

PHILOSOPHICAL ANTHROPOLOGY

EVOLUTION OF REPRESENTATIONS ABOUT SEXUALITY AS ACTUALIZATION OF SELF-ATTITUDE

Abstract

The study analyzed the nature and essence of sexuality as a guarantee of relations between people, providing for the consistent solution of the following tasks: a) to show that it is in the context of this phenomenon that one should look for the focus of a person's self, its uniqueness; b) determine that the realization of sexuality causes actualization of self-attitude, the result of which is the significant psychophysiological and philosophical changes in the personality.

The realization of sexuality at the first stage of the awareness of the inseparability of love causes oppression of individuality, dissolution of consciousness, a complete subordination of the subject to his feeling and involves a study of the type of "bodily disease", which progresses and requires treatment. However, the desire for survival introduces the process of "self-medication", when the subject of unrequited love, under the influence of "self-care", namely about his own body, revives his individuality, but at a higher level.

Keywords: man, subject, sexuality, love, pleasure, eroticism, unrequited love, illness.

Introduction

The problem of interpersonal relations, one way or another, is associated with sexual activity and the pleasures that accompany it at all times has been an appealing subject of philosophical reflection and caused a significant, sometimes emotional discussion, into the abyss of which not only philosophers, writers and publicists, but also representatives of other areas of activity, at first glance, completely unrelated to this issue. The study of the conglomerate of the aspects of sexuality was actualized precisely because the experience caused by sexual relations ultimately trans-

forms the ideological attitudes of each person and thereby determine a certain option of his behaviour in situations that are not immediately related to direct sexual contact.

It is also noteworthy that individual researchers see in the characteristics of human sexuality a measure of love – all-encompassing philosophical category, under the thorn of which, generally speaking, any goal of human existence falls, whether it is striving for a certain desired state of life activity or achieving the desired goal.

A vivid illustration of this is the development of the concept of sublimation, like the refraction of the sexual energy of the libido into the

driving force of the entire social (Freud, 2018), as well as the Fromm's (2017) concept of love - an active life-forming force, which allows people to live together, but to remain themselves. At the same time, sexual love differs from other kinds of love in its own intensity, fascinating nature and desire for full reciprocity. It is it that promotes the merging of two lives into one, that is why it is exalted in the word of the Lord as one that unites two bodies into one whole and makes them one real being (Soloviev, 2020).

However, another point of view deserves attention, which generally separates the concepts of love and sexual desire in opposite angles. For example, the outstanding Italian thinker of XV century, Marsilio Ficino in "Commentary on Plato's Symposium on Love" (Shestakov, 1992, pp 49-71) indicates that the pleasure that accompanies bodily sexual relations has nothing to do with love: the desire for sexual union is caused only by biological desire, while the origins of love have a higher, eternal, divine background.

The problems of love and sexuality in their various aspects were considered by representatives of the philosophical and anthropological school (M. Scheler), Russian religious philosophy (V. I. Soloviev, N. Berdyaev et al. modern Ukrainian philosophers N. Hamitov, S. Krylova and others. A special milestone in the studies of this area, of course, is established by the creativity of M. Foucault.

Special attention in gender studies today is given to the development of gender transformation programs that are introduced at the state level and are effective in changing the traditional views on the sex ratio already in early adolescence (Gupta & Santhya, 2020).

Moreover, the reasoning strategy of persons of a certain gender group (for example, when processing negative emotions) allows you to

modulate their behaviour in the future. Subsequently, a model of a double reasoning strategy is developed, which provides that individual differences in reasoning can be understood due to two main methods of information processing: an analytical strategy of counterexamples, which checks information for obvious potential counterexamples and an intuitive statistical strategy based on associative access to probability estimation alleged findings (Markovits, 2019).

Recently, on the basis of demonstration of sexuality, there has been a discourse on criticizing the heteronormativity of a person's gender, based on an analysis of the communication of Facebook users who identify themselves as gay, lesbian and bisexual; the origins of courtly love are explored, and the place of a woman in sexual relations is determined (Bonneuil, 2016); the types of arousal and anxiety caused by sexual acts are analyzed (especially in adolescence) and their subsequent impact on human life (Becker, 2019). Critical analysis of the terms "lesbian", "gay", "bisexual", " shemale", "queer", etc., is gaining significant scientific popularity, during which the authors insist on the international support for the rights of non-heterosexual and gender-diverse people (Monro, 2020).

Some radical researchers in contemporary social reality generally see the foundations of the "crisis of sexuality", which results are in the narrowing of the ideals of sexual attraction, deviation from exalted romantic love and its replacement by indecency, vulgarity and shamelessness in gender relations (Burge, 2018).

Particularly noteworthy are the studies that concern human asexuality, its identification in society, which let us not only deviate from the interpretation of "sexlessness" as a disorder but also help to understand the organization of sexual minorities better and outline their right to exist

(Bogaert, 2015).

Purpose

Simultaneously, all these authors admit that love and sexuality – two familiar categories, the deployment of which, on the one hand, gives a person the most powerful pleasure, and on the other hand- inspires him to the activity of a given type, causes happiness, allows you not to notice the suffering. That is, precisely because of the diversity of sexuality the subject of love (the individual who targets its activity to another person) at the same time dissolves in his mind, obeys him, guides his arrangements, but also absorbs its own ego, destroying the individuality of the human being. In other words, during sexual activity, the actualization of self-attitude is implemented, which are results of significant psychophysical and ideological shifts of the personality. This article is dedicated to exploring these changes. It is the study of these changes that our article is devoted to, which provides a consistent solution to the following tasks: a) to show that it is in the context of sexuality that one should look for the focus of a person's self, its uniqueness; b) determine that the realization of sexuality causes actualization of self-attitude, the result of which is the significant psychophysiological and ideological changes in the personality.

Statement of Basic Materials

In the context of the vast majority of works of classical philosophy, the contours of human consciousness appear before us in the form of a "mirror of nature", and it is because of this presentation a rational (namely, causal) explanation of the biologically directed, erotic desire for the desired object of sexual pleasure attracts re-

chers much more than the mere statement of a person's instinctive essence. In this regard, it is appropriate to recall the canons of ancient philosophy, which bring to the heights of the universe the significance of Eros and Aphrodite, personifying sexual attraction in their images as the fundamental reason for the existence of life on Earth and comparing their appearance with the emergence of Chaos. This desire in the understanding of ancient philosophers is well-considered, one that obeys consciousness, but not losing its own biological essence. In Plato's dialogue "Symposium", Aristodemus, criticizing Pausanias' speech, in general, it is said that the primordial companion of the goddess of love and beauty Aphrodite is truly the popular Eros, the god of sexual pleasure. That is why he is appreciated by bad people. But these people primarily strive for women, ignoring boys, because in those whom they love body is only value and they do not pay attention to the soul. They aim to achieve the single purpose of getting pleasure from sexual intercourse without worry about whether it will be good or not. From here, they have to do what happens - sometimes well, sometimes the opposite, because their love is from the goddess, who is much younger than the other, and who is involved in the birth of male and female children (Plato, 2018).

There is some point to be made here. Firstly, sexual desire for a young man's body in ancient Greece was equated with true love, because the image of a naked boy combined, on the one hand, bodily and spiritual purity, and, on the other, future courage and superiority to which one should strive. It was believed that this love was the highest in comparison with the sexual inclination for free women. Secondly, in ancient mythology, Aphrodite, who is the protector of erotic love, has a double interpretation. On the one

hand, it embodies the highest, heavenly love, which leads to immortality, and on the other - the love of nature, instinct, impersonal generic, which is inherent in any person and is the realization of his bodily capacity. It is about the last kind of love that ancient thinkers said when they described people as “bad”.

Thus, eroticism and sexuality, which are characteristic for any person primordially, are regulated by his consciousness and directed by him to the desired path in accordance with the level of development of the subject of sexual relations, his moral attitudes, namely virtue. However, for an indecent person who lives without any moral norms, the main purpose of sexual intercourse is only biological, bodily satisfaction. In this case, the rational significance of sexuality, its direct purpose (relationships between sexual partners within the family for the purpose of the birth of offspring, or sexual attraction to boys as a model of future virtue based on the foundations of moral and spiritual relationships) is nullified, displaced by human biology his desire for bodily pleasure.

Aristotle would soften somewhat this point of view a little later. He began to move away from the motives of rationality in sexual relations, and considered love as a primary, bodily energy, and thought that sexuality, as a pledge of love, is realized by analogy with the action of natural phenomena. The phenomena are interpreted in the epic tradition in the form of a combination and harmony of masculine and feminine.

It seems that this fundamental idea formed the notion of the ancient Greeks about the division of society into policies, each of which fulfilled its function. Undoubtedly, policies were by no means considered equilibrium; the palm has always remained masculine, but the combination

of the latter with the feminine gave the overall harmony of interpersonal relationships. Hence, in our opinion, the idea of gender inequality emerged in sexual relations under the supremacy of the first.

Ancient Oriental philosophical thought also unfolds under the primacy of the thesis “Back to Nature”, but laid some other foundations about the purpose of sexuality. For example, the basic ideas of Taoism, or “Practices of the Way”, as the main factors considered crucial in man-woman relationships, were free of complex sexual relations. Moreover, sexuality was the main lever of longevity among the Taoists. In other words, “Practice of the Way” to the full perfection of a person was impossible without the maximum completeness of the development of sexual relations, thereby providing an incredible activity of consciousness, which was combined with the immediate manifestation of the interaction of cosmic forces of yin and yang, which was a great art that helped to release the Pure Desire hidden in bowels of the sexual instinct, the biological impulse of life. Sexual intercourse reproduced the basic stages of psychosomatic perfection, and each aspect of it was endowed with deep cosmological content, the hidden content of the spiritual and creative event (Shamshur, 2012, pp. 132-137).

In the medieval “ages of darkness”, sexuality was seen as the forerunner of Christian morality, based on the evangelical imperative “Love your neighbour”. However, this is about, rather, if not about the complete prohibition of sexual intercourse (which is typical for the absolute ascetics of the monastic rank), then about their significant restriction and their resolution only within the framework of marital relations (for parishioners). Moreover, the erotic desire for boys, which was so widespread in the ancient Greek

world and elevated to the top of boundless and pure love, began to be considered unnatural in general. But despite these prohibitions, it can be stated that it was exactly in the Greco-Roman world that the foundations of the model of artificial sexual restrictions were laid, which subsequently received Christian institutional rigging in the specific interpretation of the category of love. Here we are talking that it is God who is the ultimate goal of all manifestations of love, and this love must be exceptionally rational, one that rejects the spontaneously arising sympathy for a body. It seems that precisely from here the medieval cult of whacky, crazy, people whose body was sick emerged, was unfolded under the slogan: “no developed body - no sexual desire for it”.

At the same time, the highest, spiritualized love of the Christian is not given once and for all. It must be deserved through faith, hope and selfless virtue. The main purpose of the mind here is to substantiate the essence of sexual instincts, to limit the scope of their action, to determine their sinfulness. It is widely accepted Christian statement that a true Christian can only be a person who completely restricts, dejects his sexuality, that is, he is a virgin (St. Jerome, Gregory the Great, etc.). The actualization of sexuality is declared here only in legal marriage when sexual intercourse stops to be a mortal sin and can be forgiven if it occurs not for the sake of pleasure but for the sake of the birth of a new life - children who redeem by their future righteous life their parents' sinfulness. M. Foucault rightly calls such a medieval assessment of sexuality “anxiety about sexual pleasure” or “a problem of pleasure”.

Contempt for pleasure - he wrote, anxiety about the physical and spiritual consequences of uncontrollability, “valorization” of marriage and

high appreciation of marital faithfulness, the rejection from spiritualization of male love: philosophical and medical thought of the first centuries is made of rigour, texts of Soran and Rufus of Ephesus, Musonius and Seneca, Plutarch, Epictetus, Marcus Aurelius were the evidence of it (Foucault, 1998^a, p.48)

Therefore, under the auspices of early Christianity, particular priorities of a worldview were formed, which separated the body and the soul, immersing them in a frame of confrontation with each other. A person should take care of the soul foremost, disqualifying sexual pleasure. Therefore, a believing Christian is fated to fight endlessly with himself, opposing the mind with sexual desire.

It is appropriate to make a certain remark here Just in the days of the exalted Middle Ages a particular attitude to the eroticism of women was formed which was successfully described in the works of Italian and French writers and poets of the European Renaissance. In their works, the woman appears before us in the form of a beautiful, seductive lady, who embodies the harmony of body and spirit. Due to this collective image (created, by the way, of the male will, which, according to Christian tradition, sought to humility), a woman acquired a special social status: it is she who began (though indirectly) to perform regulatory functions as to a number of issues of sexual relations.

The image of a beautiful, seductive lady gave a special, idealized shade to sexual relations. Firstly, they fully embrace a man, dissolve his personality and make him a dependent being who can no longer exist without serving a woman. Secondly, the spirit of domination is inherent to them, a peculiar mental centre of the male gender, which starts to struggle with this veiled subordination and causes the appearance of the

ideal of unrequited love. Moreover, the reaction to nonreciprocity in relationships is blinded, often manifesting itself as extreme, symbiotic forms of sexuality, which are called sadism and masochism. There is no longer anything to do with the universally accepted understanding of love, which, by contrast, makes a person sighted. After all, the value of another person, which she allows to see and emphasize, is not yet a reality, but only a simple possibility: those that are not yet exist but are only in the formation and that can become and should happen (Frankl, 2016).

We consider that the study of the phenomenon of unrequited love is actualized precisely because it, above all, pathologically oppresses sexual, erotic desire, thereby causing a body directly to suffer. It seems that for this reason V. Shestakov (1992) while criticizing the Platonic idea of eros, emphasized that "... love is a voluntary death. Because it is the death, it is bitter, but since the death is voluntary, it is sweet. Everyone dies who loves" (p. 58).

And the point here is not only that precisely God is the source and cause of all love. True love requires the simultaneous desire of each of the two loving partners to achieve a common goal - to be together, to be united in both physical and spiritual aspects. As Lorenzo Pisano rightly pointed out in "The Dialogues of Love". The secret here is that one cannot give love and cannot give yourself completely to love until entire mutual assimilation is achieved. A loving one as if pours itself into the beloved one and attracts him by the power of his love which binds them together. Then they give something not to a stranger, but as if to themselves (Shestakov, 1992, p. 21).

Therefore, since the rationale of the phenomenon of sexuality in its most general interpretation requires the philosopher to use a wide range of characteristics, it becomes necessary to

study this phenomenon in all areas of realization. As M. Foucault emphasized in the well-known work "The Birth of the Clinic", such a comprehensive study becomes possible in the context of the combination of philosophy and medicine. After all, medicine, like philosophy, is concerned with the support of the essential forces of man, considering them complexly, as certain integrity of body and spirit, actualized within philosophical borders.

In the context of this integrity, the researcher wrote, "so frankly to the growing concern of the body, health, environment and circumstances, medicine raises questions about sexual pleasures, their nature and mechanism, whether they are positive or negative for a body, and about the regime, they should be subordinated to" (Foucault, 1998^b, p. 116).

That is, it seems quite logical that sexuality, which has been considered since Plato's time, as a bodily feature, has further outlet in the sphere of personal spirituality.

However, the body is objectively prone to disease. Therefore, the realization of sexuality as a biological characteristic inherent in a human body, and so well described by representatives of the psychoanalytic school, in the context of certain circumstances that break the harmony of sexual relations between subjects (e.g., nonreciprocity of relationships or "unhappy love") suggests a study by analogy with a progressive illness that needs treatment. This point of view set forth by M. Foucault substantiated the positive and negative aspects of sexual intercourse as an integral component of sexuality. He emphasized The paradoxes of sexual pleasure: both the high purpose set before it by nature and the value of the substance which with its help should be transmitted, thereby consuming, - all these [factors] (here, first of all, we are talking about the

loss of energy, which is connected with sexual intercourse - ed.) liken it to illness (Foucault, 1998^b, p. 116).

Sexual activity is a source of therapeutic effects as much as pathological consequences. Due to such ambivalence, in some cases, it can heal, in others, on the contrary, it causes disease (Foucault, 1998^b, p. 131).

Hence the special attitude of the man to himself runs out, but through the prism of his own attitude to the woman. On the one hand, the attractive eroticism of the target object (here we use the terminology of Freud - ed.), which provokes the desire for oneself, actualizes the disguised sexual instinct, removes its unconscious shell. Sexuality in this sense, by analogy with the shimmer of the colours of the rainbow in the sky, is nothing more than a game of extremes, excess and confrontation of biological energy, which often motivates the subject to behave in a certain way, sometimes inadequately. Moreover, the carrier of this energy appears unprotected, loses self-control, oppresses his own individuality. He becomes aggressive, painfully reacts to any action of the target object, which does not coincide with his moral attitudes and, generally speaking, world outlook.

Nevertheless, it is at this very moment when the need for protection, the desire to hide in a shelter, and the elimination of internal discomfort, begin to be felt more than ever before. As a consequence, the subject of sexuality balances on the verge of life and death, and his sexuality manifests as a progressive illness. So, death is a disease of life that has become possible (Foucault, 1998^a, p. 48).

The tragedy of life we are talking about here causes the sexual instinct to disguise and act in chimerical, veiled and even mysterious forms. It indirectly leads to the loss of meaning of life,

apathy and indifference to everything around a person. At this stage of existence of the subject, there is special neglect to himself, disappointment in life, passivity. The boundary between virtue and vice is erased in general, providing a painful “rearrangement” of consciousness which turns the subject of sexuality into a slave of his feelings. Replacing the enthusiasm for the target object and pride in oneself comes a neurosis of sexual dissatisfaction and a loss of confidence in the future. Therefore, the God of death, Thanatos, for the bearer of sexuality begins to walk close to the God of love Eros.

However, how does the subject’s sexuality combine with the realization of his spirit? The answer to this question is found in M. Foucault. Recognized researcher, analyzing the views of ancient Roman physician, surgeon and philosopher of the second century, Galen emphasized that the power of the spirit is a direct bodily property, namely, manifested as energy, which emerges during the appearance of the body, radiated by it. And here we are talking not only about the peculiar anatomical bodily organization of a person and, above all, about the presence of reproductive organs but rather about the ability to receive erotic pleasure with their help, that is, to use for its intended purpose. This is how the ability to beget offspring arises.

Therefore, the wisdom of the demiurgic origin consisted in the fact of knowing the substance of its own creation well. Therefore its limits, it invented this mechanism of excitation, this “sting” of passion (Galen used here the traditional image, metaphorically denoting the uncontrollable power of “fierce” desire under the influence of which even those living beings who, due to their immaturity, or misunderstanding (aphrona) or due to unconsciousness (aloga), are unable to understand what the true purpose of natural wis-

dom is, forced implement it in practice. Due to their exceptional sharpness, aphrodisia is the basis of the kind that one whose actions are due to him no longer need any more knowledge [about them]. This is very clearly manifested in that what can be called the “physiologization” of desire and pleasure (Foucault, 1998^b, pp. 119-120).

We want to note that in the second half of the XX century, this brilliant hypothesis was confirmed by the discovery of hormones of life satisfaction - the neurochemical substances of oxytocin and pituitrin, which overcome the fear of sexual relations and state the possibility of eternal love.

Undoubtedly, the “physiologization of desire and pleasure” about which here we are talking about originated in the ancient Greek epos, where we find the concept of androgyny or a person which is simultaneously endowed with the features of both genders. Therefore, in the works of M. Foucault, the general character of the structure of sexuality, its division into the carrier subject and the target object, has a conditional form. Here, above all, we are talking about the energy of desire and pleasure, which ultimately manifests itself as “natural wisdom”, or the desire for survival.

The morality of the gender again, as always, prompts the individual to submit to some art of living, which establishes aesthetic and ethical criteria of existence, but this art is increasingly interconnected with the universal principles of nature and reason, which everyone must equally obey, whatever his position (Foucault, 1998^a, p. 77).

By the way, it is in the establishment of aesthetic and ethical criteria of existence, and we see the rebirth of the carrier’s identity of sexuality. Signs of “illness” caused by the impossibility of possession (for some reason) of the target object,

begin to fade into the background, and the subject of sexuality redirects all his own energy to himself, thus beginning to “take care of himself”. During this “care” he, somewhat, gets rid of the ailment of love, outlines the contours of his own selfhood and uniqueness, and therefore, once again appears “by himself”, emphasizing his own individuality, but at a higher level.

“Caring for oneself is not sinecure at all,” M. Foucault wrote. It includes both body care and a health-promoting regime, constant physical exercise, and, if it is possible, reasonable satisfaction of needs. Here are reflections, reading, and compilation of extracts from books or conversation records which is worth returning and the recollection of well-known truths but those who need of deeper reflection (Foucault, 1998^a, p. 60).

Originality

The authors proved that the study of the phenomenon of unrequited love is actualized precisely because in most cases, it pathologically suppresses sexual, erotic desire, causing the body to suffer directly. It is from this that the human’s special attitude to himself/herself follows, but through the prism of his/her own attitude to the woman. Sexuality, in this sense, is actualized as a game of extremes, excess and confrontation of biological energy, often encourages the subject to behave in a certain way, sometimes inadequately.

Conclusions

Thus, the philosophical reflection of the nature and essence of sexuality as a pledge of relations between people leads us to the conclusion that exactly in the context of this phenomenon

that we should search for the centre of human selfhood, its uniqueness. Realization of sexuality causes intensification of self-attitude, which results are significant psychophysiological and ideological shifts of personality. Moreover, the development of the phenomenon of sexuality can be updated in two directions. On the one hand, sexuality lets us distinguish the ego of the subject of sexual relations, strengthens his consciousness, and, as a consequence, creates individuality and uniqueness, thereby elevating over the other subjects of social relations. In this case, it can be seen as a pledge of love, a related phenomenon that combines the harmonious unity of the carrier subject and the target object of sexuality.

Sexuality, on the other hand, is a kind of “care for oneself”, the subordination of the passions of the spirit to bodily needs, the desire for all-round self-perfection, which arises under the influence of unrequited love. On the contrary, such realization of sexuality in the first stage of awareness of the said inseparability causes the oppression of individuality, the dissolution of consciousness, the complete subordination of the subject to his feelings and supposes researches like “bodily illness”. However, the desire for survival causes a process of “self-healing” when under the influence of “taking care of himself”, namely of his own body, the subject of unrequited love revives his own individuality, but at a higher level.

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