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The first issue of “Actual Problems of Philosophy and Sociology”. Series “Philosophical Sciences” considers philosophical issues of human existence in modern societies. The authors raise traditionally for philosophical discourse problems, ponder over the ways of their solution in a modern Ukrainian society. Attention is paid to philosophical cognition of society, existence, dialectics, and freedom of religion as traditional subjects of philosophical reflection.

Materials published in the first issue of “Actual Problems of Philosophy and Sociology” can be useful for researchers, lecturers, postgraduate students, doctoral candidates, students of higher educational institutions, as well as for everyone interested in philosophical problems of modern societies.

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Section 1

HISTORY OF PHILOSOPHY

*A. Ivakin**Doctor of Philosophy Sciences,
Head of the Department of Philosophy,
National University "Odessa Law Academy"***THE CRITIQUE OF HEGEL'S DEFINITION OF DIALECTIC**

Attentive readers of Hegel's philosophical works will agree that Hegel's system of Existence is both self-identical and self-sustaining. Thus, it follows that the Hegel's dialectical method is a method examining the process of change of Existence, and the stability (i.e., it is "set once and for all", "absolute") in it.

The author is critical of those definitions that Hegel gives to dialectic, as well as to reason and mind. In this respect, this article acts as a supplement and an explanation of those claims to the great dialectic scholar that have already been expressed by the author earlier.

Of course, the reason should be recognized as inadequate, abstract historical beginning of dialectical thinking, i.e., as a concept without which it (dialectical thinking) would not occur.

Therefore, being abstract in relation to mind, reason, already existed before the appearance of mind, gave (and still gives) more definiteness of human thought, making

it rational. Therefore, both definiteness and abstractness are relative, but not absolute. It is abstract in relation to mind, being considered in isolation from the latter. However, it is definite in relation to the mythological consciousness. It is also definite within mind as part of "right minded reason". That is why it is inappropriate to attach to reason, even when taken before and beyond the mind, the label of eternal abstraction, which actually was only conditioned by history. It is especially unfair to oppose activities of abstract determination to, no less abstract, inherent to skepticism denial of definiteness and strength as supposedly something higher. Reason holds accepted definition because this is its function – to "be steady". There comes a time, and being already within the mind (dialectical thinking), it continues to do the same, but already understanding and taking into account the fact that retained by them definition historically changes itself, leaving, however, its original essence untouched.

I. Nemchynov

*Doctor of Philosophy Sciences, Professor,
Professor at the Department of Philosophy,
National Pedagogical Dragomanov University*

“IDEA OF EUROPE” IN THE “SLAVOPHILE” HISTORICAL AND PHILOSOPHICAL TRADITIONS OF THE FIRST HALF OF XIX CENTURY

From the middle of the XIV century – the time of the Council of Florence and the fall of Constantinople – the attitude of Moscow’s, and then Russia’s ideologues in Europe remains unchanged – if not directly hostile, at least, more or less negative.

In the first half of the nineteenth century in Russian (especially “Slavophile”) historical consciousness dominated a certain image of Europe, which during the XIX century transformed into “idea of Europe”, appealed by “Slavophiles”, and still appeal by their ideological descendants today. The purpose of this article we see in attempt to analyze the genesis and essence of this idea in the context of the emergence of Russian historical and philosophical thinking.

The background for the construction and opposition of “Russia” and “Europe” may be different. Europe for “Slavophiles” is primarily the rationality. If the West is only capable for reflection, Russia can synthesize a variety of cultural forms at the level of real

life. This synthesis is universal life.

According to “Slavophiles”, Europe has exhausted its possibilities, its eternal guidance. Russia, however, has not declared itself back then. In the middle of the XIX century it was the time for Russia to replace Europe. The logic of history built by “Slavophiles” is arbitrary, mythical and poetic in nature.

Modern Russia seems to be willing to completely remove aliases. Russian “patriots” continue to sculpt a negative image of Europe, waiting for the opportunity to take revenge for the defeats of all their predecessors. Time after time their rhetoric becomes more brutal and range of ideas impoverishes. However, their services are still in demand, as Russian government is always interested in mobilizing public using the image of a common external enemy. And Europe as “idea of Europe”, proposed by Odoievsky and “Slavophiles” and reduced to the nationalistic level by their followers, best suits for this purpose.

T. Rozova*Doctor of Law Sciences, Professor,
Professor at the Department of Philosophy,
National University "Odessa Law Academy"***L. Chorna***Candidate of Political Sciences,
Associate Professor at the Department of Philosophical Anthropology
National Pedagogical Dragomanov University*

THE DOCTRINE OF HUMAN IN THE PHILOSOPHY OF JOHANN GOTTLIEB FICHTE

The philosophical analysis of works of Johann Gottlieb Fichte at first glance may seem a strange choice. However, today, when among the intellectuals dominates completely different postmodern philosophical outlook, appeal to the classical worldview of Fichte, whose philosophy was focused on freedom, is still relevant.

The article shows the main features and achievements of philosophy of J.G. Fichte:

1. The scholar strongly opposed agnosticism and dualism of Kant and revived the right of mind to endless theoretical knowledge.

2. Fichte grounded internal link between theory and moral practice, cognition and activities giving absolute priority to practice and activities.

3. The thinker played a significant role in the development of German idealist dialectics, raised the question of conflict as a source of development, suggested the role of denial in the process of development and outlined its triadic scheme. However, vulnerable point in his dialectics is absence of elaborated concept and mechanism of synthesis of opposites. Fichte himself called his method not dialectical but "antithetical" because the antithesis here was not derived directly from the thesis, but was opposed to it through the principles introduced from outside.

4. The philosopher substantiated the idea of generality and invincibility of progress:

all in the future will be better than now, and it concerns not only thinking, but also life in general.

5. Fichte strongly believed in the power of reason and human creativity and substantiated it in his works.

6. The central problem of philosophy of Fichte was the problem of freedom. He stressed that the principle of human life is absolute freedom of will. However, absolutely free is not an individual or even humanity as a whole, but only overempiric "Absolute I", which also operates according to internal necessity of rational will. As a result, the scholar turns to fatalism, though considering causality to be only the outer shell of expediency. However, he set the problem of freedom and necessity much deeper than Spinoza and Kant, particularly as historical and dialectical problem.

7. The thinker in historical and dialectical way raised and tried to solve the problem of intellectual intuition, integrity of progress of culture and infinity of spiritual progress.

8. During the best years of his life Fichte was an educator, persuaded his listeners and readers in socially progressive and moral sense of science. The scholar was an educator and teacher of mankind. Science and its maximum possible development and dissemination are, according to Johann Gottlieb Fichte, the nearest goal of the humanity.

Section 2

PHILOSOPHY OF RELIGION

Y. Borinstein*Doctor of Philosophy Sciences, Professor,
Head of the Department of Philosophy and Sociology,
South Ukrainian National Pedagogical University
named after K.D. Ushinsky***THE INFLUENCE OF RELIGION ON TRANSFORMATION
PROCESSES IN MODERN UKRAINIAN SOCIETY**

Religion is a part of culture throughout its development, the basis and the principle of civilizational division of humanity and many of its elements are attributed to all the spheres of society, influencing its development. That is why there is a problem in determining the location, role, function and nature of the influence of religion on transformation processes in Ukraine.

Religion is essential in the process of changes of socio-political and cultural way of life of people, their values and regulations of their activity, while instability in the confessional sphere can catalyze both processes of social integration and disruption which is dangerous in terms of Ukraine searching for its cultural, ethnic and religious identity, which determines social stability.

Within the theory of modernization, religion is considered to be an element of society transformation. Conservativeness of

religion hinders modernization processes, as evidenced by secularization increasing in almost all regions of the world.

Thus, the transformation principle of analysis requires identification of interpenetration, dialogization of cultural phenomena in Ukraine in relation to the impact of religion and the church on society that is manifested in:

- enrichment of the content and context of moral culture of the society;
- development of artistic genres of religious nature and extensive use of religious heritage and themes in art, especially visual and musical;
- enrichment of rituals and their impact on daily life;
- restoration of architectural religious and partly secular heritage;
- promotion and support of national culture.

N. Mozhovaia
Doctor of Philosophy Sciences, Professor,
Head of the Department of Philosophy,
National Pedagogical Dragomanov University

**ORTHODOX “MYSTIQUE” IN THE NATIVE SPIRITUAL
AND ACADEMIC PHILOSOPHY OF XIX CENTURY**

In order to understand such a complex phenomenon in the history of national thought as its spiritual and academic philosophy, it is necessary to turn to the study of the origins of its golden century – the age of formation and assertion of a philosophical spiritual and academic tradition that emerged in the four centers of higher religious education of the Russian Empire in XIX century – St. Petersburg (1809), Moscow (1814), Kyiv (1819) and Kazan (1842) theological academies.

In general, the term “mysticism” is usually associated with something incomprehensible, magical, mysterious and supernatural. In the theological understanding “mysticism” is a religious practice, the purpose of which is direct experience of unity with God. That is why mystical knowledge of God is the knowledge of God not through speculation, but with the help of the ascetic, prayerful life.

We focus on two of the brightest representatives of the spiritual and academic philosophical tradition – F. Holubynskiy (1797–1854) and P. Avsenev (1810–1852), graduates of the two ancient centers of national spiritual education: Moscow and Kyiv Theological Academies.

It should be emphasized that both philosophers were notable for extreme interest in mystical literature, everything irrational, phenomena of somnambulism, sleepwalking, clairvoyance, and so forth. Therefore, for a long time they were known as strange and mysterious thinkers.

The above gives us reason to believe that the spiritual and philosophical academic tradition of the nineteenth century was a complex and ambiguous phenomenon of spiritual life of Russian society, which requires further thorough research.

A. Yakovenko

*Doctor of Philosophy Sciences, Professor,
Professor at the Department of Philosophy and Politology,
Poltava University of Economics and Trade*

TRANSCENDENT INTELLIGIBLE AND SENSIBLE GOD – THE HOLY TRINITY

Religious and ethical teachings absorbed many universal moral values, sanctified by the name of God. They have played and still play an important positive role in the life of society and man. Basis of values of the subject thus becomes not only his personal life sphere, but also a potential factor that allows investigating course of history in general. This determines the need for careful study of the problem of values in traditional Christian ethical and aesthetic context.

Aim of this paper is to implement the philosophical and religious analysis of the nature and specificity of absolute sacred virtues as a definition that indicates constant focus of will, transcendent intelligible and sensible God – the Holy Trinity in the Christian tradition.

In our opinion, the transcendent intelligible and sensible God – the Holy Trinity (God the Father, God the Son, God

the Holy Spirit) is a personal triune nature that has the sacred perfection, is absolutely existent personality, lord of divine, sacred, religious and ethical axiological system, displays himself in the minds of people in sensual and rational forms (finally – only with His permission), within the divine synthesis between existent and otherworldly, through its different manifestations, qualities and features.

The Holy Trinity is an absolute ethical phenomenon of sacredness with inherent feature of the distinctive divine functional differentiation that is perceived as intentional divine holiness directed to grand mutual conditionality of Personalities of God. Absolute metaphysical explication of God is imagined as complete sacred complex, which includes: absolute existence, absolute spirit, absolute value, absolute morality, absolute personality.

Section 3

COMMON PHILOSOPHICAL PROBLEMS

S. Varvianskyi

*Doctor of Philosophy Sciences, Professor,
Professor at the Department of Philosophy and Politology,
Poltava University of Economics and Trade*

WORLDVIEW ASPECTS OF MODERN ECOLOGICAL PROBLEMS

The purpose of this article is to cover the philosophical aspects of modern environmental problems and ways to overcome the ecological crisis through the formation of environmental thinking, ecological culture, environmental ethics, and ecological humanism.

Indeed, the environmental awareness should be approached from the standpoint of two principles: the principle of harmony between man and nature, i.e. organic world view, world perception and such an outlook that provides the man's awareness of himself as an integral part of nature, and the principle of personal responsibility for all life in the world, awareness of its dependence both on society and on each individual. Such a consideration of these aspects determines not abstract moral prohibitions or rules, but social and psychological conditions for solving the problem of human survival and the preservation of the nature in general.

Thus, the solution of the current global

environmental problems involves ecological thinking, environmental ethics, environmental culture, environmental knowledge, reasonable human needs in relation to nature, wisdom and humanity of all decisions and actions that affect the environment. This means correlation of nature and culture, nature and human well-being, nature and health, nature and morality. Analysis of the ecological crisis suggests that in the XXI century man must live with the new ecological thinking, ecological culture, environmental ethics and ecological humanism. This should be the strategy and tactics for survival of civilization. The main conclusion can be made by classical statement of a brilliant scientist V.I. Vernadskyi (1863-1945), who wrote: "It is the first time the man really understood that he is an inhabitant of the planet, and he may and should think and act in a new context, not only as an individual, family or genus, states or their alliances, but on a planetary scale".

P. Kravchenko

Doctor of Philosophy Sciences, Professor,

Head of the Department of Philosophy,

Dean of the Faculty of History,

Poltava National Pedagogical University named after V.G. Korolenko

**UKRAINIAN CULTURAL AND HISTORICAL EXPERIENCE
AS THE BASIS OF INTEGRATION OF UKRAINE INTO THE EUROPEAN AREA**

To find its place in the world is the central task of any newly formed state. With this purpose the authorities have to understand what is a new state where it moves, which intellectual, economic and political resources possesses and what are their partners and opponents. The idea of political self-determination of a new micro-civilization must be supported by economic and spiritual self-determination of nations, the establishment of a new type of civilization relations with its neighbors and with the world.

It is possible to conclude that Ukrainian people belong to the great family of European nations. Despite all the obstacles and attempts to artificially bring Ukraine to alternative conceptions of social and political development, it retains the fundamental values and qualities that are inherent in European civilization. Hope for the active inclusion of Ukraine into European development processes and its full integration

into Euro-Atlantic structures is based on objective conditions.

Analysis of the Ukrainian political elite testifies its significant promiscuity and fuss in foreign policy. A lot of effort is spent on improvement of questionable in terms of geostrategy relationships. From time to time there is a shift from one direction to another, which allegedly shows activity, but actually results in evolutionary loss. The tendency to play around its own geostrategy when eurasianism compensate euroatlantism, as if achieving parity of geopolitical influences, does not work in favor of Ukraine.

Society is constantly in a state of unstable dynamic equilibrium, which is conditioned by the existence of many lines of tension and internal conflicts within it. The task of policy makers is to take into account all these differences that exist in the public imagination and the real world to prevent destruction of the society.

M. Movchan

*Candidate of Philosophy Sciences, Associate Professor,
Associate Professor at the Department of Philosophy and Politics,
Poltava University of Economics and Trade*

EXISTENCIAL FEARS IN PEOPLE'S LIVES

Study of fear as an important phenomenon of human existence is extremely relevant in transitional periods of society's development, when the intensity of fear increases, and it gains global scale.

People have been unable to overcome the "old" fears that accompanied them from immemorial times, but, unfortunately, they also received a lot of new fears that had been unknown in the previous era. The fear is becoming a permanent feature of human consciousness. The political, economic, socio-cultural, technological processes of modern life, war, terrorism, separatism, unemployment, poverty, diseases and poor protection of the population from the negative effects give rise to fear in a global scale.

Fears are divided into three groups: 1) biological (natural), 2) social, 3) existential. Biological (natural) fears are fears of atmospheric and astronomical phenomena, volcanoes and earthquakes, animals etc. Among the social fears (which exist only

among men) there are: fear of responsibility, fear of challenges (exams, etc.). Existential fears concern: fear of death, darkness, etc.

Intensity of fear (according to increased psychological stress) may be different. It is rated as follows: tizzy – anxiety – fright – fear – horror – panic.

Effective methods to combat fear are: cognitive method, assistance, psychological defense and special techniques (autogenic training, neurolinguistic programming (NLP) and others.

To successfully study the mysteries of the human, normal development, operation and development of the individual in the social environment it is necessary to conduct further studies of existential fear, using theoretical and empirical achievements of Ukrainian and foreign researchers, critically analyze them, and then, given the cultural, psychological, economic, legal, mental and other factors, apply in the theory and practice of human life.

I. Mysyk

*Doctor of Philosophy Sciences,
Professor at the Department of Philosophy and Sociology,
South Ukrainian National Pedagogical University named after K.D. Ushinsky*

PHILOSOPHY OF PUNISHMENT AND SOCIAL RESPONSIBILITY

Punishment and the right of its application has long been the subject of attention of philosophers. Theoretical philosophical developments on the nature, objectives, impact, and sense of punishment serves as a basis for the development of the ideas of the philosophy of law. The depth and richness of the existential problems can not leave indifferent neither theologians nor scientists – representatives of knowledge in various specializations and time.

The punishment is associated with coercion, retaliation, deprivation of natural rights, bringing individual to responsibility for his actions. Social role of punishment requires a deep understanding and learning.

Morally oriented measures of legal coercion aim to maintain a balance between individual freedom of will and the common good. The

common good is seen as creation of criterion of constructiveness of human activity, which is formed from a complex combination of a variety of actions, positive and negative in terms of universally valid morality.

Social responsibility is an important aspect of the relationship of the individual with other individuals, state, society, one of the most important mechanisms of connection of freedom of human will and conscious necessity of observance of social norms. The purpose of punishment should contain a moral criterion that allows restricting the space of human activity and preventing its dehumanization. The content and meaning of punishment in terms of social responsibility in a modern, multicultural global environment can not be considered in isolation from the cultural identity of the person.

N. Khamitov

*Doctor of Philosophy Sciences, Professor,
President of Philosophy Art Association,
Leading Research Scholar,
H.S. Skovoroda Institute of philosophy at NAS of Ukraine*

S. Krylova

*Doctor of Philosophy, Professor,
Vice-President of Philosophy Art Association,
Head of the Department of Philosophical Anthropology,
National Pedagogical Dragomanov University*

GENDER MEASURES OF BEAUTY IN LIFE AND EDUCATION SPACE: METHODS OF META-ANTHROPOLOGY AND ANDROGYNY-ANALYSIS

Based on the direction of modern philosophy considering sex and gender – androgyny analysis – method of investigation and in-deep correction of personality and relationships between men and women – gender evaluations of beauty and their impact on the educational process are studied.

Beauty as a fundamental value of life-world of women is emphasized. Androgyny-analysis examines both external and internal beauty of a woman – beauty of outlook, behavior and relationships.

In androgyny-analysis, which is ideologically rooted in a theory of meta-anthropology as everyday, boundary and meta-boundary human existence, there are three

basic strategies of interaction of existential masculinity and femininity in the inner world of the individual and in interaction with other individuals: “existential sexism”, “existential hermaphroditism” and “existential androgynism”. These strategies correlate with three basic evaluations of human existence proposed in meta-anthropology.

Androgynism is interpreted as harmony of spirituality and cordiality in the inner world of the individual and in interaction with other individuals and is defined as the most expressive correlate of inner beauty in its gender manifestations, and, therefore, as the factor of actualization of the educational process.

I. Shamsa
*Candidate of Philosophy Sciences,
Associate Professor at the Department of Philosophy,
National University "Odessa Law Academy"*

IS PHILOSOPHY OF NON-EXISTENCE POSSIBLE?

The question of philosophy of non-existence still causes many disputes in philosophy. The problem would not be so important, if only philosophical discourse suffered from its uncertainty. Existence and non-existence appear to be fundamental principles of human presence in the world. What (existence or non-existence) "will prevail" determines the further fate of man and mankind – today and in the future. What are the first guidances philosophy could provide if refusing to resolve the contradiction between existence and non-existence, is a rhetorical question. In this matter we unwittingly agree with M. Heidegger, who was deeply convinced that the problem of existence is the main philosophical problem, and only a thinker who denies existence can be considered as a philosopher.

Thus, we can reach the following general conclusions. Firstly, the philosophy of non-

existence is impossible, because it contradicts the very essence of philosophy. Secondly, the philosophy of postmodernism can not be called a philosophy of non-existence, as the goal of the postmodern critique of philosophy is development of a method of philosophizing that would be adequate to the object of research. Thirdly, the conclusion that the philosophy of existence changes to a philosophy of non-existence, is theoretically groundless, because in this way the philosophical knowledge is developing.

The prospect of further development of the topic is manifested in understanding of the fundamental problems of existence in relation to non-existence, as well as in formation of ontology adequate to the modern world. It is our deep conviction that only such ontology will allow conceiving the world together with the person avoiding oppositions – both epistemological and ontological.

OUR AUTHORS

Borinstein Y.R. – Head of the Department of Philosophy and Sociology, South Ukrainian National Pedagogical University named after K.D. Ushinsky, Doctor of Philosophy Sciences, Professor;

Varvianskyi S.M. – Professor at the Department of Philosophy and Politology, Poltava University of Economics and Trade, Doctor of Philosophy Sciences, Professor;

Ivakin O.A. – Head of the Department of Philosophy, National University “Odessa Law Academy”, Doctor of Philosophy Sciences, Professor;

Kravchenko P.A. – Dean of the Faculty of History, Head of the Department of Philosophy, Poltava National Pedagogical University named after V.G. Korolenko, Doctor of Philosophy Sciences, Professor;

Krylova S.A. – Head of the Department of Philosophical Anthropology, National Pedagogical Dragomanov University, Doctor of Philosophy, Professor;

Mysyk I.H. – Professor at the Department of Philosophy and Sociology, South Ukrainian National Pedagogical University named after K.D. Ushinsky, Doctor of Philosophy Sciences, Professor;

Movchan M.M. – Associate Professor at the Department of Philosophy and Politics, Poltava University of Economics and Trade, Candidate of Philosophy Sciences, Associate Professor;

Mozhovaia N.H. – Head of the Department of Philosophy, National Pedagogical Dragomanov University, Doctor of Philosophy Sciences, Professor;

Nemchynov I.H. – Professor at the Department of Philosophy, National Pedagogical Dragomanov University, Doctor of Philosophy Sciences, Professor,

Rozova T.V. – Professor at the Department of Philosophy, National University “Odessa Law Academy”, Doctor of Law Sciences, Professor;

Khamitov N.V. – Leading Research Scholar, H.S. Skovoroda Institute of Philosophy at National Academy of Sciences of Ukraine, Doctor of Philosophy Sciences, Professor;

Chorna L.V. – Associate Professor at the Department of Philosophical Anthropology, National Pedagogical Dragomanov University, Candidate of Political Sciences;

Shamsha I.V. – Associate Professor at the Department of Philosophy, National University “Odessa Law Academy”, Candidate of Philosophy Sciences;

Yakovenko A.I. – Professor at the Department of Philosophy and Politology, Poltava University of Economics and Trade, Doctor of Philosophy Sciences, Professor;

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