

HUMAN PERSONALITY DEVELOPMENT IN CIVIL SOCIETY

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Summary

This paper is aimed at carrying out a comprehensive analysis of human personality development in civil society and identifying the factors which has an impact on this process. The authors show that there is a clear increase in the crisis and limit states of being in the modern society. This situation needs to be addressed immediately, because the 21st century is the stage of systemic transformation of society. Man has lost the balance between all components of his own life and rational reference points throughout the universe of human being. The authors have determined that of all modern philosophical trends, existentialism is the closest to the real fate of the common man. Furthermore, existential philosophers are able to answer the questions that are of concern today. The authors have proved the need to identify the factors which influence the development of the human personality in civil society of the 21st century. The paper reflects that the existence is an important factor which determines the life of the person, his/her attitude to life and death, to his/her position in the world. This factor has a total impact on the internal state, person's relation to reality, his/her behavior and self-esteem.

Keywords: personality; society; existentialism; person; life; philosopher.

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1. Introduction

Today, a modern man has lost the balance between all the elements of his/her own life and human orientation. Above all, it is concerned to social institutions, culture, individual existence, thinking, values, moral imperatives, mental health and more. It was the general characteristic of a man in the 21st century.

What caused such a destructive process? The man has created an incredible amount of new computer technology, which made much easier life for the humankind. Material and technical values became all the more common nowadays. Furthermore, such things as morality, faith, love and peace have receded into the background. The man of the 21st century is a menacing slogan, which destroys his/her existence in the world. Moreover, the man of the 21st century is associated with the mass computerization, weapons, terrorism, enrichment, thirst of power, war and the loss of sense of boundaries being, which is the worst. Finally, the man destroys himself/ herself and all life on the planet.

Human feelings and emotions were replaced by computers and the Internet. Namely, there is an artificial communication, degradation of cultural and spiritual development, complete combination of technological area in the networks. Thus, a man gets a different reality, which is more perfect.

2. The aim of the study

In the light of the foregoing, the purpose of the article is to carry out a comprehensive analysis of human personality development in civil society and to identify the factors which have an impact on this process.

3. Results and Discussion

Scientists note that "the anthropological turn" was in the philosophy of the twenty-first century. It happened not because it was gained a lot of knowledge about the person which has to be organized and summarized, but because there was a situation of "human crisis". Furthermore, it was clearly that a man is no longer master of the universe and the crown of evolution. Such demonic powers as anger and hatred, which are always present in the human mind, broke out in the modern era. Moreover, these demonic powers can immediately put an end to man and all living matter on the Earth.

In this regard, the philosopher Valery Gubin writes that a man has faced with the acute problem of the end of human life. This is the end not only the individual, but also mankind in general. Therefore, understanding of their own end has created a sense of randomness (needlessness) of the existence and unpredictability of fate. This, in turn, is the anthropological turn in the philosophy as a whole as an attempt to find a way of man's salvation in the man himself, the secrets of his body, soul and mind. Each step in the scientific and logistical progress is a step which brings disaster.

Exploring the issue of freedom of choice and self-determination rights, we must emphasize another factor. This is a hidden influence of the mass media, which limits individual freedom of choice. A characteristic feature of the hidden influence on the consciousness is to create the illusion of visibility freedom of choice, but it really is not. Beliefs, attitudes, opinions is imposed from outside. The man of modern society is formed and exists in the huge information space which is created by the mass media.

The behavior of such a person depends on the information which is got by television, the radio and the Internet every day. That is why a man of information society is not free because he is unable to directly receive all necessary information about the events taking place around. We stopped to critically interpret the information.

In science studies, it comes to approaching a global ecological catastrophe through intensive qualitative and quantitative destruction of natural conditions and resources which is necessary and sufficient for the existence of living matter. First of all, it is a danger to man. According to scientists of the Club of Rome and other authoritative international organizations, the mass extinction of humanity can begin with current trends in the interaction between society and the environment after 35-40 years. This applies to all countries and people (*Stokes, 2015*).

However, the philosophical thinking of the 21st century is deep in thought about the nature, content and form of human being, problems dissociation and alienation, destruction

and tragedy of human existence. Processes, which are in the economic and socio-cultural space, encourage to it. Nevertheless, these processes cannot use knowledge of the specific philosophical understanding of man, his history and life as a whole.

However, the relevance of our research topic is due not only to this process, and the fact which shows that the philosophical thinking emerges as a powerful factor in consolidating consciousness of the nation. Moreover, it is able to find the optimal forms and methods of human existence.

Nevertheless, the specificity of philosophical reflection of man at the beginning of the 21st century forms in the context of theoretical and philosophical synthesis of the tradition of thinking which represents the need for the formation of the whole person. Crisis society needs to overcome destructive phenomena in it, create the personal space for the real-life process of the ideals, which were made throughout the history and they are able to implement a comprehensive influence on the spiritual and intellectual development today (*Massey, 2015*). Unfortunately, the current situation is characterized by the absence of a clear answer to this question. The existence of numerous methodological approaches of study of man raises the need to integrate different theories of sciences into a single conceptual executed general scientific picture of the world and search for common methodological foundations of human understanding. In this regard, a problem determining the essential nature of man, the meaning of life, the place and importance in the integrated system of the Universe became of particular relevance again (*Jackson, 2012*).

The current generation has its historical mission and vocation. It only has such a world-view which is inherent to it. According to it, the philosopher José Ortega y Gasset notes that generation is the most important conception in history because it moves as history (*Holmes, 2017*). Thus, the world is in the process of changing values of generation. Therefore, taking into consideration of this, we must determine the functioning of society on such humanistic principles as the formation and development of political education and political culture of youth; create conditions for self-identity; to overcome the contradiction between the interests, needs, values of society and the younger generation, etc.

So, we see the problem of the crisis in all spheres of life of the person. As a result, human personality development is one of the common and leading topics in modern philosophy.

Such definitions of modernity as the end of history, the era of scientific and technological revolution, atomic era has become usual at our present time. Each of these characteristics has unequivocally imposed on the present state of civilization, experiencing technological era of its development. The multiplicity of definitions of era expresses not only a special dynamism and drama of civilization processes, but also the awareness of the international community. Thus, our world is at a crossroads i.e. in the crisis situation. Many signs of this crisis are inherently not new. The globalization only added extremely and heightened global nature to them (*Wittrock, 2001*).

Therefore, the emergence of the information society significantly drew near to boundaries between the spiritual, existential, inner world of man and the external forces of self-destruction which were created by the man in the 21st century.

Exploring issues of the information society we can note that today, when the world has abandoned the socialist totalitarian structures and builds an information society in which the discomfort of one person can effect on thousands of people, we must find own culture in new dimensions of postindustrial society. At this point, many developed countries hold hundreds of conferences, offering hundreds of new concepts. But it is still not formed a single working hypothesis which would satisfy all sides of powerful process.

However, we believe that existentialism, which is one of all the philosophical currents, is the closest to the real fate of the common person. Furthermore, in our opinion, representatives of this trend are able to answer the questions which are concerned by us.

The central concept of existentialism is the whole concept of "existence". The Latin word *existencia* comes from the verb *existere* and means "exist" or "to be". The specific of the prefix «ex» is characteristic as "come out". In modern philosophy, this prefix is associated with the characteristics of human existence as a living processuality, open reality. In this case, the construction of the word "existere" means "come out" the boundaries of existing life, which is characteristic only for humans (*Shusterman, 2001*).

"Existence" has appeared in European philosophy during the Middle Ages as "the existence of someone". It turned out that the existence of God. Researchers believe the philosophy of existentialism that "exist" in the characteristics (integrity, indivisibility, etc.) is related to the being of man (*Shusterman, 2001*). Therefore, integrity involves the presence of terror, conscience, experience. In fact, this is the integrity of existence. These emotions show the nature of existence. Each of these concepts is called as "existence".

"Existence" means a sign of life. The social, spiritual, physicality life of man does not determine its existence, but rather sets the existence of the possibility of understanding life as social, spiritual, and so on (*Bazaluk, & Nezhyva, 2016*).

The history of philosophy gives us the opportunity to see the diversity of existences which were the object of study of many researchers such as Kierkegaard (despair), Heidegger (care), Dilthey (life), Jaspers (communication), etc. They all have anthropological value.

The essence and meaning of "existence" was formulated by Kierkegaard. According to Kierkegaard, man is different from an animal because a man is aware of himself as a personality, individuality, not part of the genus. The existence of man is the existence of personality. According to Kierkegaard, the existence is essentially in three distinct areas such as aesthetic, ethical and religious. Moreover, there is a gap between them (*Stokes, 2015*).

For example, Heidegger understands the existence in the sense of "being as consciousness", i.e. a certain point of attraction of man to the world through direct objective environment. For Jean-Paul Sartre, the existence is a prerequisite for the implementation of human life, i.e. this is his ideal project which is related to the recognition and acceptance of decisions and personal responsibility. According to Jaspers, the existence is something which coerces people to just unfathomable and incomprehensible acts. He considers that the existence "runs away" from rational knowledge and becomes a transcendent (*Jackson, 2012*).

It should be noted that the understanding of existence is the foundation of human existence and personality. So, the meaning of "existence", which indicates them, has significant differences. In this case, the nature of factor of human existence (i.e. existence) is understood differently. Actually, every philosopher wants to highlight not the same as the basic existences in life. For example, these are some existences which were chosen in human life such as anxiety (Heidegger), boredom (Camus), freedom, nausea and fear (Jean-Paul Sartre) and others. Furthermore, in this case, it is important not only concrete thinker's understanding of the essence of existence but a particular cultural tradition influence on him.

The term "exist" is characterized by values i.e. "make the transition". For example, Emmanuel Levinas understands the act of existence as something "intransitive, regardless" (*Puntel, 2012, p. 27*) and life with meaning junction, direction acts exist.

However, the term "mode of being", "mode of existence", "existential" require some specificity because it includes emotional and volitional and spatio-temporal characteristics. Emotional characteristics include hope, fear, conscience, memory, joy, sadness, love, anger, pain. Moreover, spatio-temporal characteristics consist of space, time, and eternity.

This indicates that the existentialists in various forms sought harmony meaning "existence" as a process and a holistic being.

Hence, Karl Jaspers, who was under the influence of Soren Kierkegaard, distinguishes three concepts such as the world, existence and transcendence. Furthermore, Karl Jaspers notes that "the world is a science, this world is all scientific and universal areas, which were introduced by a man, and it has spiritual-scientific nature (*Martin Heidegger and Karl Jaspers, 2003*). A real man opens only in existence. Existence is in its freedom and it is generally not determined. Existence is not "is" not "there" and is something that can be and should be. Existence may not be established by a common laws or regulations. It is a historically unique being. Because it can never be comprehend with the basic concepts" (*Martin Heidegger and Karl Jaspers, 2003, p. 48*). This existential nature of human being is revealed especially in the so-called "boundary situations".

"Boundary situation" pulls people from the captivity of everyday life and helps to find their true existence. Examples of such situations - comprehension of the realities of person's life takes place in the struggle and suffering i.e. a person should take charge or face the absolute necessity die. Only in such situations, people understand their true nature. Existence is realized only through communication.

Existence and the human mind, according to Karl Jaspers, are inseparably linked. Existence is explained with the mind because the mind finds meaning only through existence. If existence is separated from the mind, danger will turn into something that loses everything vital, historical and personal.

However, Camus says that there is no predetermined meaning in life. Man is fundamentally absurd i.e. it is illusions which have no objective support. Moreover, man is unable to establish a new order of values. A man's revolt against the absurd can only be the time to turn chaos into something sustainable. Therefore, the value is nothing for existential mind and remains the central core of the works of existentialists.

Freedom is a fundamental existence of man, because it makes it possible for others to exist as fear, loneliness, fate, despair, choice and responsibility, nausea, absurd, death and birth, etc. Moreover, freedom in any dimension is an existence, because it is carried out through transcendence. That is, it has the ability to overcome its own limits and move from one dimension of the human being to another.

Thus, the degree of development of this phenomenon can be characterized according to the degree of generality. For example, freedom as a philosophical category is a comparison of the recognition of the conditioned necessity of human actions with the recognition of the freedom of their implementation raises the philosophical question of the contradiction between necessity and freedom. Furthermore, social freedom - the world of freedom is a social sphere, which is the opposite of the natural world (*Stokes, 2015*). Moreover, human freedom is freedom inherent in human nature, it is manifested in the actions, choice is only a registrar, which triggers the most powerful motive of human will (does freedom of desire exist, is there a choice?). Considering that the peculiarity of freedom as a multidimensional, complex social phenomenon determines the possibility and necessity of different approaches in its comprehension, it is proposed to consider freedom not only as a complex social phenomenon, but at the same time as a phenomenon of the human perception of the world (*Jörg Ruhlhoff, 2004*).

It is also important to consider the concept of "death" in the philosophy of existentialism. We propose to refer to Heidegger's existential-ontological definition of existence. Heidegger defines it through the set of analyzed signs of death as the end of the presence i.e. it is most intrinsic, irrelevant, reliable, and as such likelihood appropriate of presence (*Bazaluk &*

Nezhyva, 2016). Furthermore, the main intuition of Husserl's philosophy is, on the one hand, to give absolute existence to a concrete conscious life, and on the other hand, to turn the concept of the life of conscience (*Rosado Haddock, 2000*). This life, which exists absolutely, cannot be consciousness in the sense that is idealistically understood by Berkeley i.e. a self-contained world, which essentially is the existence of the same kind as the thing. Conscious life should be described as life in the presence of a transcendent being. Then it becomes clear that talking about the absolute existence of consciousness, to argue that the outside world is constituted only by consciousness, means not to fall into Berkeley, but to go to the original phenomenon of existence, which can only make possible the existence of the subject and object of traditional philosophy. Both terms are only abstractions of this particular phenomenon, in which is expressed by Husserl's concept of consciousness (*Gubin, 2000, p. 752*).

According to Kierkegaard, death is a psychological illness and the deadly sin of despair. He forms key elements of the existential structure as fear, fear, and absurdity (*Stokes, 2015*). According to Jaspers and Heidegger, death is a path to the true realization of existence i.e. it is only in life, which is aimed at death (*Martin Heidegger and Karl Jaspers, 2003*). According to Sartre, death determines the absolute equivalence of all human possibilities, because it is directed at nothing. It is this idea which sets the socio-psychological settings of mentality and the peculiarities of perceiving the world by one or another nation (*Massey Heath, 2015*).

Thus, existentialism is humanism, because it reminds a person that there is no other legislator except for she/he, in law she/he will decide her/his fate. The philosophy of existentialism shows that the person can realize himself not by immersion in himself/herself, but in search of a purpose outside, which can be liberation or other concrete self-realization.

Find yourself is the search for ego integrity and its place in the world. As a result of this search is the loss of phenomena of human life as love, truth, goodness, beauty, freedom. Love is replaced by feelings of love; truth is replaced by pluralism; ontological freedom – freedom of political, social and legal. These cultural and historical trends necessarily give rise to a reaction, the adequacy of which has to be judged only by the next generations of researchers of the philosophy of culture (*Jackson, 2012*).

Consequently, the main provisions of existentialism are a postulate of the existence precedes essence (nature). Existentialists seek to understand the true causes of the tragic disorder of human life in the literary works. There are the following features of existentialism:

- the categories of absurdity of life, fear, despair, loneliness, suffering, death are put forward in the first place;
- the person should counteract the society, state, environment, because they impose their will, morality, interests and ideals on the person;
- the concept of alienation and absurdity are interconnected and interdependent in the literary works of existentialist;
- existentialists consider the higher value of life in the freedom of the individual;
- human existence is interpreted as a drama of freedom.

Anyone of the above philosophers reveals "existences" as a phenomenon of individual human being. However, these existences as "freedom", "fear", "death", which is an important factor of human being, not only at the level of individual existence, but also at the level of existence of social groups. Moreover, it acquires relevance in the "boundary" social situation (i.e. instability, social conflict and so on) (*Massey Heath, 2015*).

There is an idea in the philosophical discourse that it is necessary to distinguish existences as characteristics of individual human life, human existences, and extreme existences as factors of influence on human being at the level of a social group under extreme conditions. In this case, it is recommended to use the term «extreme existence of human life» (*Jackson, 2012*).

However, the reference to "extreme existence" only "fear" and "enthusiasm" is not sufficient, because not only are states of the human psyche a "foothold" in the actions and behavior of human communities. The boundary situations should be interpreted as extraordinary events, moments of human life not only in the existence of a person, but also the existence of a social group in exceptional circumstances. In fact, it is the presence of random situational events in relation to such cases. That is why they cannot fully control. Because of this, it appears as a kind of "border" between casual and extreme, typical and ordinary, familiar and entirely new reality in human existence. When a person meets with it, he/she will become as a specific person or representative of a particular community to a state of "unbalanced" being.

4. Originality

Crisis society needs urgent overcoming of destructive phenomena in it, creation of space for personal self-realization, return to the real process of life of those ideals which have been developed throughout the history of mankind and capable to exert a comprehensive influence on the spiritual and intellectual climate of the present. Unfortunately, the current situation is characterized by the lack of a clear answer to this question. The existence of numerous methodological schemes for the study of man creates the need to integrate the theories of different sciences into a single conceptually designed general scientific picture of the world, the search for common methodological foundations of human understanding. In this connection, the problems of determining the essential nature of man, the meaning of his/her being, position and significance in the whole system of the Universe are again becoming especially relevant.

5. Conclusions

We have come to the conclusion that the emergence of the information society has substantially drawn the boundaries between the spiritual, existential, inner world of man and the external forces of self-destruction created by man in the twenty-first century. In addition, it is found that existence is an important factor which determines the life of the person, his/her attitude to life and death, to his position in the world. This factor has a total impact on the internal state, person's relation to reality, his/her behavior and self-esteem. Moreover, the basic existence is freedom. Furthermore, thanks to it, other such entities such as horror, loneliness, fate, despair, choice and responsibility, nausea, absurdity, death and birth become possible.

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