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The second 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 second 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

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CONSIDERATION OF BEING TOGETHER WITH MARTIN HEIDEGGER

We need philosophy in order to constantly improve our level of thinking and apply it to search for something constant, stable and universal, which we call being (sein), so that the man can strongly understand what he should carry out as the main actions in his, because he is also being (dasein), rather than the existence as existentialists think.

Heidegger called metaphysics those who forget about Being (of world and human), its logic and Truth. He calls metaphysics those philosophers and scholars who study only things existent, i.e. everything that empirically exists next to us and in us. Indeed, such an occupation is entirely fruitless: "Any definition of a human being presupposes, consciously or unconsciously, the interpretation of things existent, bypassing the question of the truth of being, metaphysically".

Thus, developing a reasonable logic of cognition, analyzing, synthesizing the greatest in legacy of the great, passing this logic to next generations of philosophers, we clearly and distinctly see real object of our knowledge – the being of things existent.

It would be foolish to think that people philosophize just to satisfy their personal curiosity. In fact philosophizing is a centuries-old intellectual process carried out for the benefit of all mankind, since compliance with being of things existent is not purely theoretical, but primarily practical question concerning the interests of all people. We have extremely dangerously deviated from this compliance. The need to follow the logos is not an invention of whimsical and "dark" Heraclitus, but "iron" necessity, the compliance with which in our time already quite visibly influences the problem of human being or non-being.

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ON THE CHARACTERISTICS OF PHILOSOPHICAL AND THEOLOGICAL VIEWS OF DMITRY SERGEYEVICH MEREZHKOVSKY

It is not simple to outline philosophical and ideological ideas of D.S. Merezhkovsky (1865–1941), because he does not have strictly philosophical, religious or theological works, in which he would consistently and comprehensively expound his position. D.S. Merezhkovsky is religious and theological thinker, focused on Orthodoxy, but never narrowing his horizons and religious beliefs only to Orthodox theses.

The relation of religion or the Church to the state, the politics for Merezhkovsky is clearly outlined in a theocratic and apocalyptic historical perspective: to subordinate religion to the state, or even to establish their union as a compromise Merezhkovsky saw equivalent to the second crucifixion of Christ, because the kingdom of Christ is otherworldly, while the state to a certain extent is the epicenter and identification of this world. Special attention should be paid to Merezhkovsky's thoughts on eschatology or the Apocalypse, which he considered to be very important.

Merezhkovsky was one of the authors and proponents of the idea of "new Christianity" espoused by, for example, N.A. Berdyaev.

Kind of sporadic and lapidary are strictly philosophical ideas of Merezhkovsky, which take almost no independent position in his philosophical and theological views. It can be argued that among all the components of philosophical knowledge he highlighted epistemology.

As a result, it is possible to emphasize once again that the worldview of Merezhkovsky appeared largely as religious and theological, strongly colored and adjusted by his commitment to the idea of "new Christianity", which he organically intertwined with the ideas of eschatology (Apocalypse) and the forthcoming the era of the "Third Aeon", i.e. era of the Holy Spirit. Moreover, the fact that most of these ideas of Merezhkovsky contributed to analytics of specific spiritual, historical, cultural, literary realities of his time (Z.N. Gippius stressed that it was impossible to imagine Merezhkovsky outside the cultural and historical process) and also provided with a great styling, infallible artistic intuition, sharpness, insight of thoughts and filigree of forms of its expression.

Section 2

PHILOSOPHY OF RELIGION

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THE THEORY OF CHANGE OF ELITES: CLASSICS AND THE PRESENT

The current political process in the world and particularly in Ukraine raises the acute question of ways of change of elites in power, qualities of elite, ways of their accession, and features of these processes in different countries. This issue becomes especially relevant in turning points in the life of society, when the replenishment of elite becomes of crucial importance. In democracies, elites serve important social functions related to public administration, so the quality of the elite, its ability to make important government decisions step forward among the tasks of modernization of society. Many answers to these questions we can find in the classical elite theory.

The purpose of this article is to analyze the views of classics of elite theory V. Pareto, G. Mosca and R. Michels on the reasons for the change of elites in power, ways of this process, as well as the possibility of using the classic

findings for understanding the contemporary political process in post-socialist countries.

Chaotic political participation of citizens, low effectiveness of national elites, incomplete process of recruiting a new management layer and at the same time its primary importance for the transformation of the country – all this makes the problem of political elites especially relevant to modern society. The social mechanisms of elite recruitment directly affect not only the social role and appearance of this group as a whole, but also determine the typical features of its individual representatives – political leaders.

It should be noted that even modern protest movements in post-Soviet countries are enhanced by the influence of social networks, do not bring forward bright leaders who would be able to gain a foothold on the positions of the elite for a long time and bring a constructive idea of further development of society.

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FEATURES OF SELF-FULFILLMENT IN MODERN UKRAINIAN SOCIETY

Modern Ukrainian society is undergoing a period of radical transformation when not only some of the social structures and institutions, but also values, moral and legal rules and priorities are exposed to changes. Thus, today one of the most pressing issues is self-fulfillment in a transforming society.

The study of the issue allows drawing the following conclusions:

1. Self-fulfillment is a process that ensures the integrity of a person, identification and development of personal skills, based on the factors of socio-cultural development. The most important factors are the economic life of society, morality as a regulator of social behavior, socio-cultural reality, cultural universals.

2. Self-fulfillment will be effective if the formation of system of values is based on the ideals of individual liberty, meaningful life orientations, mutual respect and cooperation.

3. In transforming Ukrainian society self-fulfillment is complicated by conflict of generations, anomie, life dissatisfaction of sufficiently large number of people, social groups, the problem of transition from a totalitarian political system to democratic norms and values.

4. The success of self-fulfillment in modern Ukrainian society depends on humanistic orientation of the society, the prevalence of the principles of tolerance and compassion.

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NEED IN POLITICAL CHOICE AND VECTORS FOR DEVELOPMENT OF MODERN UKRAINE

For the formation of new states like Ukraine, it is important to clarify a methodological aspect: if there exist vectors of historical development? If they do not exist and there is an arbitrary will of the people who “create” history at their convenience, or God defines the purpose of history, we have to rely only on the will of geniuses, leaders, or the will of God. It seems that this is a simplified problem. However, over the centuries, there are ongoing discussions on this issue. More and more scholars take a clear position that there is civilizational orientation of the history and new states choose their own way between specific vectors of history.

It can be argued that the need for political choice is presented as a problem of historical knowledge. Ukraine must choose one among

three ways in this situation: the first choice – Eurocentric orientation, the second choice – Eurasian orientation, the third choice – the role of “free agent”.

Analysis of Ukraine’s geopolitical features gives reason to believe that in this respect it has many advantages as it has favorable geographic location, size of territory and population, fertile soils, rich natural resources and favorable climatic conditions. The fact that Ukraine is a European state in the national scientific community is not questioned. Its essence is conditioned by European historical past, geography, and belonging to the socio-political and cultural traditions of European civilization, the demographic composition of the population, sustainability of economic ties with European countries.

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INFLUENCE OF POLITICAL ELITE ON STABILIZATION PROCESSES IN SOCIETY

Efficient and dynamic development of any society provides predictable transformations, which is one of the indicators of consolidation and stability of society.

For Ukrainian society vital is organization and stabilization of political relations and further reform in the conditions of political stability.

Political stability is usually viewed in the context of changes in the political system, the search for optimal mechanisms of its functioning. One approach to determining political stability is its understanding as a lack of structural changes in the political system or as the ability to manage them.

According to some scholars, the main criteria of political instability of society are the following:

- dominance of social mobilization over social assistance;
- low level of economic development;
- unequal distribution of wealth;
- prevalence of “narrow” and personalized parties;
- weak political opportunities of elite.

Our modern society can not be defined as leadership one because of its weak economic and social structure and respectively underdeveloped civil structures. Unfortunately, partnership and political cooperation between political leaders is not peculiar to modern Ukraine.

Further stabilization of the socio-political and economic situation is largely determined by features and capabilities of the new political elite of Ukraine, its professionalism, competence, common sense, and level of public trust.

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INTERPRETATION OF THE KINDS OF FEAR IN SOCIAL ENVIRONMENT

In today's world, people have not got the desired inner freedom for the realization of personal potential, i.e. their intellectual, emotional, sensory abilities. Freedom brought individual independence and gave meaning to existence, but at the same time isolated the individual and awakened feelings of fear and helplessness.

Therefore, special attention should be paid to those aspects of personality that influence its formation, socialization and spiritual development. Among them clearly stands out the phenomenon of fear that somehow affects the structural component of personality, color of its life, the relationship with the social and natural environment, spiritual and physical health.

Fear plays an important role in human existence. It can protect a person from

destruction, and vice versa – destroy and kill. Existence without this phenomenon is incomplete. Life is a precious gift, and to save us life and fear of death go together. This is natural. However, it is bad when this fear is bigger and stronger than it should. Another form of fear is fear of loneliness, which is expressed in two forms: 1) external fear of loneliness and 2) internal fear of loneliness. Fear of old age (which is strongly experienced by women) is associated with individual's expectations of future physical ugliness, poverty, sexual failure, loneliness, illness, large dependence on others, infirmity, decrepitude and death. Fear of money is expressed in several forms: 1) fear of lack of money, 2) fear of loss of money, 3) fear of big money. Money is the product of the human environment. Therefore, we must not allow money to control our lives.

*N. Mozhova**Doctor of Philosophy Sciences, Professor,
Head of the Department of Philosophy,
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National Pedagogical Dragomanov University***DISCUSSION ON THE PLACE OF PHILOSOPHY IN THE EDUCATIONAL SYSTEM:
HISTORICAL AND PHILOSOPHICAL EXCURSION INTO THE PAST**

The discussion at issue opened in Kyiv in late XIX – early XX century. The immediate cause of it was contemporary innovations introduced by the Ministry of Public Education, initiated in the late 1890s by the new Minister General P. Vannovskyi. General proposed educational institutions, including gymnasiums, to significantly increase the educational level through the introduction of new disciplines, including Philosophy with the requirement that these subjects were taught by teachers, mostly professors of higher educational institutions. For philosophers of that time prospects for expanding their activities in the sphere of secondary schools was not attractive. However, paradoxically, their views on the appropriateness of teaching philosophical subjects differed diametrically, which gave rise to quite passionate debate.

The main participants in the general debate of the late XIX – early XX centuries in Kyiv were known Professors Petro Kudryavtsev (1868-1940), Oleksiy Gilyarov (1855-1938), Heorhiy Chelpanov (1862-1936), Petro Linytskyi (1839-1906). The order of listing the main participants in the debate is not

accidental. Indeed, there is every reason to believe that their position on the above issues is almost entirely subordinated to “logical square” of Mikhail Psyol. Thus, the relationship between the positions of P. Kudryavtsev and A. Gilyarova is contrary. The views of P. Chelpanov and P. Linytskyi refer to each other as subcontrary. And in relation contradiction are positions of P. Kudryavtsev – M. Linytskyi (both – professors of Kyiv Theological Academy) and A. Gilyarova – H. Chelpanov (Professors of University of St. Vladimir).

After all, it happened that the Ministry of Public Education has supported its own directive proposing to authorize “individuals who successfully complete the course in the orthodox theological academies” for teaching elements of philosophical propedeutics and limit this teaching with Psychology and Formal logic. Since these subjects were taught “in addition to other duties” by priests, it is logical that after the October Revolution, Psychology and Logic after all gradually disappeared from the list of subjects taught in secondary schools in.

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MULTICULTURALISM AS A STRATEGY FOR SOCIAL AND POLITICAL DEVELOPMENT OF MODERN EUROPEAN COUNTRIES: THE POSITIVE AND NEGATIVE EFFECTS

Modern political development of the world (including Ukraine) demonstrates the process of rejection of multiculturalism as a strategy for further development because of the surge of neo-conservative revolutions and extreme right moods.

In Ukraine in the last decade has formed a special situation: there is overlapping in time and space of processes of modernism and postmodernism. Modern processes as processes of restoration of Ukrainian statehood occur in conditions of emergence of postmodern reality in developed countries, with its usual “deterritorialization” and denazification of personal cultural world. Postmodern requires consolidation of plurality and dialogue of countries that try to be subject of processes of world system integration and globalization, but the formation logic of national statehood demands centered logic of modernism.

Controversy reaction on results of multiculturalism shows that in the early XXI century world faced a choice between the values

of tolerance, on the one hand, and the desire to protect identity, on the other. Reflection of relationship between a modernized center (postmodern society) and slightly modernized periphery (mostly modern society) became relations of titular nations and new “privileged minorities”. Multiculturalism becomes rhetoric supported by immigrant community, which seeks “positive discrimination” in economic, social, cultural and even political sphere of western and European society. Europe has lost potential of socio-cultural resistance, which is reflected in changes in self-perception of titular nations that began to feel as socially and ethnically discriminated majority.

The lack of specific movements towards the solution of problems of multiculturalism is the actual reason for the rapid political movement “rightwards”. This is evidenced by the growth of public support of right patriotic parties, programs that contain anti-immigrant rhetoric and strategy of action in support of authentic European cultures.

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PARADOXES OF CONSCIOUSNESS AND OF CIVIL SOCIETY IN CONDITIONS OF UKRAINIAN TRANSFORMATIONAL PROCESSES

Over the last twenty years in Ukraine (as in all “post-socialist” countries of Eastern Europe and the CIS) takes place a profound social transformation: the formation of new political and economic elites, average and marginal groups differentiated by varying degrees of solidarity, rapprochement and alienation among themselves, institutions of civil society are formed as well.

Institutions of civil society exist to eliminate cultural forces as the basis for the government and packaging of state over society. The power always strengthened its position through aggression and expansionism. This has increased globalism, cosmism, tendency to macro forms, macro levels and disregard to micro world of human relations.

The development of anti-civil society and dehumanization in culture leads to disaster, not only ecological but also spiritual, witnesses of which we have become. The traditional concepts of power and hierarchy are subject to mandatory review in line with

the cooperation and moral improvement of human relationships through improving legislation and through the revitalization of public organizations at all levels, but without violence and oppression of the individual by the connivance of the principles of justice and humanity.

From the standpoint of civil society ultimate goal of perfection is possibility of everyone to be the subject of its activity, cognition and communication, i.e. the person is responsible for what happens next in the society.

The style of thinking, paradigms of consciousness of the individual depends on various factors: the God-given intelligence, training, education, nature of work, normative prescriptions of culture, morality, etc. Flexible, independent thinking, is known to be formed only in the process and under the influence of activity free from petty custody, control. A new form – ratings – is not perfect, because it bullies, and adjusts to the standards of rather relative valuations.

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TRAGEDY AND PROTEST OF ABSURD AS A RESPONSE TO INITIAL CONTRADICTION OF EXISTENCE

Absurd is traditionally understood in philosophy as another existence, but this phenomenon and its concept has not received proper ontological apprehension. In the author's opinion, it is unfair, because absurd is manifestation of other of existence, which includes a reference to existence itself. This means that absurd can be called non-existence not only in the sense of "nothing", but in the sense of "existence without essence". The phenomenon of absurdity in the form in which it is represented in the culture of XX century, in the opinion of the author, corresponds to this Platonic concept. This, in turn, means that the absurd as a philosophical concept and absurdism as art direction and guidance for outlook of a modern person does not apply to the philosophy of non-existence, death of culture. The author suggests that absurdity arises as another existence, which existence requires for its being. Thus, absurd, which allegedly denies existence, appears to be able

to approve it in the modern world even more than the classical ontology.

If absurd is viewed as worldview guidance for a person present in the world, but not as direction in the art (i.e., as a worldview rather than aesthetic category), it becomes clear that the absurd behavior reveals the absurdity of the situation. Human response to the absurdity of life as nonsense recreates absurdity, but double negation leads to the approval of the sense of human existence. The human existence (but not simple pointless existence) is asserted using the absurd in a situation where it is impossible to assert it in other ways.

There is still foregoing research on the topic. In the author's opinion, in the analysis of the ontological dimension of absurd interesting seem such features of absurd as its correlation with religion, wonder of the world as the beginning of philosophizing, transcendence, alienation and so on. These aspects make the prospect for further development.

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USE OF ARCHETYPES OF HERO AND TRICKSTER CREATING THE IMAGE OF POLITICAL FIGURES

Effectivemechanismforpoliticalstrategists is archetype – the method of communication of images, passing from generation to generation and allowing the individual to dig into a myth. Archetypes provide interconnection of eras and understanding of people in the political sphere, especially creation of images of hero and anti-hero, actively used by PR experts during election campaigns since 1991.

The purpose of the article is to clarify the application of the archetypes of hero and trickster in the process of creation of image of Russian politicians. Political mythologems have become an integral part of modern life, which is why, in order to adequately perceive and respond to them, “products of political strategies” should be studied more thoroughly.

The author concludes that by manipulating the mass consciousness Russian media and political strategists develop and transfer

political myths, in which the images of contemporary politicians at federal and regional level are replaced by heroes and tricksters of traditional myths. Binary opposition of archetypes “we – they” allows representing the modern political process at the national and regional levels as an arena of confrontation between good and evil. Modernization of the archaic matrix of hero savior of the local area or Russia can effectively identify modern reality with significant events of the past and strategic program of building the future.

Using the archetype of hero provides stable ratings of Russian President Vladimir Putin, and in Yakutia – head of the republic E.A. Borisov. Image of a modern leader of opposition is effectively implemented through the use of “eternal” archetype of trickster – the destroyer and critic of the old world.

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