

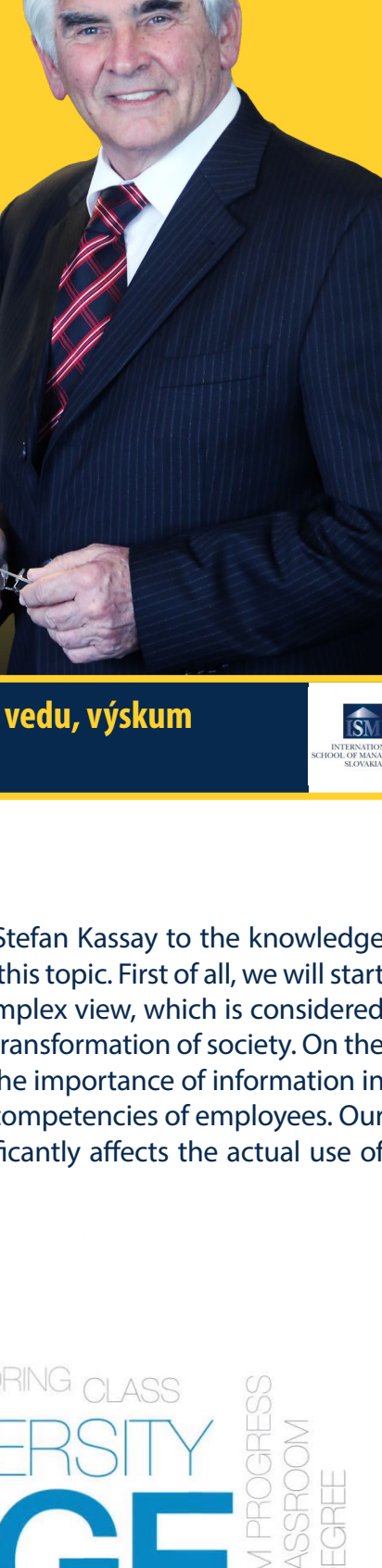
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FROM THE POINT OF VIEW


STEFAN KASSAY

Slovakian scientist, entrepreneur, pedagogue
and economic diplomatist.



In his texts, Kassay not only reflects historical changes in description, but also suggests some solutions to problems. We consider the proposal to focus on the quality of life, not the employment of the population, to be the most interesting.

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Abstract

The article is devoted to the link of the famous theoretician academician Stefan Kassay to the knowledge society and knowledge economy. Kassay is one of the authors who write on this topic. First of all, we will start with his pentology, Kassay's contribution to the subject is related to his complex view, which is considered from a comprehensive point of view. He is not an ideologist for the smooth transformation of society. On the contrary, he looks at the whole question quite critically. Kassay focuses on the importance of information in the field of business security, employee activity, the use of knowledge and competencies of employees. Our author believes that the lack of use of acquired competencies often significantly affects the actual use of employees' competencies and their real potential.

Keywords: Knowledge society, knowledge economy, education, science



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EDUCATION



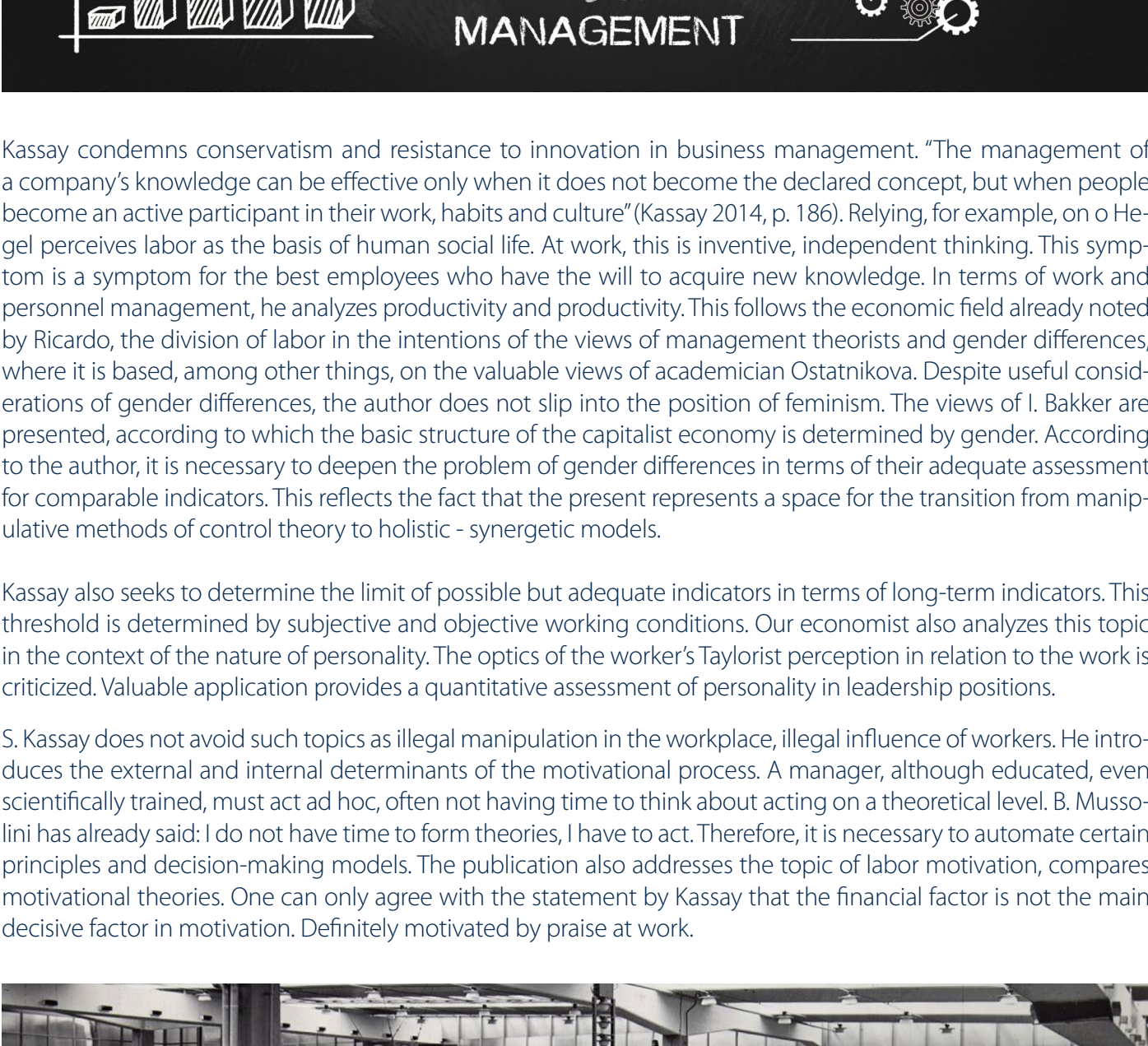
Kassay also sees the quality of life as integration into many, especially interpersonal, contextual contexts related to the division of labor. Of interest is the criticism of the carousel, where affordability determines consumption, consumption, production and employment. The mouthpiece of decisions is often strange, barbaric destruction of products or limitation of labor productivity and progress. On the other hand, Kassay proposes to consider a career not as the main problem, but as the quality of life of every person on a global level. The unemployed represent a financial burden for the state, with the biggest problem being unemployed living below the poverty line. The essence of unemployment is not the need for work, but the absence of paid work. Social stratification is related to the concept of poverty. This term can be defined as absolute poverty, but relative poverty is a matter of consensus. Social inclusion efforts, even on a legislative basis, can help balance social stratification for the relatively poor. Kassay is critical of the only social model applied throughout Europe.

Kassay believes that training and growth are the company's investment in the future. He notes that many companies continue to adhere to traditional management practices, although an accurate measurement of the achievement of strategic goals is possible. The author considers intellectual capital as the starting point for creating value. Aware of the importance of human capital, he clearly distinguishes between the concepts of information, knowledge and knowledge, and also realizes the existing division of knowledge. Lists various classification options. He is fully aware of the value of the company's knowledge assets and the management of the companies that have them. It reflects the view that, from the point of view of human capital, the interests of science are focused on the cognitive side. This indicates a subalternation of the concept of human capital under the concept of intellectual capital. "Intellectual capital means human capital, organizational capital in accordance with the strategy of knowledge and management at the level of society, company and institutions" (Kassay 2014, p. 131). Kassay also expresses these relationships quantitatively. He confronts the aforementioned ties with modern famous authors, not forgetting the historical scientific ties. It also perceives a violation of evolutionary principles in the sense of the environment. From the point of view of historical understanding of the structures of work with information, Kassay speaks of three levels of intelligence. The second level of intelligence "can be characterized by the technical capabilities of mankind for recording data and their contextualized, generalized interdependence, i.e. e. knowledge recorded on technical media (regardless of whether they are paper or any other more complex media), and for their mass processing accurate, unambiguous and unchanged during the process procedures" (Kassay 2014, p. 153). Our author reflects on the fact that the collective mind can exceed the previously considered limit of computability and, thus, opens a new quality of knowledge, which until now was considered inaccessible to detection. This fact has serious consequences in epistemology. The novelty lies in the use of knowledge without being captured by the human mind.

Stefan Kassay is also involved in knowledge management. He deals with the issue of structuring knowledge and its processing. Knowledge management includes the activities of mental workers. Knowledge management does not coincide with knowledge management, the author draws attention to discussions about the difference in the mentioned phrases. The information worker should be a person who will always be in the process of acquiring new knowledge. It reflects various types of knowledge structures, knowledge management in the broad context of information technology and cybernetics. In this sense, he often uses the works of famous theorists, such as Jozef Kelemen, Augustin M. Huska, K. P. Liesmann, Martin Kinsky. Kassay that the use of explicit knowledge depends not only on communication and information technology, but also on the ability of people to master and learn these new technologies. In this sense, the human capital of knowledge is becoming increasingly valuable. In addition, academician Kashshay continues to reflect on conceptualization - the creation of conceptual models and their organization in a hierarchy. In this sense, he perceives the expressiveness of explicit knowledge as facilitating knowledge management capabilities. Kassay criticizes disputes over education, often politically tinted with not always called upon actors. He notes that education is losing its content, especially because of the traditions and experience of generations. He draws attention to the connection between Lizmann between the uncertainty of the core of general education, and also points to Drucker's perception of the differences between a mental worker and a general educated person as a carrier of culture in the context of bringing knowledge to computable human capital. This also indicates a smoothing of the meaning of education in the intentions of some teachers to understand that the main goal is to enter the labor market. We extremely positively evaluate critical thoughts about the goals of the knowledge society, which, according to Kassay, is not connected with wisdom, but is a lie about the desire to learn. The negative perception of the fragmentation of knowledge, as well as the negative impact of the media on the field of knowledge, is no less disturbing and timeless criticism from our author. He is of the same opinion regarding various unintentional didactic and scientometric experiments that can only be recognized.



"The basic terms are" knowledge ", the definition and classification of which significantly affect the practical implementation of the principles, tools and methods related to knowledge management" (Kassay 2014, p. 161). We can agree with the statement by Kassay that intellectual workers, narrow specialists without interdisciplinary immersion, only those who understand science will belong to technology, not to nature. We consider it useful to analyze the features of knowledge management, as well as determine their human potential from a psychological, medical and ethical point of view. The precise prediction capabilities of such dispositions that the publication provides are really useful.

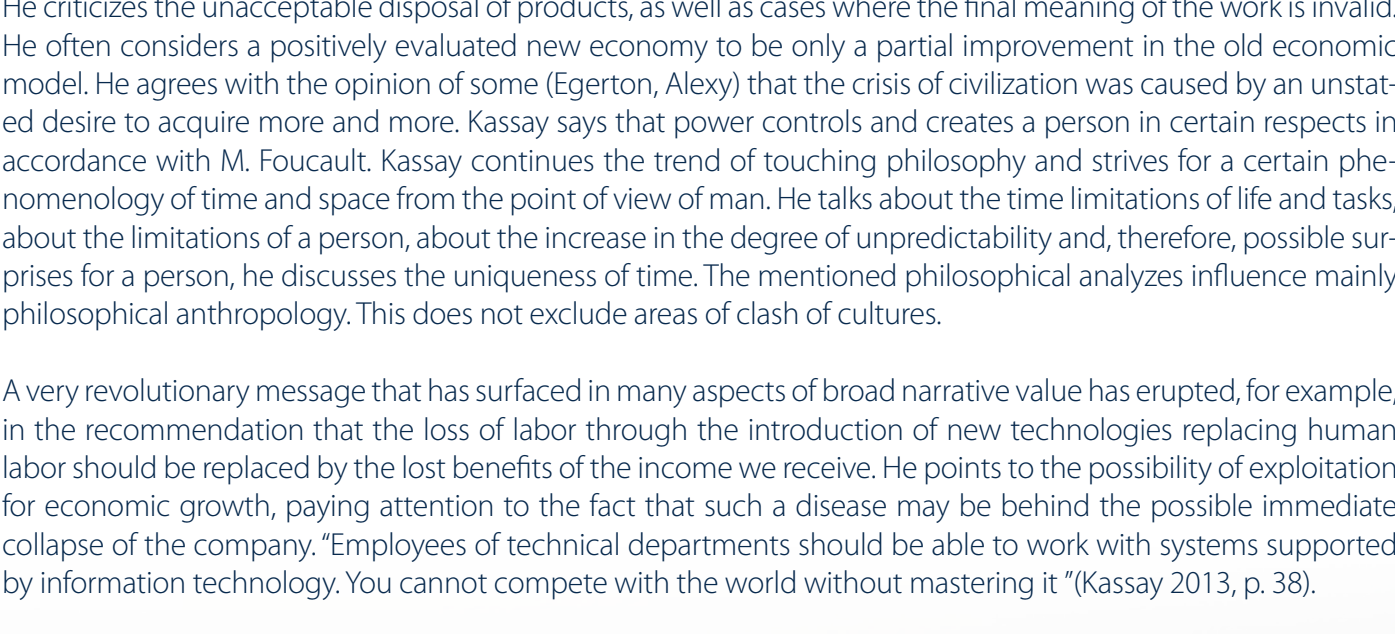


INNOVATION

Kassay condemns conservatism and resistance to innovation in business management. "The management of a company's knowledge can be effective only when it does not become the declared concept, but when people become an active participant in their work, habits and culture" (Kassay 2014, p. 186). Relying, for example, on a Hegel perceives labor as the basis of human social life. At work, this is inventive, independent thinking. This symptom is a symptom for the best employees who have the will to acquire new knowledge. In terms of work and personnel management, he analyzes productivity and productivity. This follows the economic field already noted by Ricardo, the division of labor in the intentions of the views of management theorists and gender differences, where it is based, among other things, on the valuable views of academician Ostafnikova. Despite useful considerations of gender differences, the author does not slip into the position of feminism. The views of I. Bakker are presented, according to which the basic structure of the capitalist economy is determined by gender. According to the author, it is necessary to redefine the problem of gender differences in terms of their adequate assessment for comparable indicators. This reflects the fact that the present represents a space for the transition from manipulative methods of control theory to holistic - synergetic models.

Kassay also seeks to determine the limit of possible but adequate indicators in terms of long-term indicators. This threshold is determined by subjective and objective working conditions. Our economist also analyzes this topic in the context of the nature of personality. The optics of the worker's Taylorist perception in relation to the work is criticized. Valuable application provides a quantitative assessment of personality in leadership positions.

S. Kassay does not avoid such topics as illegal manipulation in the workplace, illegal influence of workers. He introduces the external and internal determinants of the motivational process. A manager, although educated, even scientifically trained, must act ad hoc, often not having time to think about acting on a theoretical level. B. Musso-lini has already said: I do not have time to form theories, I have to act. Therefore, it is necessary to automate certain principles and decision-making models. The publication also addresses the topic of labor motivation, compares motivational theories. One can only agree with the statement by Kassay that the financial factor is not the main decisive factor in motivation. Definitely motivated by praise at work.



It is amazing that Stefan Kassay is not in the position of Taylorism. Assessing the effectiveness of the work, the author is aware of the fact that the main factor determining the effectiveness is not a method, but a person. "The process of enhancing human potential is associated with improving knowledge capital" (Kassay 2014, p. 218). The assessment itself is primarily focused on task performance, team collaboration and self-development related to employee development. For the author's methodology of text design, there is a significant deep immersion in many leadership disciplines, and therefore the work continues with an analysis of the psychological realities associated with the work. He values honesty - the foundation of reputation, courage and perseverance. These Kassay probes are also interesting in terms of epistemology. The psychological aspects of cognition correspond to neurological, linguistic, epistemological aspects, and Kassay even puts forward the ethical hypothesis that a person has a distinctive sense of distinguishing between good and evil.

He does not claim to be an absolute canon, but he speaks of social cohesion in terms of these mental attitudes. In this sense, he speaks of morality as giving a certain value to some phenomenon. Morality is perceived in connection with the psychophysiological context as a property "deeply rooted in the brain" (Kassay 2014, p. 291). In consistent correlations of broad approaches to theories of intelligence, for example, Gardner's Theory of Multiple Intelligence also influences Kassay's critical approach to reductionist views, which perceive the positive possibility of quantifying intelligence at the height of the coefficient of intelligence. S. Kassay is convinced of the open positive possibilities of science that can improve brain function (Kassay and Ambrozý 2015).

Kassay here and there deals with sovereign philosophical topics, such is the problem of the meaning of life. He asks whether to follow the vision of the meaning of life, even at the cost of harm to his health, danger or discrimination of others. He notes that this issue must be considered individually. He is trying to analyze the origin, meaning and causes of unnecessary abiotic desires of man. He criticizes the geometric increase in the demands of human desires with limited resources as a prognostically anticipatory phenomenon in the terms of sustainability. Debt to satisfy unnecessary desires is especially negative compared to the shortage of the poorest billions of people in the world.

Just as M. Heidegger connects the meaning of life with the meaning of being in Being and time, Kassay combines the meaning of life with the meaning of business. In terms of ethical concepts, he also gives definitions of ethical virtues according to Anselm Grün. He also asks an extremely interesting question in connection with the economic crisis, whether the economy should constantly grow in terms of the trend towards maximum growth. He criticizes the unacceptable disposal of products, as well as cases where the final meaning of the work is invalid. He often considers a positively evaluated new economy to be only a partial improvement in the old economic model. He agrees with the opinion of some (Egerton, Alexy) that the crisis of civilization was caused by an unmet desire to acquire more and more. Kassay says that power controls and creates a person in certain respects in accordance with M. Foucault. Kassay continues the trend of touching philosophy and strives for a certain phenomenology of time and space from the point of view of man. He talks about the time limitations of life and tasks, about the limitations of a person, about the increase in the degree of unpredictability and, therefore, possible surprises for a person, he discusses the uniqueness of time. The mentioned philosophical analyzes influence mainly philosophical anthropology. This does not exclude areas of clash of cultures.

A very revolutionary message that has surfaced in many aspects of broad narrative value has erupted, for example, in the recommendation that the loss of labor through the introduction of new technologies replacing human labor should be replaced by the lost benefits of the income we receive. He points to the possibility of exploitation for economic growth, paying attention to the fact that such a disease may be behind the possible immediate collapse of the company. "Employees of technical departments should be able to work with systems supported by information technology. You cannot compete with the world without mastering it" (Kassay 2013, p. 38).

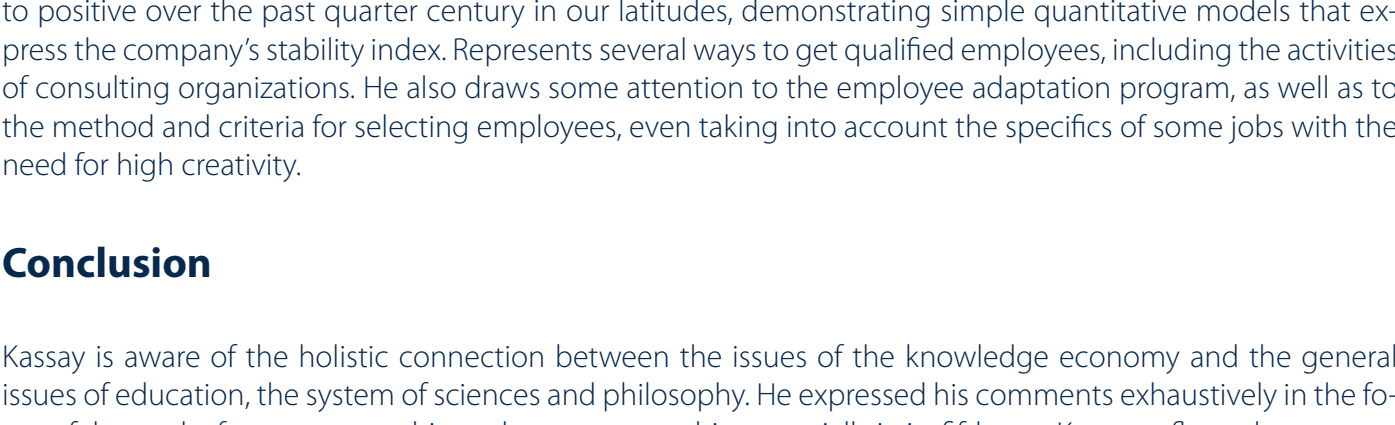
Our academician also does not shy away from the field of forecasting and prospects. In this context, he emphasizes the limited nature of natural resources and does not agree with the liberal view of the inadmissibility of state regulation of a pure market economy. It also disputes the real effect of union efficiency. The relationship between resource constraints and quality of life is related to the question of the meaning of life and the fact that life cannot be reduced to work. This critically means huge social differences on the planet in several places.

Kassay calls for stopping unlimited consumption growth in the interests of sustainable future consumption. Streamlining the transition from overconsumption to consumption is needed. According to our author, the media promotes excessive consumption, because they emphasize artificial needs, as if they were natural human needs. "Where we do not occupy foreign sources, where we evaluate the available quantity with a new quality, we have no reason to limit ourselves. But where we need marginal resources for growth, our goals can only be marginal and, therefore, not limitless" (Kassay 2018, p. 24).



In connection with globalization, the author points to an increase in the number of global megacorporations. Globalization has brought flexibility and flexibility within globally existing societies. Even in this context, he evaluates the concept of freedom at work, faced with the influence of other cultures. Freedom is not only for the entrepreneur, but also for the employee of free enterprise. Real productivity and meaningful innovation must be linked to freedom in the workplace.

According to Kassay, a socially responsible business does not mean giving up profit as a business goal and replacing it with charity, but holistic management along with sustainable development and adherence to business ethics. "Permanent economic prosperity is possible only if human behavior is honest" (Kassay 2014, p. 429). He draws attention to many negative phenomena, as well as to the relationship between economics and politics. He also mentions more positive aspects of business, such as corporate citizenship and corporate charity. Responsibility has a causal relationship with entrepreneurial ethics and the formation of goals, structures and strategies" (Kassay 2012, p. 279). Specific people stand behind ethical flaws, and the manager must have social and economic matu-

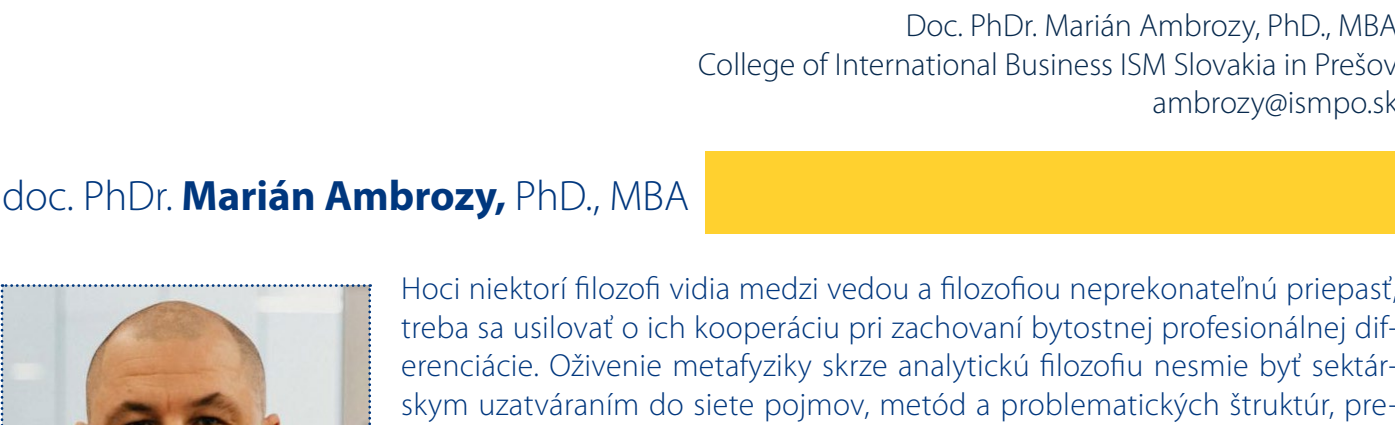


ity in addition to knowledge. In this context, a certain integrity of a person is expected as the highest form of his manifestation of existence. This statement has an impact on philosophical anthropology.

Kassay also considers the difference between the Solen and Sein planes in terms of the difference between the goal in life and the work performed. He reminds us that only a quarter of the people do the work they want. At the same time, 90% of things depend on the person himself, in this context, he recalls Frank's opinion that life needs to be meaningful, otherwise a person may even get sick. In this context, he draws attention to the phenomenon that Marx has already exhaustively described - the alienation of labor. Regarding the lessons learned from the crisis, he emphasized, among other things, the fact that countries with higher levels of investment are generally richer.

Kassay recalls the statement of L. Andrasik that they are often mental constructions similar to the model of the past, the inflationary model of the universe, which, however, is based on good arguments - relict radiation and redshift. In this context, resonances of Rousseau's ancient fears about progress arise, which can be found, for example, in M. Friedman. In connection with the future, it also presents the topic of holon systems. He draws attention to the theories of the famous physicist David Bohm, which intersect between cosmology, systems theory and linguistics.

Recall that similar views in the field of linguistics were expressed by the Japanese philosopher-analyst S. Hayakawa. With the analysis, the latter concerns not only the use of systems in the economy and business, but also its considerations, which are given, for example, with Karel Pribram they go into the field of the philosophy of the mind. He discusses the problem of artificial intelligence from several points of view, considering it suitable for use in the future in terms of the reliability of such systems, the ability to adapt, predictability in terms of analogy with people, and obtaining new information. Kassay notes that potentially such progress can also provide an explanation for an important philosophical question, the problem of body and mind.



Recognizing the status of a company in terms of organizational diagnostics is a complex task for organizational cybernetics, which requires an interdisciplinary approach. Quantitative models use organizational matrices to measure organizational performance. The method of quick organizational diagnostics is also used, based on a triangle of question and answer templates, business experts and external consultants. The author tries to show the suitability of diagnostic methods in accordance with the purpose of measurement. Also, new diagnostic methods cannot be avoided using holonomic structures, where he presents such a method using a holonomic cube.

According to Kassay, the lessons of the crisis are that ramparts, symbolic money or long-term unsecured mortgages will not help anyone. Melissos has already formulated a clear ontological thesis; nothing comes out of nothing. The changes also relate to human participation in the context of personnel management. In this context, Kassay criticizes efforts to increase employee productivity to maximum productivity. However, personnel management should focus on synergies between productivity and employee satisfaction. A personnel management strategy should be linked to the holistic management of the company. "There are new theories of motivation that are also affected by social changes and, naturally, a gradual change in the view of values and the creation of a new axiological system" (Kassay 2014, p. 271). Personality rating plays a priority role. Job satisfaction is not a means (variable) that should only provide higher productivity. S. Kassay, like Kant, points out that satisfaction cannot be the path itself, but one of the goals. The context of staff turnover is also taken into account. More risky jobs and younger workers are variables that are most often associated with turnover. He is trying to analyze another way to escape from work, absenteeism. He also draws attention to the problem of industrial accidents.

The author tries to grasp the essence of the optimal correspondence between the employee and the work-place from the point of view of the corresponding choice. He considers several aspects of job creation, points out the many approaches in this creation. Associated with this is the estimation of projections for the number and planning of jobs. S. Kassay also touches on the change of connotations of the term "career" from negative to positive over the past quarter century in our latitudes, demonstrating simple quantitative models that express the company's stability index. Represents several ways to get qualified employees, including the activities of consulting organizations. He also draws some attention to the employee adaptation program, as well as to the method and criteria for selecting employees, even taking into account the specifics of some jobs with the need for high creativity.

Conclusion

Kassay is aware of the holistic connection between the issues of the knowledge economy and the general issues of education, the system of sciences and entrepreneurship. He expressed his comments exclusively in the focus of the work of entrepreneurship and entrepreneurship, especially in its fifth part Kassay reflects the concept of a knowledge society in the context of socially responsible business, personnel management, a possible balance between work and personal life and life goals. The issue of quality of life is also being considered in connection with the slow replacement of low-skilled machines. He suggests focusing primarily on the quality of life of the unemployed, rather than on their own employment opportunities. Our author is a critic of Taylorism. He argues with Drucker's understanding of the mental worker. Kassay also points to a number of negative phenomena in education. He well developed the problem of structuring knowledge. He believes that learning and knowledge growth are clearly significant activities.

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Hoci niektorí filozofi vidia medzi vedou a filozofiou neprekonateľnú priepasť, treba sa usilovať o ich komunikáciu pri zachovaní bytostnej profesionálnej diferenciencie. Oživenie metafyziky skrze analytickú filozofiu nesmie byť sektárskym uzatváraním do siete pojmov, metód a problematických štruktúr, predovšetkým bez dialógu s fenomenológiou. Filozofia perennis, nevinná už europocentrická, má reflektovať výsledky vedy, veda by mala rešpektovať vyjadrenia filozofie, na ktoré sama nemá kompetencie. Uvedený pokus o symbiózu v zmysle postupu v poznani by mal byť vovádzaný do kurikula vyučovania, v súlade s poznatkami pedagogiky a didaktiky i za využitia alternatívnych pedagogických a didaktických metód, avšak v príkrom rozpore s nezmyselnými experimentmi o náhodnej školskej reforme. Vzdelávanie by malo byť postavené na overených predpokladoch a nariadení o príslušnom a hazardné experimenty nedouk s politickým vplyvom.

Marián Ambrozý je absolventom gymnázia v Rimavskej Botave, Filozofickej fakulty Univerzity Komenského v Bratislave a Teologickej fakulty Trnavskej univerzity v Trnave. Dizertačnú prácu z filozofickej evaluácie fyziky obhajil pod vedením Júliusa Krempaského. Zaoberá sa filozofiou prírodných vied, vybranými otázkami filozofie Martina Heideggera a didaktikou filozofie. Pracoval na viacerých vysokých a stredných školách. Prednášal na mnohých domácich i zahraničných vedeckých konferenciách (Česko, Poľsko, Maďarsko, Ukrajina, Rumunsko, Srbsko, Moldavsko, Taliansko, Turecko, Irán, Chile).