

# ENTREPRENEURSHIP EDUCATION OF A HOLISTICALLY COMPREHENDED PERSONALITY AS AN ASSUMPTION INFLUENCING LIFE QUALITY

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## Abstract

**Purpose** - The article presents an original authors' view to the comprehension of a holistically comprehended essence of an entire personality. In addition, article reviews wide scientific literature, EU and Lithuanian governmental documents, programs accepted in the educational community, problematic of youth entrepreneurship education. The goal of the article is to define the entrepreneurship education of such personality which would be an essential assumption, having influence for better life quality.

**Design/methodology/approach** - analyses of the scientific literature.

**Findings and originality** – The scientific problem formed is based on an interdisciplinary thinking (philosophy, management, education, psychology). Scientific novelty emerges in the presented value-conceptions of a personality, coherence of person's entrepreneurship and life quality.

**Research type:** literature review.

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**Keywords:** Human capital, sustainable balanced human power, entrepreneurship education

## Introduction

The article presents a relevant interdisciplinary scientific problem, which covers the following questions: what accents would be the most important in the changed world's society when describing a holistically

comprehended entire personality? Can we evaluate human capital as an especially important paradigm of entrepreneurship? What is the place of holistically comprehended human capital in creating life quality?

The research objects were historic contexts of entrepreneurship, relevant scientists' discussions, entrepreneurship education programs from worldwide universities, EU and national documents which form the directions of entrepreneurship education and assumptions of their realization, which actually influence life quality.

The article seeks to: 1. Define the entirety of a personality and its place in a changed world's society; 2. Evaluate the value components of human capital; 3. Reveal human capital as a paradigm of youth's entrepreneurship education; 4. Envisage the holistically comprehended human capital as an assumption of life quality.

In the last 25 years, books of Florence Litauer are among the best selling publications in the market.<sup>1</sup> The books reveal continuously increasing capitalistic society's interest in personality, attention to it in a society when forming teams of citizens that participate in companies' work. In public disputations taking place in the society, dedicated to questions of social life, economy and education system reforms, a changing attitude to problems of public-spirit and strengthening influences of the society is emerging, while another part of a personality – biological inborn issue – is being forgotten. „Mobile revolution“ already ignores territorial borders of countries. How will that affect the identity of a personality? How is that path of change evaluated? Scientists' attention turn to spheres of human work which create additional value. Does a young person still understand Dante Alighieri's pursue to *travel to a suffering city, experience eternal pain* nowadays? Are moral and ethical sensations not too enervated? Maybe a personality is comprehended single-sidedly: only as a subject creating additional value? What does a young person lack nowadays in order to think creatively, help the deficient, the disabled, develop the feeling of empathy? Not only would be able to imbibe the country's support for starting a business, but would also create a work medium for himself and others.

In the end, *human capital* (documents ratified in the EU and Lithuania) and its influences (political willpower formed, imperatives of moral work) to creating better life quality is spoken about not only in the scientific environment. „Business must change. We must see the person... We must search for more flexible decisions...“, - these thoughts are increasingly often written in the pages of „*The economist*“. When forming the development strategies of a personality, it is mandatory to give proper

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<sup>1</sup> Littauer, F., Sweet, R. *Personality Plus at Work: How to Work Successfully with Anyone*. Revell, 2011.

attention to the object of the education itself – a solid, entire personality and its components. The research of such object is a relevant interdisciplinary scientific problem.

The article seeks to define the fullness of a personality and its place in the society of a changing world, while evaluating the value components of the educated youth *human capital* realized in the economical relations.

### **Searches of a personality's entirety**

The scientific researches and practice of the author is based on the attitudes of humanistic philosophy and psychology. The uniformity and entirety of a personality is emphasized along with the idea of continuous becoming, variety of relations between a human able to pursue freedom and the world. The humanistic theory of personality evolution states an unconditional attention and respect to a personality.<sup>5</sup> It is a progressive conception, based on the hierarchy of human needs, that sees and appreciates a meaningful attitude to the process of self-evolution. The attitude of Abraham H. Maslow to a personality that is rushing forward and is seeking to realize its powers, actualize itself in the society is very important nowadays.<sup>6</sup> The seek to grow and improve, as an infinite process was also emphasized by Carl H. Rogers. Not only knowledge obtained, but also skills acquired open the person's new powers of self for creating himself and the world, communicating with the world on all levels, reflecting it and understanding the mission and meaning of one's existence on Earth.

The essential thought of dr. Viktor E. Frankl's science about human is that a person's life can on no condition lose its meaning. It must be found. Only by being free a person can choose values that make life meaningful. A personality is more than just psyche, it is a lively spirit, creation, pursue for life meaning and highest values, reached by experience.<sup>7</sup> Seeking to understand the personality's coverage, improve its relations with itself and the society, it is mandatory to improve the person's relations with the society (community) and see a meaningful one's (the creating) place in the society. Entrepreneurship ability is one of the areas which can help create life quality in a society marked by competition. We should remember the citizen of a country not only as a subject of the society, but as an object as well. Analyze his needs, value priorities, create, and even more – teach how to create better, more favourable mediums of the society in pursue to realize one's

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<sup>5</sup> Rodžersas, K. Harmoningai gyvenančio žmogaus samprata // *Psichologija*, mokslo darbai, 1989, Nr. 9, p. 112–131.

<sup>6</sup> Maslow, A. H. *Motivation and Personality*. New York: Harper & Bros, 1978; Maslow, A.H. (1943). A theory of human motivation // *Psychological Review*, 50(4), p. 370–96. [interaktyvus]

<sup>7</sup> Frankl, V. *Der Mensch vor der Frage nach dem Sinn*. München: Piper, 1979.

creative potentials, creating insightful life strategies. However, when analyzing the summaries of crimes, we always ask: what influences the person's behaviour, his moral and social values that become the main setbacks when creating better life.

„If the main goal of the science is to reduce the influence of human determinants to a minimum, then we are brought closer to this goal not by denying the human factor in the science, but by constantly and continuously deeper acknowledging it“, - writes Abraham Maslow.<sup>9</sup>

When analyzing important political, economical problems in the country, their influence to the social field, secure life, field of education, criminality, the object in the name of which these discussions should be held are sort of forgotten. When examining the debates of René Descartes and John Locke, we notice a discussion that became relevant: is a person really a *tabula rasa* when coming to this world, i.e. only bringing the marks written by genetics, or does he carry distant echoes of society, emanating in unknown ways. This question is relevant between scientists not only in the 17th, but also in 21st century. However, the answer remains unknown. The possible inborn phenomena of talent and genius are insufficient. In addition, in order for them to express, a social and cultural environment, education and self-education are mandatory.

However, scientists in Lithuania as well turn to Abraham Maslow more often, who was the first one to examine not the psychopathologies, but psychically healthy, high moral personalities and claimed that *environment helps or prevents* a person to pursue his value ideals. S Kanisauskas states that „synergetic processes are influenced by three factors: *the beginning program* of a system, *adaptation* and *feedback*. When applied to a human, *adaptation* and *feedback* are nothing else but the processes of teaching/learning (tapping information) and (self-)education, while the *beginning program* – *genetical* and *social codes*. [...] The fact that *genetical code* determines the physical properties of a person has become a trivial statement these days. However, analogically to physical structures, *social information*, residing in *mental structures* is also transferred and obtained.“<sup>12</sup> We may state that it is possible that the society for present and future generations is equally important as genes, because were the inborn ideas understood as „*anticipatory fundamental properties*, as *abilities to subconsciously* reclaim not only linguistical, but also the whole cultural environment, that *subconsciously reclaimed cultural environment* would

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<sup>9</sup> Маслоу, А. *Мотивация и личность*. Санкт Петербург Евразия, 1999. С. 44–45.

<sup>12</sup> Ten pat, p. 340.

become the *cultural inheritance* and *social code* that significantly influence person’s behaviour and his scale of values. “<sup>13</sup>

A conclusion can be made that it is likely that every citizen integrates into an existing society by a unique genetical and social code which reflects the culture of past family generations. On the other hand, it obliges one to be socially responsible in a society: sensible, tolerant, moral, virtuous, forbearing, public-spirited, humanistic and creative, because all of this is recorded in the subconsciousness of the younger generation of our epoch.

### PERSONALITY’S POSITION IN THE META-SYSTEM OF THE WORLD

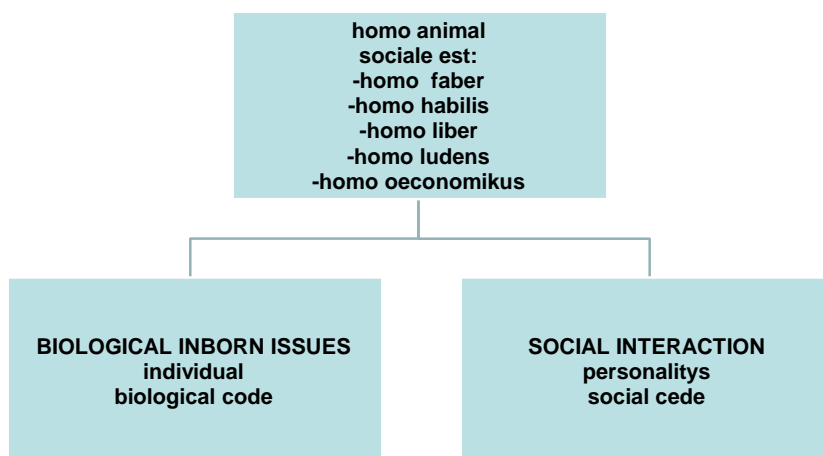


Figure 1. Personality’s position in the world’s meta-system (R. Bieliauskienė)

As a biological being, a human is an individual who improves its biological inborn issues, psychophysiology, and in the context of social relationships he is always a personality seeking for individuality and maturity: a working, creating, producing (*homo faber*), clever (*homo habilis*), free (*homo liberis*), able to play (*homo ludens*), farm (*homo oeconomicus*), politicize (*homo politicus*).

The modern science covers the variety of person’s relations with the world: a person is born as a biological being. Animals perceive the world by senses and their complexes. However, a human thinks and operates in concepts. Concepts are psychological phenomena, only characteristic to humans. A human is like an intermediate link between the nature and the society,

<sup>13</sup> Ten pat, p. 405.

where *nature* is the basis of existence as comprehended by him. Culture, as a system of values that infiltrates a person's creative always shows what are the values regarding which a person behaves in a society.

As a product of biological evolution, a human is not yet fully examined. However, much has been achieved. For example, it is already known that a person's genetical variety is determined by „history of populations, geographical conditions and main factors of evolution. The human's DNA, transferred through generations, holds information about the history of our ancestors. Due to this reason, reaserches of genetical variety of population existing nowadays help to reveal even those aspects of human history, which are supported by very few anthropological and archeological data or only hypotheses. [...] Comparing the genomes of different people, we may state that there are no absolutely identical people. The genome of each and every one of us is unique and exclusive. The closer relatives the individuals, the more alike their genomes are“, – writes a professor of genetics prof. Vaidutis Kučinskas.<sup>16</sup>

It is worthy to remember a biogeochemists, creators of the *cosmism* theory prof. Vladimir Vernadskij and Pierre Teilhard de Chardin, who claimed that human and mankind are unimpendedly related with the biosphere.<sup>17</sup> The relations between nature and human are seen firstly as a problem of dynamic structures of a human and biogenosphere. It forms the needs of a human organism and particular needs (e.g. energy types). Biological and psychophysiological researches are being carried out. However, there are some quite desolated spheres which could serve in helping a person, developing areas of therapy. For example, researches on the effect of sound vibrations for a human are neglected. Maybe due to this reason the influence of music for improving (or harming by excessive amplitudes) human's physiology is not discussed.<sup>18</sup>

<sup>16</sup> Kučinskas, V. *Genomo įvairovė: lietuviai Europoje*. Monografija. Vilnius: Spalvų šalis, 2004, p. 7, 11.

<sup>17</sup> Вернадскийю, В. *Научная мысль как планетное явление*. Москва: Наука, 1991; П. Тейяр де Шапрден. *Феномен человека*. Москва: Прогресс, 1965.

<sup>18</sup> Kemėšis, P., Stasiūnas, A. *Žmogaus klausos analizatoriaus savybių modeliavimas // Biomedicininė inžinerija*. Tarptautinės konferencijos pranešimų medžiaga. Kaunas: Technologija, 1998; Illert M. Bendrieji jutimų principai. In: Kėvelaitis E., Illert M., Hultbotn H. *Žmogaus fiziologija*. Kaunas: KMU leidykla, 1999; Bloom F. E., Lazerson A., Hofstadeter L. *Brain, Mind and Behavior*. New York: An Annengerg/CPB Project. W. H. Freeman and Company, 1985; [Hudspeth A. J., Tanaka K. *Sensory systems // Curr Opin Neurobiol* 8(4), 1998; Miliauskas R. *Integracinė nervinė veikla*. In: *Žmogaus fiziologija*. Sudarytojas E. Kėvelaitis. Kaunas: KMU leidykla, 1999; Alfred Tomatis. *Das Ohr und das Leben*. Erforschung der seelischen Klangwelt. Walter Verlag, 2003; Don Campbell. *Die Heilkraft der Musik*. Klänge für Körper und Seele. München: Knauer Nachf Verlag, 1998; Rita Aleknaitė-Bieliauskienė. *Asmenybės ugdymo muzikos menu paradigma: aktualus šiandienos diskursas*. Habilitacinė procedūra. Vilniaus pedagoginis universitetas, 2008.

In an environment of various relations, a person is analyzed as a product of biological evolution – **an individual** and as a subject and object of historical process – **a personality**. In pursue to understand the essence of a human, the clash of genetics, physiology, somatology, psychology, philosophy, semiotics, axiology, pedagogics and other sciences has become important. Therefore, personality and the process of its becoming, during which all the most important inducing parameters change is holistically comprehended as an entirety of its psychophysiology, intellect and spiritual sphere.

However, as Merab Mamardashvili wrote, we must also speak about „humanity in a human“. It is a peculiar phenomenon which „does not come with *natura*, does not ensure meaning, is not a natural mechanism.“<sup>19</sup> A person in a society is like a microcosmos, always asking: who am I? Where do I come from? The answer is never found, but is searched for again, just like *spiritual constants*, characteristic only to human.

In his work *Kritik der reinen Vernunft*, Immanuel Kant raises three relevant „questions defining the area of world inhabitant’s philosophy: what can I know? What must I do? What can I expect?“. Maybe these are the most important questions which philosophical anthropology answers? „Anthropology is the name for human’s recognition. It covers the whole nature of a person as a distinctive corporeal and spiritual being“, – explains M. Heidegger.<sup>20</sup>

„A thinking cane“, –accurately expressed a French mathematician, physicist and philosopher Blaise Pascal. Human is the most fragile nature’s creation, which is exalted by thinking.<sup>21</sup> „A human is a creation in which all stages of hierarchy merge. He is composed of two components – body and mind, the latter of which is infinitely more valuable than the first one, which is but a cane, the weakest in the nature. However, it is a thinking cane“, – wrote Wladislaw Tatarkiewicz as well.<sup>22</sup>

In this article, without delving deeper into other conceptions of personality, we may state that a personality is a distinctive system of individual’s psychical structures. As an entire inseparable entity of structural components that condition each other. A person’s nature holds the primers of creativity, curiosity, emotions and spirituality. Value criteria of a personality are formed in a society, and all elements of the society have especial

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<sup>19</sup> Мамардашвили, М. *Несбходимость себя*. Москва: Лабиринт, 1996, p. 16.

<sup>20</sup> Heideggeris, M. *Rinktiniai raštai*. Sudarė, vertė A. Šliogeris. Vilnius: Mintis, 1992, p. 29–30.

<sup>21</sup> Pascalis, B. *Mintys*. In: *Filosofijos istorijos chrestomatija. Renesansas*. Sudarė B. Genzelis. Vilnius: Mintis, 1986, t. 2, p. 356.

<sup>22</sup> Tatarkiewicz, W. *Filosofijos istorija. II. Naujųjų amžių filosofija*. Vertė D. Kapačauskienė, J. Skersytė. Vilnius: Alma littera, 2002, p. 74.

influence for them, along with all levels of education and comprehended self education. Maturity of a personality as an entity covers the development of all its powers, and harmony is pursued by nourishing the systematic harmony of a personality. The personality's (self-)education is an infinite change of value contents (what must be realized, conveyed?) and forms (how to realize, convey?).

### Value components of human capital

In a society, personality is comprehended as an object affected by social relations and as an acting, creating subject. Not only his biological and social code, but also his spiritual, creative *vita activa* (H. Arendt) influence the life quality of a society. In the process, *Homo faber* (instrumentalization of the world) is changed by *animal laborans* (a working animal) – a realized ability to work. The structure of a person as a work object is formed in the interaction of the individual and a personality. As a subject of acknowledgment is an object of epistemological researches. In the educational work, results can be gained not only by creating the schemes of educational processes as items in itself, but only by acknowledging a person as an entire personality and positively affecting his biological inborn issues, psychophysiology, spheres of spirituality and morale, intellect, thinking process and creative *vita activa* by an appropriate objective methodology.

#### PERSONALITY



Figure 2. Links of a versatile personality system (R. Bieliauskienė)

An adherent of liberal education direction, philosopher T. H. McLaughlin distinguishes two types of values: social values mandatory for all people and freely chosen personal values. The first ones are embedded and materialized through law. Their expression asserts as human rights. These rights include freedom of speech, righteousness, personal autonomy, freedom to pursue more versatile welfare, tolerance and respect. Personal



properties cover a concrete person’s attitude to good, elements of personal life, moral and ethical attitudes, covers the systems of values that are related to tolerance to differences etc.<sup>26</sup> Having analysed the attitudes of psychologists from various philosophy schools we may state that the values of a personality as a subject and object of society are definitions and standards of the most important attitudes and existential ideals. A person searches for them in historical contexts of society, follows them while acting, creating relationships, material products, forming a level of qualitative existence in the society.

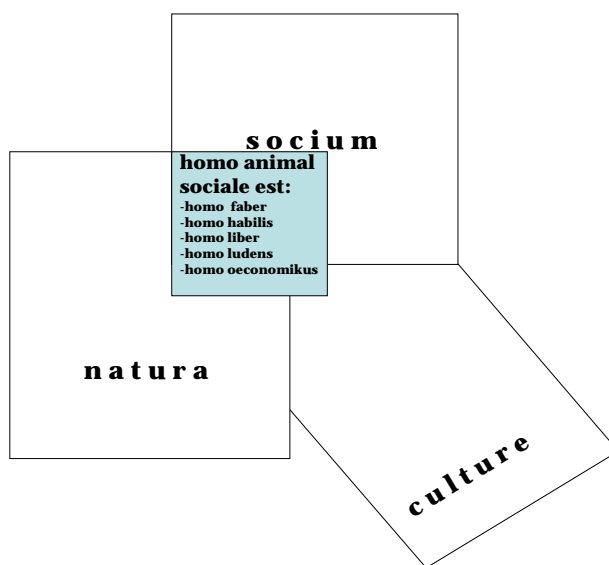


Figure 3. Aristotle: A person as a „civil, thinking and moral animal“ (R. Bieliauskienė)

Culture, as a qualitative indicator of absolutely every person’s existence in a society makes us translucent in our relationships with other people. This indicator (wide amplitude with contradictions: how do we exist, act in a society?) is always regarded when measuring a person: creating (destroying), respectful (mocking), politicizing, enterpreneuric etc. Every period of society’s development, every social layer has its own consistently formed system of values. *Value orientations, norms of morale and ethics* ensure a personality’s direction of operating in a society, deflects people’s reciprocal relationships and even becomes an acceptable or mandatory norm of behaviour in a society. A citizen balances between personal values and values that are tolerated and realized in the society. „*Values* are specific social definitions of the environmental world that highlight their positive or

<sup>26</sup> Pagal: Aramavičiūtė, V. Vertybės kaip gyvenimo prasmės pamatas // *Acta Paedagogica Vilnensia*. 2005, t. 14, p.22

negative influence to a person and society; person's objects of interests, signs of his various relations with surrounding objects and phenomena.<sup>27</sup> According to A. Maslow, a value gives a meaning to the human nature, perceives singleness onto his behaviour, activity and even thoughts.<sup>28</sup> In addition, V. E. Frankl, attempting to answer what is a person remembered an accurate and picturesque Pascal's comparison with a cane. A person is „a being that hides the ability to descend to the level of an animal and ascend to a life of a saint.“<sup>29</sup> According to Carl R. Rogers, the human nature is described not by what the human is working, but how he bestows a meaning onto his being.<sup>30</sup>

We say that in our society, unfortunately, a pragmatic culture started to dominate, which emerges by the values prevailing in it: benefit, wealth, human's turn into a product, mocking, primitive emotional sphere (TV shows, schools, workplace media), cult of brutality, disrespect to a person, his life (healthcare, social inequality, intolerance, egoism), vulnerable norms of ethics and morale, lack of intellect (in organizational management, politics, law enforcement, education systems), dishonesty, plagiarizing, compelations (works of „scientists“, pedagogs and students that develop no creative thought) etc. However, we should think about the influence of the beforementioned *social code* to a „civil, thinking and moral animal“ (Aristotle). Then our attitude to responsibility in a society should assume a significantly deeper meaning. A different place would be attributed to values that are nowadays pushed periphery of society, such as values that embody humanism, values of spirituality, creativity, esthetical feeling, national self-awareness, self-esteem, authenticity, expanding intellect, art, history.

Ona Gražina Rakauskienė reminds that economics is not only a sphere of material interests, while „immoral economic is not an economic, as it destroys rather than creating“, – the professor quotes a thought of Povilas Gylys.<sup>33</sup> O. G. Rakauskienė also evaluates problems existing in the society: „poverty of the majority of people, blunting cult of consumption, ecological crisis. All of these are results of spiritless farming, egoistic profit taking economy, that are pursued by any means necessary. The main reason of the crisis is the collapse of moral economy motives, disappearance of the highest goal of economics – to create a harmonious and right society. Economic

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<sup>27</sup> Leonavičius, J. *Sociologijos žodynas*. Vilnius: Academia, 1993, p. 276.

<sup>28</sup> Maslow, A.. *Motivation and Personality*. New York: Harper and Bros, 1979.

<sup>29</sup> Frankl, V.E. *Žmogus prasmės akivaizdoje*. Rinktinė. Vilnius: Katalikų pasaulis, 2010, p. 106.

<sup>30</sup> Rogers, C.R. *On becoming a person a therapist's view of psychotherapy*. Mariner Books, 1995.

<sup>33</sup> Gylys, P. *Ekonomika, antieconomika ir globalizacija*. Vilnius: Vilniaus universiteto leidykla, 2008, p. 443.

cannot be effective if it is created without regarding the principles of social righteousness and responsibility. In order to successfully overcome global crisis, a serious transformation of social-economic model is mandatory, with emphasis being put on social righteousness, regarding the interests of the whole society.<sup>34</sup> Insights of various citizens' activities allow noticing that the biggest influences on creating welfare at the moment are contacts, connections of friendship, bloodline, corruption. A prestige of the real intellectual elite – professional, scientist and pedagogue – has decreased significantly. „Education and professionalism are not weighs of professional career, material and social status in Lithuania. A priority is given to primitive resourcefulness, indulgence, relations with the management, representation of the leading party, power of money“.<sup>35</sup>

The definition of *human resources* is described as skills and abilities of a healthy, productively working, educated and qualified person that increase production and income. „Only after acquiring appropriate knowledge a person obtains a quality of resource“, – states Juozas Bagdonavičius.<sup>36</sup> However, such concept without value parameters (moral, ethics, culture, life ethics, empathy, altruism, spirituality, creativity, esthetical and happiness feelings etc.) only bestow human capital a primitive primary shape and is „productive only systematically“<sup>26</sup>, but does not ensure the value parameter for life quality.

Lack of spirituality, personal autonomy and valuable thinking has an influence on society's, especially youth's attitude to a meaningful component of human resources – dignity. One of the most significant value changes in our society – pinched dignity – an essence of human worth. As it can be seen from the figures given (fig. 1 and 2), a person's dignity must be recognized due to its inborn existence, personal being and significance of personality's status in the society. A dignified person seeks to realize his human worth. Even when pursuing leadership, creating a career, improving formal competences, an emphasis should be put on living and acting honestly, communicating with sincerity, nurturing sincere feelings, empathy, altruism. Feeling of dignity inspires various forms of person's self-control, which develops strictness for oneself.

The articles of economists mostly offer to discuss about human resources by evaluating its contents unilaterally, as a professional

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<sup>34</sup> Rakauskienė, O. G. & Servetkienė, V. *Lietuvos gyventojų gyvenimo kokybė: dvidešimt metų rinkos ekonomikoje*. Monografija. Vilnius: Mykolo Romerio universitetas, 2011, p. 233.

<sup>35</sup> Ten pat, p. 235.

<sup>36</sup> Bagdonavičius, J. *Žmogiškasis kapitalas*. Metodinė priemonė. Vilnius: VPU leidykla, 2009, p. 16.

<sup>26</sup> Ten pat, p. 7.

qualification, a mean that holds skills that will allow to realize the strategies of a region or economic development of a business (e.g. Mathur).<sup>38</sup> Models for management of human resources are being created.<sup>39</sup>

However, the situation of a person discussed in the article shows that human capital cannot be revealed only on economic parameter.. Stresses HRM's focus on the crucial importance of the close integration of human resource policies, systems and activities with business strategy. From this perspective human resources are largely a factor of production, an expense of doing business rather than the only resource capable of turning inanimate factors of production in to wealth. Human Resources are viewed as passive, to be provided and deployed as numbers and skills at the right price, rather than the source of creative energy“, – claims the tract of utilitarianism.<sup>47</sup> Human capital management must be bestowed with a humanic substance, which is unseen even when applying soft human resource management. („Human resource management (HRM) has frequently been described as a concept with two distinct forms: soft and hard. The soft model emphasizes individuals and their self-direction and places commitment, trust, and self-regulated behaviour at the centre of any strategic approach to people.“)<sup>48</sup> Along with purposeful quantitative use of human capital and low attention given to it, qualitative human existence parameters should be seen. One of them is life quality. Due to this reason, attention to citizens' psychophysiological state, spread of spirituality, embedding morality and everyday ethics, stimuli of thinking and creativity etc. It is important to talk about the necessity to develop value capital, humanic attitude to a human who is the one creating the cultural and social capital in the society as a basis

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<sup>38</sup> Mathur, V. K Human Capital-Based Strategy for Regional Economic Development (first published on August 17, 2011). Cleveland State University. In: *Cities Urban Studies*, May 2012 49, p. 1179-1200. [interaktyvus] <<http://usj.sagepub.com/content/49/6/1179.full>> [žiūrėta 2013-09-05].

<sup>39</sup> Beer, M., Spector, B., Laerence, P. R., Quinn Mills, D., Walton, R. E. (1984) *Managing Human Assets*. New York: Free Press; Kochan, T., Katz, H., McKersie, R. (1986). *The Transformation of American Industrial Relations*. New York: Basic Books.; Devanna, M. A., Fombrun, C. J., Tichy, N. M. (1984). A Framewerl for strategic human resource management. In: C. J. Fombrun, M. M. Tichy, M. A. Devanna (eds). Gratton, L., Hailey, V. H., Stiles, Ph., Truss., (1999) *Strategic Human Resource Management*. New York: John Wiley, p. 33–35; Hendry, C., Pettigrew, A. (1990). Human resource Management and industrial relations // *International Journal of Human Resource Management* 1 (1): 17–44; etc.

<sup>47</sup> Gill, C. Use of Hard and Soft Models of HRM to illustrate the gap between Rhetoric and Reality in Workforce Management. (November1999) School of Management. Working Paper, Series No.WP 99/13 . RMIT Business.

<sup>48</sup> Truss, C. Soft and Hard Models of Human Resource Management. In: L. Gratton, V. H. Hailey, Ph. Stiles, C. Truss. (1999) *Strategic Human Resource Management: Corporate Rhetoric and Human Reality*.

for politics and business. This (education, science, art, attributes of socioculture – as components) should be accumulated by the country, helping to saturate, create and transfer the cultural values. Along with the material values embodying cultural good, we should evaluate the non-material primer of culture as well.

### **Paradigm of human capital as entrepreneurship education**

The works of two famous economists of 20th century – Joseph Schumpeter<sup>49</sup> and Izrael Kirzner (Kirzner, 1973)<sup>50</sup> are trying to form a refined academic conception of entrepreneurship. J. Schumpeter emphasized the entrepreneur's creative role of an innovator, able to change economy and life quality. I. Kirzner stressed the importance of entrepreneur's role of discoverer: ability to notice unprofitable areas that could create additional value. Thus, they, in a way, grounded the essential properties of an entrepreneur, directions of entrepreneurship education and essential education assumptions for a person who is educated to create human capital.<sup>51</sup>

In the end of 20th century, scientists and professors were still discussing about the conception of entrepreneurship in a changed world. They saw various meanings: creation of new business (Grieco, 2007), space of formation of new markets (Johnson, 2001), opportunities to improve the culture of innovations (Craig et al., 2006), broaden, deepen the connections of entrepreneurship education and entrepreneurs. Their essence became to study the relations of big and small businesses, non-governmental organizations and business corporations (Drucker, 1985; Hynes, 1996) etc. When creating programs of entrepreneurship education, a book „Entrepreneurship. A South African perspective“, written by Gideon Nieman and Cecile Nieuwenhuizen<sup>52</sup> should be regarded. It is a good teaching literature: how to become a good entrepreneur, how to realize the idea of entrepreneurship in an organization, business company, how to prepare scientific researches appropriate for these goals.

Speaking of education of an entrepreneurial person, researchers emphasize the drawbacks seen today:

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<sup>49</sup> Schumpeter, J. A. *The Theory of Economic Development*. 1911. Cambridge: Harvard University Press, 1934. [interaktyvus] Information about Schumpeter and his works can be found online at <<http://cepa.newschool.edu/het/profiles/schump.htm>>

<sup>50</sup> Kirzner, I. M. *Competition and Entrepreneurship*. Chicago: University of Chicago Press, 1973. [interaktyvus] Information about Kirzner and his works can be found online at: <<http://www.worldhistory.com/wiki/I/Israel-Kirzner.htm>> [žiūrėta 2013-09-06].

<sup>51</sup> Bates, T Entrepreneur Human Capital Inputs and Small Business Longevity // *Review of Economics and Statistics* 72, no. 4 (1990), p. 551–559.

<sup>52</sup> Nieman, G. & Nieuwenhuizen, C. *Entrepreneurship. A South African perspective*. 2nd revised edition. Van Schaik, 2009.

- Education of entrepreneurship is for some reason only included into programs of professional education in separate cases;
- Even if programs are prepared, they are not related with a particular profession;
- A very limited number of students participate in entrepreneurship education studies;
- Teaching methods are ineffective;
- Theoretical material does not relate with practice;
- Educators are incompetent;
- Programs are prepared by theoreticians that are not interacting with practitioners and entrepreneurs.
- The biggest problem is unqualified educators: they have never studied this matter and never been in business.

However, we see that the main direction of human capital development – value education, i.e. foundation of a holistically comprehended personality in a business is not named here either.

When listening to discussions on the content of human capital, we could agree to the offer of Pierre Bourdieu to search for a different conceptual alternative, in which social, cultural, economic and symbolic capital would find their places.<sup>40</sup> Pursuing balanced sustainable society growth, the human capital should firstly be bestowed by holistically comprehended sustainable balanced human power.

### **Holistically comprehended human capital as an assumption Of life quality**

„A successful society is one in which people have high levels of well-being which is sustained over time. Accordingly, progress can be measured in terms of three key „spheres“:

- Goals: universally high levels of well-being..
- Resources: sustainable use of environmental resources.
- Human systems: activities that achieve intermediate objectives such as a stable and productive economy, a cohesive society, good housing, and so on.<sup>41</sup>

The authors search for an answer to the most important question: „How can we measure well-being? Our approach to measuring well-being is based on nef’s dynamic model, developed for the Government Office for Science’s 2008 Foresight project. This model draws on contemporary psychological research and ancient philosophy, and depicts well-being as a

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<sup>40</sup> The Forms of Capital: English version. In: *J.G. Richardson's Handbook for Theory and Research for the Sociology of Education*, 1986, p. 241–258.

<sup>41</sup> Abdallah, S., Michaelson, D., Seaford, Ch., Stoll, L. Measuring our Progress. NEF, February 16, 2011.

dynamic process. The model uses the idea of flourishing: people are „flourishing“ when they are functioning well in their interactions with the world and experience positive feelings as a result. A flourishing life involves good relationships, autonomy, competence and a sense of purpose, as well as feelings of happiness and satisfaction.“<sup>42</sup> We could say that this answer is only partial. What is happiness?

Looking into the Abraham Maslow’s pyramid of needs we see that its higher stage is occupied by such needs as need to know more, experience, communicate, express creativity, give oneself a meaning. Is a person happy when he satisfies all his needs? Or is happiness a unit of life quality? Researches on the feeling of happiness are emphasized in the scientific literature of USA in the year 2005.<sup>43</sup>

The majority of scientists agree that life quality and happiness are least influenced by money, even intellect or materially good living conditions. However, they are especially related to the individual properties of a person, developed emotional sphere, ability to feel, sympathize, love, communicate, take care of other, feel a friend, work in a positive emotional environment. Due to this reason, life quality researches especially emphasize moral and cultural phenomena and their influence.

Due to this reason, regarding youth entrepreneurship education, nowadays it is important to search for methods that would be firstly directed to a holistically comprehended fully-fledged, entire personality (human capital), that would be able to create life quality in all activities of the society. „The conception of objective well-being suggests a complex agenda of research. First, There is much to be learned about the various types of real-time measures and how they relate to each other. A second task is to develop methods that minimize the biases of retrospective assessments in order to achieve a measurement of objective happiness that is at once valid and efficient.“<sup>44</sup>

## Conclusion

When defining the entirety of a personality and its place in the society of a changed world, a holistically comprehended entire personality is

<sup>42</sup> Abdallah, S., Michaelson, D., Seaford, Ch., Stoll, L. Measuring our Progress. NEF, February 16, 2011.

<sup>43</sup> McGovern, K. The Pleasure Paradox // *Psychology Today*, 2005, 38, p. 52–53; Flora, C. (2005). Happy Hour // *Psychology Today*, 38,; The Science of Happiness // *Time*, 17 January, 2005; Layard, R. (2005). *Happiness*. New York: The Penguin Press; Kahneman, D. (1999). *Objective Happiness* Kahneman, D. , Schkade, D. (1998). Predicting the well-being effect of new circumstances: Changes are proxies for states. Working paper. Princeton, New York: Princeton University, etc.

<sup>44</sup> Kahneman, D. Objective Happiness

<[http://profron.net/happiness/files/readings/Kahneman\\_ObjectiveHappiness.pdf](http://profron.net/happiness/files/readings/Kahneman_ObjectiveHappiness.pdf)>

emphasized, the source and base of existence of which is built on *natura*, that provides an individual with a biological code. In a society, a person becomes a personality, peculiarly inheriting social code as well. The definition *individual* always means a level of personality marked by a biological code.

The components of an *entire personality* are individual, personality and individuality, that most clearly realizes itself. The coverage of personality's culture (value attitude, morale) emphasize the parameters of person's *vita activa*.

The components of *human capital* are actualized in the economic relations. Only the activity of human, marked by positive moral and ethical values has a creative power in a society.

Pursuing *balanced sustainable society growth*, the human capital must be firstly bestowed with holistically comprehended *sustainable balanced human power*. Human capital developed on this basis is comprehended as an important paradigm of entrepreneurship. Holistically comprehended human capital is extremely important for creating life quality.

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