person is expressed in the fact that he unconsciously tries to continue himself by transferring the existence of his/her "I" to another person and thus sharing a part of his/her spiritual world with him/her. As a result, the process of personalization takes place. It is a product of human activity. Activity is the main way to become a person and the only effective way. Activity, more precisely, creative activity is the basis of the process called "personal genesis" in psychology.

Elitology is inextricably linked with the problem of genius. Elitologists (N.A. Berdyaev, H. Ortega-i-Gasset, K. Manheim) often consider the elite (especially the intellectual elite, the "aristocracy of consciousness") as a certain "information bank", a "spiritual" store of the most unique achievements of our civilization of all mankind.

In this, a special place is allocated to the analysis of elite consciousness, which is responsible for creating these values and preserving them. Elite consciousness is a "world of original ideas" that has a decisive influence on social development. This type of social consciousness consists of "energetic bars" around which people who are close in spirit gather around the genius. The totality of these "bars" ideally

constitutes the potential of elite consciousness. In practice, as a rule, according to the model of Plato's Academy, not a direct physical communication, but a spiritual union through advanced ideas uniting these "like-minded people" is observed. And genius is usually lonely. The solitude of a genius is actually the product of a unique spiritual world of his/her own making.

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