

communities that resulted in what we know as a nuclear family, to returning increasingly more freedom that is reflected in such arrangements as open marriages, trial marriages, communes, group marriages and non-monogamous matrimony. In the contemporary era, the boundaries of the term “family” are becoming less and less fixed. Ideals of a conservative part of society clash with the new-age societal tendencies. For instance, there is a global trend viewing an individual to be a unit of society. Nowadays, singledom is regarded as the characteristic of the modern individual. Although social isolation becomes more defined than ever, modern philosophers argue that being alone does not equal loneliness. It causes the shift from the traditional family structure to unconventional ones.

Cohabitation, an arrangement of two unmarried people living together, becomes very popular. The polyamory means basically return to the archaic form of a family without any structure. Such communal families consist of more than two adults, who live together, share finances, children, and household responsibilities.

Thus, even as a nuclear family structure is still considered traditional in the Western society, a global flight from family in the modern world can be observed. In the long run a radical change of a traditional family could turn to be a threat for a social stability.

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## **PHILOSOPHY OF LOVE**

Love is the most powerful emotion a human being can experience. But almost nobody knows what love is. And why it is so difficult to find it? It often seems that the word “love” is not the same as one’s feeling of love. This word is used for the expression of different sets of feelings.

There were seven words to define different states of love in ancient Greece.

Philosophy of love includes Western and Eastern traditions. Platonism represents one of the most influential traditions of love in the Western world. There is a comical and colorful myth that love is the search for one’s alter ego, the part of people that can make them a single whole again. Love is a remedy for the ancient wound inflicted on people by the gods, who divided them in two as a punishment for their arrogance.

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There are different ways of considering the intimate relationship of people in the history of philosophy: coincidence of religion and sexuality suggested by Max Weber, the lingam and yoni in India, yin and yang in China, as a structuring form of cosmic polarity based on the male and female principles, which is perhaps more comprehensible.

Presuming that love has its nature, it is supposed to be describable by language.

Philosophers in the East describe three main types of cultures of love in the East: Indian Eros; Chinese Eros and Arabic Eros.

The epistemology of love is interested in the depth of our knowledge of its essence, of our possible understanding of it, whether it is plausible to regard about others or ourselves being in love (on the philosophical plane – coincidence of private knowledge and public behavior).

Romantic love is considered of a higher metaphysical and ethical status than sexual or physical attractiveness alone. The idea of romantic love follows the Platonic tradition regarding love as a desire for beauty – a value that transcends the particularities of the physical body.

According to determinists' position, the world is entirely physically caused, and they consider love as an extension of chemical-biological constituents of the human creature, so it should be explained on the base of such processes.

Behaviorism, derivative from the theory of the mind, rejects Cartesian dualism of mind and body and regards love as actions and preferences which are thereby available to one and others.

Expressionist' ideas of love are not very different of the behaviorism. They express love by an attitude towards a beloved, which may be manifested through language (words, poetry, music) or demonstrated in behavior (bringing flowers, gifts, etc.). In any case it is a reflection of an internal, emotional state, rather than an exhibition of physical responses to stimuli.

Love is interpreted differently not only depending on the teachings of a particular philosopher or a specific era, but also depending on the culture of different countries. The Florentine Neo-Platonist of the fifteenth century Ficino spoke about the possibility of the existence of three types of love: the love of the higher beings to lower (one of the manifestations of which is custody), love of the lower creatures to the highest (that is respect), love of equal beings, which is the basis of humanism.

New times brought into philosophical interpretation of the concept of love new ideas. All people desire true, pure and radiant love, but only few realize the main paradox of real love. The desire to be loved, not to love oneself, is the path to nowhere, which cannot give either real love or real happiness. But, aspiration, and most importantly, the ability to love oneself does not guarantee the happiness of mutual love. If the real, pure and bright love is directed at a person who is not capable of loving in principle, then it cannot provoke a reciprocal real

love from him. Most authors who study the phenomenon of love believe that love is the overcoming of selfishness: "There is only one force that can undermine selfishness from inside, and really undermines it, this is namely love", wrote V. Soloviev in his work "The Meaning of Love".

In connection with the level of manifestation of a quality one can identify several types of love: romantic, parental, brotherly, charismatic, worship, or one sided love.

The moral aspect of love, which includes various norms and forms of its manifestations is of great importance. In political philosophy, there is a variety of perspectives love can be studied from.

So, love is an eternal theme, which is constantly addressed to human thinking. It is as important, attractive and complicated philosophical problem, as man himself, his meaning of life, death and immortality.

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