

”Individualism” and ”Community”-thinking.

	Individualism:	Community thinking:
Examples:	Lutheran and reformation ?, Pietism, enlightenment philosophy 18 th century, Rousseau?, Adam Smith, Montesquieu, Locke, Hume, Kant, revolutions 1776, 1789, 1830, 1848, the “national liberals” (Denmark), Schleiermacher, H. N. Claussen, J. S. Mill, Kierkegaard, existentialism, existential philosophy and theology, dialectical theology, feminism, civil rights movements, “Human Rights” (UN 1948), modernity in general. <i>Mainly</i> an idea of the 18 th century.	Aristotle, St. Paul: 1 Corinthians (theory of organism), Catholic philosophy, Traditional societies before modernity (18 th century), feudalism, patriarchalistic societies (Weber), Rousseau ?, Burke, Romanticism, Idealism, anti-dualism, Hegel, US pragmatism, Peirce, Royce, Whitehead, Hartshorne, movements reactionary or critical to modernity or “rationalism” (or to the ideas of the 18 th Century), certain varieties of modern theology of trinity, “high church” movements. <i>Mainly</i> an idea of the 19 th century.
Conception of the individual:	The individual cannot be reduced to an organ of a community, the mother of the family is primarily an independent individual not just a mother or role in the community of the family, no authority above individual man unless he consents to it, trust yourself.	Individual is a limb of the whole body, the father, mother and child of the small family are not individuals but limbs, organs, participants, human beings are dependent and we realize our-selves within our relations, human beings are different and have different nature, rights, duties and virtues (ex. “freedom the king”), we should not always trust our-selves (compare: child-adults).
Conception of the community:	Arbitrary, pure rational contract (from scratch), the rules of society can be defined arbitrarily with a constitution (independent of the present order), can be dissolved, can be changed totally by a decision, can be established from a theory or scheme.	Not invented but a part of reality or nature (eternal institution), existed before me and will exist after me and independent of me, something higher than me, Community is a primary ontological being, a sort of super-individual or organism in its own right, community is basically the natural relation between the father and the son, like a family, any true community is led by one spirit (sprit de corps) like individual man and his spirit or the spirit of a certain family, functionalism, every community is a hierarchy, community is actions, doing, pragmatism, church is actions, liturgy or sacraments, common Praxis or workshop or community of production.
Political:	Liberalism, representative, parliamentary democracy, individual	Political Conservatism, movements critical to Western democracy, Marx?,

	rights (religion, speech, capitalism), political parties, one man - one vote.	Western democracy is mainly an arena for ambitious and greedy Ego-thinking individuals, attacks the greed of capitalism and liberalism.
Ethics:	Mostly Kantian or Utilitarian, morality is an non-contextual, abstract, individual decision.	Often Virtue ethics, acquiring new habits, evolution of a new nature or second nature, moral values: obedience, respect, natural authority and mastery.
Reductionism:	Community or wholes can be reduced to elements.	Anti-reductionism, “the whole is more than the sum of the elements” (systems theory), reality is relational or consists in communities (synthetical, synthesis).
Evolution:	Sceptical toward evolution, static philosophy, natural eternal unchangeable laws, the nature of man cannot be changed.	Community is an evolving organism like a plant, the whole body and its limbs evolve, change, advance toward a Telos or goal immanent in reality, learning is possible and important, we learn from those who are more virtuous, more powerful and more knowing than we are our-selves, evolution and growth are like an infant growing to be a grown-up man, gradual conservative change = the re-building and repairing of the sailing ship while at sea, Lamarck.
Reason:	Abstract, Kant.	Contextual, Hegel, Pragmatism.
Authority:	Sceptical, power is always problematic, ”We have no father, we are fathers our-selves” (18 th century), radical criticism of old dogmas is a virtue.	Important, without the head the body will die, we learn from our fathers and masters, without our father we would be lost, no king – no nation, church is primarily a relation between Christ and his officers, importance of leadership, those in office have the right to rule, natural order, a leader is necessary for order, virtue and happiness.
Virtue:	Virtue or morality is an individual decision from abstract reason (Kant), sceptical to the idea of virtue.	Virtue ethics, imitating and learning from a master of virtue and excellence within a real community of Praxis (example: MacIntyre, Hartshorne), doing is knowing, knowing is doing.
Freedom, liberty, liberation:	The state or community is a threat and hindrance, the other man is a problem to me, if he did not exist I could follow my own will and attain my good.	There is no freedom outside the community, the prodigal son (Bible), wellbeing, growth and happiness more important than the abstract freedom of liberalism, “the freedom of the king” consists in his power in the country, order is more important than livery.
The ”common	Can possibly be established by	Objective, fact, can be detected

good”:	negotiation, discussion and voting between independent individuals, there are no objective or natural values.	objectively by a sort of science, cf. the good (flourishing, health, happiness) of the human body, “we are all in the same boat”, moral realism (moral values are facts out there)
Philosophy, epistemology, concept of science, concept of reality:	Empiricism, positivism, reductionism, reality consists in the basic facts or atoms, nominalism	Realism, relational philosophy, an object is defined by its relations, the social construction of reality (Hartshorne), anti-dualism.
Gestalt, figure:	Elements/points in the figure or gestalt are the real thing, not the gestalt	The figure, pattern or gestalt is a real thing or the real thing or the most important thing, individualism cannot see the wood only the individual trees.
Nature: (human)	Static, eternal, cannot be changed, man (and nature, reality) will never change, pessimism.	Not static or eternal, Can be evolved, reformed, man is a product of upbringing and society, nature is basically habits, man can approach and gradually realize the divine ideal.
Equality:	Individuals are equal in rights and duties and character, any individual is like any other individual.	The head or heart are not like the legs or feet, different roles, duties, organism functions because of the differences and the differentiation, human beings are different, community is divided into natural parts (or classes, ranks, estates)
Influence, philosophy, causation:	Bottom-Up.	Top-Down.
Dualism:	Can be combined with different sorts of dualism e. g.: individual vs. community, Christian vs. secular, mind vs. body, faith vs. political attitude, value vs. facts.	Anti-dualism.

Wikipedia: “Individualism is the moral stance, political philosophy, ideology, or social outlook that stresses the moral worth of the individual. Individualists promote the exercise of one's goals and desires and so independence and self-reliance while opposing most external interference upon one's own interests, whether by society, family or any other group or institution. Individualism makes the individual its focus and so it starts with the fundamental premise that the human individual is of primary importance in the struggle for liberation. Classical liberalism, existentialism and anarchism (especially individualist anarchism) are examples of movements that take the human individual as a central unit of analysis”.