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**ACTIVE PERSONALITY: LOVE, LEADERSHIP AND CREATIVITY AS
A MANIFESTATION OF THE PHENOMENON OF DIALOGUE**

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Key words: dialogue, a leader, love, being, freedom, thinking.

Abstract. This article shows that love - it is like a "mirror game reflections," is "a system of endless references" desire reflected in the other, and see in it the recognition and support of their existence.

Introduction

In the most complete form formulated common to philosophers of the twentieth century the idea that love is not only need "Machine passion" with which he would have been still lonely without getting dainty sincere recognition of the value of his persona Jean-Paul Sartre. [1]

Loving is, in fact, tends not to deprive a loved freedom, and "seduce" and "enchant" the freedom of others, that she herself captivated, she tied herself to a "seducer." (It is interesting to note, incidentally, that in folk tales, an evil character who kidnapped the girl, beauty, then usually tries to "enchant" it rather than rape.)

Why lover craves reciprocity is free from a loved one? Sartre shows, the fact that people want to achieve with another recognition of the reality and value of its existence. By itself, I would be "nothing", sloping existence and my value would not be recognized by other people. (On Earth, there are billions of people who are for me - "nothing" does not exist as a person, as long as I have someone of them do not know and do not recognize.) That is, my being (as opposed to "nothing", as I would in the absence of recognition) depends on the other. Other "gives me being and thereby owns me." The greatest value I gave to the recognition on the part of the one I myself admit being particularly valuable.

Since the other "gives me being" (ie, due to its recognition of the I gain some advantage, become "something"), in so far at the same time I find myself in, and dependent on the other; This dependence limits my freedom and, therefore, diminish my "I". (After all, I - as 'I', not a thing among things, as far as, unlike the stuff is free, able to self-determination.) Thus, says Sartre, my "being-for-others" beginning of a conflict: the other gives being my "I" and to the same extent robs me of my "I".

I strive to "win back" from another of my being. I want to make another, which is already recognized me "something" (ie given me, though I thing a certain value), I also recognize the free (ie indeterminate, that is - "nothing" !). Fatal conflict of my "being-for- another" that I want to be for him at the same time "something" (a thing) and "nothing" (freedom): This conflict is a condition of love, and she "love is a conflict "[2].

Main part. In Sartre's understanding, love - this is the company to conquer my being with another through the acquisition of its freedom. Exploring the phenomenon of love, Sartre obviously meant love in general, not just sexual. Sartre calls love "now" because she - not something in itself there is a "force", poses on human freedom (like "instinct") and intentional "design" and the implementation of human capabilities and actions.

In love, I want to capture the freedom (think about the inconsistency in this phrase!) The other; itself to another - free! - I captivate me. Loving is not satisfied even free "oath of allegiance" and chafe vows to give him - he wants to be loved freely any given moment, and not because once given to him - albeit loosely - words. As you can imagine, "captive freedom"? Human freedom can capture itself, remaining same freedom if it wants to drown in the freedom of others, seeing it as an absolute value, the meaning of their existence, not exceeding limit for yourself. For greater clarity, we imagine a person whose liberty is

restricted to the walls, so remote that it could never reach them and see: this man would not have reason to consider himself a slave - freedom of action actually is not limited within its capabilities. That's the inexhaustible "torture chamber", not exceeding reality of a loving and seeks to become the favorite to capture his freedom.

Alien freedom captivated many, gives me the value of the highest value. Now I'm not anything, but I give to another being who loves me. "My existence is ensured by the fact that it is necessary. This existence, as far as I take it on myself, becomes a pure blessing. I exist because they give away yourself. <...> As I good that I have eyes, hair, eyebrows, and I constantly give away their lavished generosity in response to a relentless desire in which by its free choice turns the other. Then, as before, when we still did not like the <...> we feel "superfluous", and now we feel that our existence is accepted and unconditionally approved in its smallest details ... That's the source of the joy of love when it is: a feeling that our existence is justified. "[3]

But - here's the paradox! - "If the other loves me, he will strike at the root of my expectations samoyu your love ..." I was expecting that he told me, "will being" -ie from outside of me recognizes me, and he "plunged" into my being, in my freedom; so he once again entrusted me with the task to look for excuses - recognition of my being. The only thing I was able to achieve - mastered the freedom of others, eliminating the threat of "stealing" I have my being (my "I") for the freedom of others, ie, eliminate the threat look at me as a thing (a sight, granting me being things and do not recognize my freedom). "The more I love, - says Sartre - the more certain I lose my being, so inexorably back into existence on their own risk, to their own ability to justify their existence."

To be loved, I seduce and fascinate. I try to appear before others as something very valuable, "I offer myself as exceeding no value." "Seduction is designed to bring in another consciousness of insignificance in the face of seductive object." My project fell in me - this is my own love. I love the other is stronger, the more I want him to love me. "Everyone wants to his other love, not realizing that the love-means to want to be loved, and that by doing so, wanting the other to love me, I just want to make the other wanted me to love it."

Love - it is like a "mirror game reflections," is "a system of endless references" desire reflected in the other, and see in it the recognition and support of their existence. World specular reflections nonreal, illusory; a slight displacement of the mirrors can destroy the game of reflections, to dispel a seemingly endless depth. Just love and -permanent exposed to the danger of extinction.

Sartre identifies three methods of involuntary destruction of love. Firstly, as already mentioned, achieving the absorption of other freedom my freedom, I lose the other as an outer support - justification for my existence. My "undertaking" ceases to love in this respect to justify himself, and I stop it "design".

Secondly, the other can at any time "to wake up from the spell," and I did not see exceeding limit, and the "object", among others. Hence - "eternal insecurity" of my existence as a favorite.

Third, the veil of love can unwind under the gaze of the "third", because of which each of the two lovers, as if seeing himself both from the side, begins to feel both himself and the other "object." The result - the spell disappear. "There is a real reason why lovers want to be alone - says Sartre. - The appearance of some third party, whoever he may be, destroy their love." And even when we are in fact no one can see, we are not spared from the invisible presence of "other minds", because we are, periodically glancing over "from" (as if "someone else's eyes"), "design" them in his own mind. Thus, Sartre shows that love carries in itself the germ of its destruction. [4] The phenomenon of love, the understanding of Jean-Paul Sartre, is inseparable from the existence of man and his freedom. The ancients could represent love as impersonal and self suschuyu cosmic force; Schopenhauer love an illusion, but it is not generated by man, and gives him the will of the world; Solovyov love - something like a divine gift to man; Freud's love - a product of the subconscious "primary desires" (libido) arising out of and in addition to the human consciousness. According to the same Sartre, man is a creature "undergoes" something passive; his behavior, his actions, he "sticks". That is, in the end, everything that happens to him, he "allows" to occur (because of that he is responsible for all of its existence). The same applies to love: though it "obsession", but comes to us apart from our consciousness and freedom, and along with them. That is, love is not only alien to consciousness, but is a game of mutual reflections, which communicate freely give themselves to engage our minds. Do not "god", not "instinct", not "generic will", and I myself would like to receive the recognition of my being from the other; I myself want to be like other "capture" my freedom.

Professor, University of California D.Delis, concluded that the relationship between the partners in love are characterized, above all, the fact that one of them will experience a great need for love than the other, and the more love requires a passionate partner, the less desire to love at another. At the same man during his life can go a few times in the role of a more enthusiastic partner who is, in the words of D.Delis in "subordinate" position, and less enthusiastic, which takes "leading" position in the pair.

Occupying a leading or a subordinate position, a person experiences a significantly different emotions and uses a different personality. The behavior-based "subordinate" partner is the euphoria associated with fear of losing a loved one. The need for this euphoria and its mechanism akin to that person experiences, deliberately exposing themselves to danger (craze in extreme sports or risking your money in the casino or investment exchange).

Note - there are organizations in which everything seems to be done right, but something still is not enough: there is no soul, there is no mechanism that allows you to breathe life into a dead system. They exist without faith, without love, and without hope. They are doomed, unless there exists a person, or a team of like-minded, who will discover the essence and meaning of this gangrenous system, and then come back hope. Such a person is called a leader, as a concept, in which he plays a crucial role - the lead. Leadership - leadership is not, as is often translated, although the leader and can be a leader. Leadership - it is not management.

At the mention of words such as a leader or leadership first thing that comes to mind is the political leaders, national leaders, religious leaders, people who are in difficult circumstances, managed to change the course of history due to the firm belief in the rightness of their cause and the ability to inspire and lead the masses of people.

Conclusion. Leadership - a power which does not require the use of force, although it has it. Strength becomes unnecessary when leadership comes to the aid of an ideology. It aims to formulate a leader of an idea or system of ideas, which are ready to believe those who are in need of faith, and you're willing to accept those who are looking for an explanation. It is important, of course, that the proposed ideology reached those to whom it is addressed.

No one knows where are the leaders. But clearly it shows that when there is the leader of the organization (individual or collective), its business significantly start to go up! Now, perhaps, there is no doubt that the leadership - a key element of any and all kinds of human activity.

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Активная личность: любовь, лидерство и творчество как проявления феномена диалога.

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Ключевые слова: диалог, лидер, любовь, бытие, свобода, размышление.

Аннотация. В данной статье утверждается, что любовь - это своеобразная "игра зеркальных отражений", это "система бесконечных отсылок", стремление отразиться в другом, чтобы увидеть в нем признание и обоснование своего бытия.

Белсенді түлға: махаббат, көшбасшылық және шығармалық диалог феномені ретінде

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Түйін сөздер: диалог, көшбасшы, махаббат, тұрмыс, бостандық, ойлау.

Аннотация. Бұл мақалада махаббат айнадан көрінетін ойын сияқты, бұл жүйе аяқталмайтын сілтеме, талпыныс әртүрлі нәрседен күнделікті тіршіліктен, мойындаудан көруге болады.

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