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## **PHENOMENON PERSONALISM: AMERICAN AND FRENCH VERSION**

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We consider certain aspects of the American and French philosophy, namely the approaches of American and French scientists in the definition of a person as a primary element of life, her/his freedom and moral education. It has been found out that the American personalists are the basis of the philosophy of human existence and its meaning; French personalism traces Host stage in a spiritual formation and combination of the individual and joint space spiritual life of people in which a person may find oneself becoming and being, trying to balance an anthropologism and scientism. Emphases on the spiritual and artistic values of human emotions as conductors of the highest level of human unity obtain extraordinary values. The study identified the main characteristics of the personalistic philosophy, an attempt of a comparative analysis of the American and French personalistic schools, show differences in their understanding of the concept of the person and the improvement of the society.

*Keywords:* person, personalism, persons, substantiality, philosophical anthropology, philosophy of the XX-th century.

As one of the leading philosophical concepts, personalism is trying to respond to the changes that have occurred over the last century and continues to meet the challenges of today. It reveals the world of a person as full of humanistic interaction. For this reason, the study of the phenomenon of personalism in philosophical and anthropological thought is extremely important, because his ideas are important for mental and philosophical principles. Personalism is a call to transform lives, updating its contents and returns true greatness of man.

Personalism has always been important for Ukrainian philosophy that is deeply personal, including the problem of man's inner world of spirituality Ukrainian people. Its representatives were H. Skovoroda, P. Jurkiewicz, O. Kulchytsky. Today the problems of American and French personalism explore O. Bilyanska, I. Vdovina, I. Sumchenko, U. Melih, W. Duykina, V. Tabachkovskyy, I. Bychko. After separation of the original aspects of his philosophical studies, scientists have found out the problem of determining personalism in European and American philosophy. However, in their writings was not sufficiently made a comparative analysis of American and French personalism, which attempt made in this article.

The purpose of the article explication of philosophical and anthropological content of personalism in the American and French versions.



Personalism as the concept of “person” is not an invention of the twentieth century. However, to paraphrase an expression of M. Scheler, we have reason to say, has never in the history of the person was not so problematic for themselves, as in the modern era. Individualistic society that developed in Western Europe and America in the 20’s and 30’s of last century, on the one hand, and the existence of totalitarian regimes, on the other can endanger the very life of the person. The presence of this threat and the resistance to it is reflected not only in the works of social science and the arts, but also in philosophy. In thinking person personalist philosophers directly resort to grasp not only the phenomenon of man, but also around the world. First of all, talking about the threats that accompany the development of techniques and technologies, as well as the rapid changes in social and political life.

Theoretical sources of contemporary personalism is the work of G. Leibniz, F. Schelling, V. Goethe, F. Shlyayermahera. It is believed that the term “personalism” first used by F. Shlyayermaher in his book “Speeches on Religion to the educated people of hate” (1799). Initially “personalism” he identifies as the idea of a personal deity, which he opposes pantheism. According to F. Shlyaermahera if religion is generally a set of all human relationships directed to the Divine in all possible forms zhyttyerorozumynnya that everyone is aware of how their immediate life, personalism and pantheism are different ways of thinking universe, contemplating it’s over: the first gives the universe distinct consciousness, and the other no. Personalism implies the existence of a center around which vyformovuyetsya person. Philosopher begins with the fact that a definition of a religious person in the form of concepts is difficult because it intersect included a variety of individuals, thereby making it difficult if perception. Get rid of this can only be based on one central idea or main words around which focuses the entire universe, that of the individual himself. F. Shlyayermaher argues that the only way possible to obtain positive knowledge. Epistemological analysis of it has a side because it is more interested in the methodological dimension of hermeneutics. It observes and H.-G. Gadamer, giving philosophical justification hermeneutic method [2, p. 41–60].

In general, postavannya personalism is at the end of the nineteenth century: United States Borden Bowne, Edgar Brightman, Ralph Flyuelinh, in the first quarter of the twentieth century. in Lev Shestov, Nikolai Berdyaev, France Emanuyel Mounier, Jean Lacroix. At the apparition of personalism differently influenced Marxism, existentialism, neo-Thomism, religious and mystical philosophy. In Western philosophical thought is assumed that even the whole philosophy of Friedrich Nietzsche is not without personalistic orientation, and it is believed that personalism is a form of manifestation of philosophical anthropology.

In general, the European philosophy of personalism represented three types: relational, substantive, absolutist. In my view, it seems important substantive, which aims at the spiritual giftedness of the individual. Determination of C. Boethius and later T. Aquinas provides a basis for the development of substantive direction of personalism. It is defined in the person of its essential points as “substantsyynist, identity and causality”. This understanding develops most productive in America E. Royce, B. Bowne and others.

Personalism most interesting questions of freedom and moral education of the person when the person is understood as the highest value and the primary element of life. It appears the human person primary creative reality and the world that surrounds man – a manifestation of God’s creative activity. Hence, when a person seeks God (goodness, love, perfection ), it is on the right track.



You acknowledge that personalism exists in two versions: the American and French. American personalism (late XIX century). Appears as a kind of reaction to depersonalization and dehumanization of persons in technological progress and bureaucratized society. Its founder was Borden Bowne. Continued his teaching George Hauson, Mary Kalkins, William Hocking, Ralph Flyuelinh, Edgar Brightman.

American personalist philosophy researchers described as the most abstract knowledge of the university. It "person" is treated as unique, unique subjectivity, aimed at creating social world. American personalist claim that there are only individuals, but also that they create because any reality is, after all, personal. A specific feature of this trend is the desire to combine opposing types of philosophical thinking – scientific interpretation and existential and anthropological.

Overall, considering the American personalism, it should identify the following features: 1) at the center of philosophical interest is religious and ethical issues, and 2) a focus on freedom and moral education. Moral self citizen leads to social harmony. This is the main idea of American personalism.

Most American representatives of this school in his philosophical quest guided by Protestant theology, which for them is the key to understanding the essence of the person. However, they focus on neotomistske doctrine of man, his religious and ethical issues. According to this doctrine, the world appears orderly pyramidopidibnoyu system on top of which God, the foundation also is the first matter (pure potentiality). Connecting pure potentiality and pure form of homogeneity Certain life, which differ in the degree of perfection. To the lowest level being owned inorganic nature as its objects do not contain a spiritual substance, that is the soul. Flora and fauna comprise the spiritual substance, and their representatives have the plant and animal soul.

In the center of religious and ethical component of American personalism considerable attention is, as already mentioned, the question of freedom and moral education. Moral self-citizens would lead to social harmony [1, p. 223]. B. Bowne in his book "Personalism" states that a person is the primary basis of all reality. On the one hand, the validity of the whole person and is designed for people on the other – each person and then there is the appearance itself, in itself and for itself. It is more about reality than about being as such. The nature of life, according to B. Bowne is ideal, creative, eternal, free, moral and collective. Each person should be the main source of their operations and create itself. And it is in accordance with God – the ultimate goal of all actions [3, p. 24].

B. Bowne person defines four properties: self-awareness, understanding, freedom and creativity. The concept of person he brings to the idealistic understanding of the human I, which include adult, samosvidome and spiritual. It is only a small monad of the human spirit. Person (persons) significant presence of mind, ability for reflection and spiritual samookreslennya. The main feature of a person in personalism B. Bowne is the mind, by which it can learn and create. Intelligent life, according to an American scientist, is complemented by the dynamics of liberty and freedom within real situations and opportunities. Reason and freedom together form the ability to implement creativity and morality. Deepest sense of privacy is morality and moral goodness. Also B. Bowne with processing properties of the person talking about the existence of created and uncreated persons. Given the observed context of the human person is able to understand itself as a whole. And explains itself through such values as divine, absolute, uncreated. Divine here means that the concept of God is derived from human experience and existence, and transferred to the transcendent. He argues that the only uncreated person may interpret the created entity [3,



p. 30]. Established person is treated through experience that it is given by God. This experience is eternal, unchanging, fixed in the concept of the universe that American philosophy is ontology personalism.

The basic categorical framework and even the principle of ontology personalism "Universe a single overwhelming "I". All objects, phenomena and facts of the objective world, according personalist represent the objectification forms of personal spirit: "All that exists is a manifestation of energy and experience of the person who is more than nature". The object is real and tangible personal only as a fact of consciousness. "We can not know the validity of anything except what is given to personal experience" [2, p. 24].

Person as it writes Ralph Flyuelinh in his book "Personalism and the problem of philosophy" is the highest value of democracy. Society should have the following field activities (institutions, law, education ) that a person could exist and develop in all areas (physical, mental and spiritual). This person is given only in freedom that are the foundations of democracy. Freedom, in terms of R. Flyuelinha is the largest internal. But it helps you fulfill individual, while acting as a basis for law, politics, art, religion and life.

Freedom, by R. Flyuelinha philosophy, the purpose of the person, the purpose is, in turn, has the character of a dynamic value, which is given human pre-cosmic intelligence. It is a category of perfect consciousness and samoovolodinnya. Liberty is to depend on the good and the speakers. Person, in turn, is controlled by the duty and responsibility of [4, p. 50].

At the heart of French personalism, characterized by social and active philosophical doctrine, used as much existential phenomenological tradition in the study of the specificity of human existence. Proponents of this school attempted to rethink the problem of man in the light of the latest achievements of modern science and social practice. Focusing on the educational function "philosophy person" the great importance attached to the issue of personal communication. Society as a combination of forms of joint activities Historically, personalist philosophers oppose Facial society in which there is an association of people "beyond words and Systems".

Moral self, proper ethical, religious, education and create conditions for the harmonious society people. But this alleged advantage of individual values compared to any other. A person becomes a persona in the process of communication, active dialogue with others. Create a personalist civilization on the basis of the first stages of the formation of Christianity associated with individual self-improvement, active participation of Christians in this life to its restructuring on humanistic principles.

The initial and most important provisions of French personalism is the concept of man as the subject of history as a subject of activity and labor. Labor recognizes the supreme value, actually – means human self-realization, the real creative work. While working person establishes its laws and impose their own goals. By creating a product, it expresses and completes itself as a person, and thus constitutes your Self ("turning itself to itself"). In this paper, a man carries himself not only as a thinking and acting being, but as a person who is sensual, emotional and volitional life (E. Mounier ) [8 ]. Work a perennial condition of human communication: spirit "Society and love" that prevails in the workplace is the basis of true human, personal community. Work is personal in nature and requires "creative dedication": Man "rejects" for himself and the product of labor, and for "other" [8].

E. Mounier says three main "dimensions osobovosti" calling, implementation and integration [8]. "Vocation" expresses the relation of man to the highest values of its unique, universal existence,



“embodied in the work” opens up possibilities for existential samobuttya (and co-existence) and “association” with the “other” world and outlines the existential horizon of co- being. In our opinion, these three concepts are deeply related to the possibility of dialogue and the horizon of being.

Revealing antylyudyanyist civilization, based on the primacy of production, money, profit, selfishness, spirituality, E. Mounier shows that bourgeois society does not care or improvement of the soul, or the approval of spirituality and creativity of the person and the commodity-money relations alienate people from other people and most itself, making the individual being untrue [6; 7].

In most noticeable works personalist understanding of the spiritual and transcendent sphere pronyzuvalysya idea of the presence and influence of God, which is interpreted as the horizon of the totality of human existence “as” a symbol and witness of reality and therefore universal overtones of human life and activity was the prospect of personal relationship between God and man [6; 7; 8]. Personalist believe that the “spirit rules the world”, “spiritual controls the economy and politics” and believe that the socio-historical development only marginally determined by objective laws, but much more defined spiritual phenomena [7; 8].

E. Mounier even sees an opportunity and need to develop a “personalist psychoanalysis”, setting the three objectives: to introduce psychoanalysis in existential- phenomenological philosophy, psychoanalysis clear disadvantages scientistic interpretation of naturalism, to identify weaknesses from the standpoint of psychoanalysis, existentialism and phenomenology, identify ways of psychoanalysis in religious and spiritual perspectives [8].

This person acts in personalistic interpretation of the unity of the three main characteristics: eksterioryzatsiyi, internalization and transcendence. Transcendence – a focus on higher self-realization, possibly in the act of spiritual communion with God. Transtsenduvannya man towards God in the act of faith is to personalize their deep existential justification belief in God implikovane in elementary and in – depth view of human behavior – the fact of confidence (Jean Lacroix) dopovnyuyuchys in some cases arguments hermeneutic character: “Man – this requirement meaning God – is the sense of the world Language of God” [5, p. 740–741]. Thus, the “person” is seen as a complex personalist spiritual integrity of the person, the internal dynamic world of personal consciousness, which is a priori in relation to the objective world. In their view, there are only individual and what they produce, so any reality is the personal.

Personalism is a kind of synthesis of existential and religious philosophy that defines its identity and spiritual values higher sense of human civilization. This paper attempts personalism understanding by comparing American and French schools. Between the American and French versions of personalism are some differences in the understanding of social problems. However, it should be noted that the American and French versions of personalism have both common and different features in the anthropological sense. American has ontological personalism slope emphasizes the crisis of Western society and the person puts at the forefront of human existence (secure life, etc.). French version – focuses on the context of improving a person exposed problems of human life and humanity in general.



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