Abstract. The article is devoted to the analysis pedagogical aspects of the of the philosophical interpretation of the concept of "love" as a phenomenon of human existence. The authors consider the concept of "love" in different historical and cultural contexts and as directly related to different ideas about a person determined by ethical, religious and legal norms. Attention is drawn to the appearance of characteristic concepts of love and certain classifications of types of love in each historical and cultural epoch.

On the basis of a retrospective analysis of approaches to the problem of love as a philosophical problem, the authors have come to a conclusion about the diversity of opinions regarding the understanding and interpretation of love as a feeling in which sensuality and physicality were in an inseparable unity. Attention has been drawn to the understanding of "love" as a moral and legal category of private law. Types of love in the scientific works of authors of different historical eras have been analyzed.
Attention is drawn to the ambiguity of the concept of love in ethics. Thus, ethics defines love as a higher moral and aesthetic feeling, which means a strong emotional attachment and selfless desire for another person. "Love is built on such qualities as selflessness, selflessness, selflessness. Love is a very emotional feeling, it is characterized by high spiritual elation, flowering of desires, high readiness to dissolve in the object of love. Love is always social. She herself is a manifestation of human sociality.

The close connection between love and friendship is indicated, and, as a result, a fairly widespread perception of friendship as love, and vice versa, of love as friendship.

The authors have concluded that love is not just a phenomenon of human existence, but also something high and sacred, as well as about the inability of a person to live without love, since it is one of the most important aspects of life.

The authors are convinced that the orientation of personality development depends on the initial attitude. The desire to acquire originality with the help of only external signs, which is especially inherent at a young age, depresses and devastates the spiritual world of a person, leads to the loss of the individual uniqueness of the personality. As a result, such a person becomes not only indifferent to the people around him, heartless, but also aggressive in achieving his goals.

The authors conclude that love is not just a phenomenon of human existence, but also something high and sacred. A person cannot live without love, as it is one of the most important aspects of life. Love is closely related to friendship, and that is why people sometimes perceive friendship as love, and vice versa, love for friendship.

**Keywords:** love, philosophy, ethics, spirituality, man, types of love, human existence.

Грішко-Дунаєвська Валентина Анатоліївна кандидат психологічних наук, доцент, старший викладач кафедри іноземних мов, Національна академія Державної прикордонної служби України імені Богдана Хмельницького, вул. Шевченка 46, м. Хмельницький, https://orcid.org/0000-0001-5365-0355

Гевко Олена Іванівна старший викладач кафедри психології, педагогіки та соціально-економічних дисциплін, Національна академія Державної прикордонної служби України імені Богдана Хмельницького, вул. Шевченка, 46, м. Хмельницький, 29007, тел.: (098) 513-38-11, https://orcid.org/0000-0002-6677-029X
Мірошніченко Валентина Іванівна доктор педагогічних наук, професор, начальник (завідувач) кафедри психології, педагогіки та соціально-економічних дисциплін, Національна академія Державної прикордонної служби України імені Богдана Хмельницького, вул. Шевченка, 46, м. Хмельницький, 29007, https://orcid.org/0000-0002-3931-0888

ПЕДАГОГІЧНІ АСПЕКТИ ФІЛОСОФСЬКОГО ТЛУМАЧЕННЯ ПОНЯТТЯ «ЛЮБОВЬ» ЯК ФЕНОМЕНУ ЛЮДСЬКОГО БУТТЯ

Анотація. Статтю присвячено аналізу педагогічних аспектів філософського тлумачення поняття «любовь» як феномену людського буття.

Поняття «любовь» автори розглядають в різних історико-культурних контекстах і як безпосередньо пов’язане з різними уявленнями про людину, зумовленими етичними, релігійними, правовими нормами. Звертається увага на вияв у кожній історико-культурній епосі характерних концепцій любові та певних класифікацій видів любові.

На підставі ретроспективного аналізу підходів до проблеми любові як філософської проблеми автори доходять висновку про різноманітність думок щодо розуміння та інтерпретації любові як відчуття, у якому чуттєвість і тілесність знаходилися в нерозривній єдності. Звертається увага на розуміння «любові» як морально-правової категорії приватного права. Аналізуються види любові у наукових доробках авторів різних історичних епох.

Акцентується увага на багатозначність поняття любові в етиці. Так, етика визначає любов як вище морально-естетичне почуття, яке означає міцну душевну прихильність і безкорисливе прагнення до іншої людини. «Любов будується на таких якостях, як безкорисливість, самовідданість, самовіддача. Любов — дуже емоційне почуття, вона характеризується високим душевним піднесенням, розквітом бажань, високою готовністю розчинитися в предметі любові. Любов завжди соціальна. Вона сама є проявом соціальності людини.

Вказується на тісний зв’язок любові з дружбою, і, як наслідок, доволі поширене сприйняття дружби як любові, і навпаки любові як дружби.

Автори доходять висновку, що любов — це не просто феномен людського буття, а й щось високе та сакральне, а також про неспроможність людини жити без любові, оскільки це один із найважливіших аспектів життя.
Автори переконані в залежності спрямованості розвитку особистості від вихідної установки. Прагнення набути оригінальності за допомогою лише зовнішніх ознак, що особливо притаманне в молодому віці, пригінчує, спустошує духовний світ людини, призводить до втрати індивідуальної своєрідності особистості. В результаті така людина стає не лише байдужою до оточуючих людей, бездушною, але й агресивною у досягненні своїх цілей.

Автори доходять висновку, що любов – це не просто феномен людського буття, а й щось високе та сакральне. Людина не спроможна жити без любові, оскільки це один із найважливіших аспектів життя. Любов перебуває у тісному зв’язку з дружбою, і, саме тому, люди іноді дружбу сприймають як любов, і навпаки любов за дружбу.

Ключові слова: любов, філософія, етика, духовність, людина, види любові, людське буття.

**Formulation of problem.** Love is one of the most important phenomena in human history. Since ancient times, people have wondered what love is. Today, in everyday life, all events take place at an extremely fast pace and people are affected by such concepts as death, anxiety, despair, separation and hopelessness. A person who was sure of a happy tomorrow experiences a feeling of abandonment and doom. The person looks for some support to be able to face adversity. According to the philosophical concepts of scientists, this support is love. It is an elixir for the soul of everyone who tastes it, thus affirming their personality. This statement is evidence of the relevance of the theme of love in philosophical research. This phenomenon and its need will be important as long as man and humanity exist.

**Analysis of the latest research and publications.** The theme of love is raised in the philosophical works of such famous philosophers as Socrates, Plato, Aristotle, Plutarch, Marcus Aurelius, Seneca, Kant and others. The phenomenon of love was also studied by such thinkers as Søren Kierkegaard, Jean-Paul Sartre, Gabriel Marcel, Karl Jaspers, Albert Camus, Mykola Berdiaiev, Viktor Frankl, Miguel de Unamuno, Rollo May, Erich Fromm, Pascal Bruckner, J. Bruno, L. Valla, M. Montaigne, M. Ficino. This theme was revealed in the works of western european philosophers of the 17th - 18th centuries such as F. Bacon, T. Hobbes, R. Descartes, J. Locke, B. Pascal. Philosophers such as Denis de Rougemont, who carried out a thorough study of the phenomenon of love in European philosophy, Alain Badiou, Pascal Brückner, Alexander Ballhaus, and others have become famous today due to the theme of love. Love does not have a dictionary explanation through psychological terminology: it has
the character of a personal, individual experience. Therefore, philosophical sources on the given issue need a new study every time, which opens up a new and unique "field" of their understanding.

The purpose of the article is to analyze the philosophical interpretation of the concept of "love" as a phenomenon of human existence based on a retrospective approach.

Presentation of the main material of the study. The concept of "love" appears in various historical and cultural contexts and is directly related to various ideas about a person determined by ethical, religious and legal norms. The theme of love has a centuries-old tradition. It is studied in philosophy, psychology, culture and literature studies. Numerous and contradictory definitions of the phenomenon of love reflect its multifaceted nature. It is considered as a religious feeling and as an expression of the biological beginning, as a desire to find immortality and as a "temptation to death", as an existential experience and as a form of communication. Each historical and cultural epoch has its specific concepts of love characteristics and each epoch puts forward its own classification of types of love, based on the variety of its realizations.

The first approach to the problem of love as a philosophical problem is connected with the works of ancient philosophers (Plato, Hesiod, Ovid), who expressed a huge variety of opinions regarding the understanding and interpretation of love as a feeling in which sensuality and physicality were in an inseparable unity. Love is discussed in the most ancient myths of Greece, and in the classical era, almost twenty-five centuries ago, theories of spiritual love by Socrates, Plato, Aristotle appeared.

According to Plato, "the concept of the desire of all living beings to remain in eternity through the generation of descendants, beautiful creations or thoughts is essential. He reasons that if love always seeks to give birth, then there is an eternity, for the sake of which only all the births of love exist. Endless improvement brings everything in the world closer to the idea - the ideal of each thing. Although it is impossible to reach the ideal, it is possible to move infinitely close to it thanks to love" [1].

The era of antiquity lasted more than thousands of years and passed through several different epochs. The Mycenaean, pre-literary era was followed by the heroic or antique era, then classic, hellenistic, and finally, late antiquity. Time passed, people changed, the way of life and psychology were getting completely different. That is why, we believe, it is not necessary to define a general concept of love for all eras and centuries. It is appropriate to use a retrospective approach in the analysis of "love".
A further approach to the understanding and definition of love is revealed through the prism of Christianity, and we can trace the formation of philosophical concepts, practically starting with the ideas of representatives of early Christianity (patristics): Augustine, Tertullian, Lactantius up to modern Christian authors: K. Lewis, schiarchimandrite Luke (Voino-Yasenetskyi), Metropolitan Antony Surozkyi (Blium), V. Zelinskyi.

Studies in the understanding of the concept of "love" were presented in the works of western researchers: D. von Hildebrand, H. Hegel, I. Kant, J.-P. Sartre, Z. Freud, E. Fromm, M. Scheler, A. Schopenhauer, as well as modern scientists: D. Ackerman, A. Bettler, A. Kintas, R. Saletz, H. Yannaras.

Fundamentally important approaches to the study of love, its diversity, the problems of the spiritual revival of man and society, the problems of the meaning of life and love as a path to God are presented in the works of prominent foreign and Ukrainian philosophers: M. Berdiaieva, S. Bulhakov, I. Iliina, M. Lossky, H. Skvoroda, V. Soloviov, S. Frank, P. Florenskyi, P. Yurkevych.

At the current stage of social transformations, the scientific development and ideas of scholars P. Hurevych, V. Zhulai, A. Rudenko, H. Hrebenkov, V. Serzhantov, L. Shyhimahina, and others are of great importance for clarifying the essence of love as one of the main basic values of society. The problem of the nature of love, its spiritual side attracts the attention of national scientists S. Krylov, S. Krymskyi, S. Prolieiev, V. Tabachkovskyi, N. Khamitov, H. Shalenko. V. Zhulai's research is dedicated to clarifying the definition of the phenomenon of love as a social value of an individual in social relations.

Thus, L. Shyhimahina points out that a "loving heart" is of a great value. Based on the analysis of Buddhist works, the author comes to the conclusion that the glow of our "I" is concentrated in the heart as a part of the common essence and integrity of humanity and the whole world [2]. The epistemological attitude of scholars of Kyiv Rus is reflected in their orientation towards "curiosity", in their love for knowledge and books. L. Shyhimahina notes that book wisdom is assessed ambiguously in Ancient Rus relics. A negative assessment of it as false omniscience and arrogance (apart from the Holy Scriptures) is found in Nestor's "Life of Theodosius", in separate fragments of the Kyiv-Pechersk pateric, positive - in "The Tale of Bygone Years", the Collection of 1076, in the parables and epistles by K. Turovskyi, K. Smoliatyych and in many other works [3].

The sacred meaning of the numbers seven and eight is also evidenced by the depiction of the seven levels of ethical values in St. Sophia Cathedral in Kyiv. Faith, Hope and Love are here the foundation on which purity and
humility grow, which through true being and the eve of the divine - "glory" - lead to the eighth level, to the Creator. The sphere of the Absolute can be reached directly by Love. The latter, as it can be seen from the sources, has seven stages of its significance. The first one is love for inanimate nature. Her characteristic features are contemplation and admiration for the environment. On the second stage - love for nature, which is more active, includes compassion and mercy. These stages of love express reverence for the beauty and harmony of the world created by the Supreme Principle. At the human level, the third step is natural love, the sensual basis of which is recognized or justified only in connection with the spiritual component of this feeling. The fourth stage is love for family and loved ones. Selfishness is overcome in it, but family selfishness may remain. On the fifth stage, there is wisdom as an expression of the intellectual nature in a person, a certain way of life and the desire to know not only the phenomenal, but also the noumenal world. The sixth stage is love for people beyond the family relationships. It is, to a certain extent, devoid of egoism, it is realized in concrete actions based on empathy, mercy, sacrifice and other similar feelings, proclaiming the principle of "loving the enemies" that is almost impossible for the average person. At the seventh stage of love, selfishness is finally overcome, all previous spiritual feelings are concentrated in the purest, most flawless form, and there is an all-encompassing desire to follow the Creator to the end. If worldly life interferes with this, it is advised to renounce it and approach God through seclusion, monasticism and holiness. The eighth stage is Absolute Divine Love directed at our world, at people.

According to the conclusion of S. Orikhovskyi, in the patriotic social and political works of Ukrainian humanists, Faith, Hope and Love are present both in implicit (I. Dombrovskyi, A. Chahrovskyi) and in a more concrete form (S. Orikhovskyi, M. Pashkovskyi). According to the latter, love for people is one of the human virtues. It manifests itself in readiness for any trials, in the performance of own duties, in the attitude towards the leaders, and their attitude towards subordinates, in fraternal relations between people, opposed to family egoism. Only with such "united" love, embodied in concrete matters, the prosperity of the native land can be achieved [4].

Today there is no doubt about the interpenetration of different branches of science. An example can be the positioning of "love" as a moral and legal category of private law. In particular, the term "love" appears in the Family Code of Ukraine "in three cases:

1) it is noted that the regulation of family relations is carried out with the aim of building family relations on the basis of parity, on feelings of mutual love and respect, mutual help and support;
2) it is assumed that the wife and husband are obliged to jointly take care of building family relations between themselves and other family members based on feelings of mutual love, respect, friendship, and mutual assistance;

3) parents are obliged to raise a child in the spirit of respect for the rights and freedoms of other people, love for their family, their people, their Motherland [5, p. 75]. In this context, it is necessary to distinguish, first of all, different manifestations of love as a moral category: love for wife (husband); love for a child; love for parents; love for family and friends; love for the nation, Motherland.

The concept of love in ethics is meaningful. Thus, ethics defines love as a higher moral and aesthetic feeling, which means a strong emotional attachment and selfless desire for another person. "Love is built on such qualities as selflessness, dedication, self-sacrifice. Love is a very emotional feeling, it is characterized by high spiritual elation, flowering of desires, high readiness to dissolve in the object of love. Love is always social. It is a manifestation of human sociality. Love is the leading human need and the main aspect of its existence in human society" [5, p. 76]. This is love for God, an idea, a person, an occupation (profession), homeland, people, maternal and paternal love for children, children's love for parents, love between a man and a woman etc., so love has the most diverse forms and ways of expression. The specific content of love consists of selectivity, self-sacrifice, idealization of the object of love, the ability to sharpen perception of the surrounding world. So, love is one of the fundamental properties of human existence. It is a peculiar form of a person's attitude to the world, and a higher moral and spiritual value, which has been recognized throughout the centuries-old history of mankind.

Philosophy defines love as a deep feeling directed towards another person, human community or idea. Love includes the impulse and will to constancy, which is formalized into the ethical requirements of loyalty. Love arises precisely because of the free and "unpredictable" expression of the personality’s depths, it cannot be forced, nor overcome. The importance and complexity of the phenomenon of love is determined by the fact that opposites of biological and spiritual, personal and social, intimate and general significance intersect in it, as in a focus.

Sh. Amonashvili names "love for a child the first principle of pedagogical activity". It is impossible to form a "humane soul in a person" without it. Children become happy as soon as they feel sincere and selfless love for themselves. The goal of education is defined by scientists as a "center of love" [6, p. 34]. According to E. Fromm, there are several types of love: brotherly love, maternal love, erotic love, self-love and love for God.
As for brotherly love, E. Fromm defines it as love between equals, which is based on the feeling that we are all one. According to the researcher, such love begins to manifest itself only when we love those whom we cannot use for our own purposes.

Maternal love, which can be called paternal love, without dividing it into the feelings of father and mother, according to Fromm, is affection for a helpless creature. E. Fromm claims, that love is always care. An obvious example is the love of mother for her child: if the mother does not care for the child, no one will convince us that she loves her. Thus, E. Fromm notes: "Love is active preoccupation, interest in the life and well-being of the one we love" [7, p. 124]. Caring means active action in relation to another, it is the opposite of apathy. Concern for the Motherland forces us to work hard and improve it. E. Fromm also states that "love and work are inseparable. They love what they work on, and vice versa, they work on what they love" [7, p. 124].

For both sexual and erotic feelings, Fromm uses one term - "erotic love". At the same time, as the main principle of erotic love, E. Fromm singles out fusion, both in the physical sense and in the spiritual sense. However, when the philosopher begins to describe specific manifestations of erotic love, he discovers that the physical aspect of intimacy without spiritual union is not able to satisfy it. It is important for us to highlight two aspects in Fromm's understanding of erotic love. First, it is the attainment of union with the other through physical intimacy, and second, it is the attainment of union with the other in infinite knowledge of the other through physical intimacy. In the first case, all experiences are concentrated on the fact of physical closeness itself. In the second case - on the other, which gets realized through this closeness. We can fully agree with Fromm when he emphasizes the inadequacy of the purely sexual aspect of love: "Sexual drive creates the illusion of unity for a brief moment, but without love it leaves people as distant from each other as they once were. Sometimes, it makes them later even hate each other, because when the illusion disappears, they feel their alienation even more strongly than before" [7, p. 122].

E. Fromm's selection of general requirements and character traits necessary in any art, be it music, medicine and, of course, love, is of great interest for our research. First of all, the philosopher singles out discipline as a criterion, but precisely the discipline of his entire life. The second aspect is concentration, that is, mastering any art should become the subject of the highest concentration, there should be nothing more important than this occupation. The third factor is patience. The last condition is a higher interest in finding mastery in this matter. "If art is not a subject of the highest
importance to students, they will never learn it. They will remain, at best, good dilettante, but they will never become a master. This condition is as necessary in the art of love as in any other. According to E. Fromm, the qualities that are necessary for the ability to love are the following: overcoming own narcissism, intelligence, humility. The author reduces all these three traits to one definition: "Love, being dependent on the relative absence of narcissism, requires the development of humility, objectivity and intelligence. All life should be devoted to this goal" [7, p. 124].

A similar opinion is expressed by a modern researcher in the field of philosophy T. Honcharuk. She notes that "everyone has a choice in any case - you cannot love, because no one is forcing you. But to imagine such a life in which there is no love is scary and cold. Man, who is an independent being by nature, has acquired the possibility of self-development, reincarnation. Therefore, if you choose love, you need to prepare for a lot of work on yourself" [8, p. 26].

According to E. Fromm, "love is a character trait, it must necessarily be present not only in relations with own family and friends, but also with those with whom a person comes into contact at work, in business, in his professional activities. We must learn to love... The philosopher talks about self-love as a particular feeling, and that it is impossible to love someone else without experiencing it. "Learn to love yourself. Experience for yourself the feeling that you, as it were, would like to experience for another. If you can't do it right away, practice. Learn to love and appreciate yourself... Then, probably, you will understand that you should not "suffer", but simply live, for yourself. For very your life is beautiful and unique, regardless of any problems. And, absolutely sure, then you will meet a person to appreciate and love, who will be an endless joy for you. When you give a part of yourself, you will give it not out of a desire to receive something, even something more than what you gave instead - but out of completeness, out of the excess of your own personality. And then happiness will fulfill your life" [7].

We believe that love for another person, the ability to hear the opinion of another person, to enter a dialogue with them is the first step of love for the Motherland. Through dialogue in the group, there is an interaction of individual speech and thinking processes, their overlap and interpenetration, which in turn leads to the development of an individual manner of communication, gives skills in conducting a reasoned discussion, develops the communicative and perceptive capabilities of the individual, including a sense of tact, tolerance of other people's opinions. Since every nation (including the Ukrainian one) has its own internal philosophy and worldview,
which determine the spiritual program of the people, it is worth combining the values of universal and national development in everyday activities. Knowledge of own culture must be combined with understanding the cultures of other nations. Educational institutions of different levels should create conditions for cultural convergence of young people. Education should take place in such a way that every young man or woman feels both a patriot of their Motherland and a citizen of the world. The entire education system should prepare a person organically adapted to life in the world of multifaceted connections, from contacts with the immediate environment to global ones, in order to teach the young generation, the culture of opinions pluralism.

In the context of the relationship and interdependence of the categories of "love" and "spirituality", it is appropriate to recall the example of love for Motherland, which was given to everyone by Jesus Christ, who mourned Jerusalem, predicting its destruction. Christ mourned for the fate of the city in which He taught people and performed miracles. Love for the Motherland stems from God's fourth commandment: "Honor your father and mother." Let's think about whether we love our mother or whether we love our Motherland. Some of our citizens complain about Ukraine, are ashamed of it, leave it. Yes, Our Motherland has certain troubles: war, destruction, economic instability, but despite all that, it is our Mother. Are children doing well when they run away, leaving their sick mother behind? Children should help their mother. So, no matter how difficult the trials are for us - Ukrainians - we should not leave Ukraine, but serve our people, our Motherland.

The vector of personality development largely depends on the initial attitude. The desire to acquire originality with the help of only external signs, which is especially inherent at a young age, depresses and devastates the spiritual world of a person, leads to the loss of the individual uniqueness of the personality. As a result, such a person becomes not only indifferent to the people around them, heartless, but also aggressive in achieving their goals. A selfish, morally deprived person loses, in fact, a lot of spiritual and humane.

The concept of spirituality, like the concept of love, is closely related to religious educational traditions. The church educates young people to respect their elders, mercy, benevolence, compassion. Each religion to some extent interacts with the aesthetic culture of the respective ethnic group. The beauty of temples, icons, sculptural and architectural compositions inspires a person to goodness, humanity, educates the person comprehensively, forms the personality.

Family plays a big role in personality formation. Human wisdom is built on the moral health of the family. A child who is brought up in a family
built on love has many chances to become a person of high moral and spiritual culture. The ability to see, feel, experience, and realize the beauty of the surrounding world is the source of a person's spiritual wealth, the source of great love - for mother, for the Earth, for the Motherland.

**Conclusions.** So, based on the analysis of scientific literature, we come to the conclusion that love is not just a phenomenon of human existence, but also something high and sacred. A person cannot live without love, as it is one of the most important aspects of life. Love is closely related to friendship, and that is why people sometimes perceive friendship as love, and vice versa, love for friendship. True love is dialogical in its essence and finds its manifestation through the form of the relationship "I - You".

The prospect of further scientific research can be the study of the characteristics of love expression at different stages of human life and the factors influencing this phenomenon.

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