

UDC [165:177.61]:305

V. V. MELNYK^{1*}, L. I. MOZHOVYI^{2*}, I. A. RESHETOVA^{3*}^{1*}Donbas State Pedagogical University (Sloviansk, Ukraine), e-mail melnik-filosof1981@ukr.net, ORCID 0000-0002-8174-1171^{2*}Donbas State Pedagogical University (Sloviansk, Ukraine), e-mail philosophy.kafedra@ukr.net, ORCID 0000-0001-8236-0197^{3*}Donbas State Pedagogical University (Sloviansk, Ukraine), e-mail irina_sotskaya@ukr.net, ORCID 0000-0002-2177-6081**FEAR OF SOCIAL ALIENATION OF LOVE AS GENDER CHARACTERISTICS**

Purpose. The paper considers the fear of social alienation of love. It is within the limits of psychoanalytic epistemology, the analysis of which will be presented in the article, the tendencies to monotony and universal solutions with an emphasis on ensuring the objectivity of the problem of gender alienation, to be more exact, the fear of love, which causes the gender process, are viewed most reliably. In view of the above the purpose of the paper is to investigate the conceptual contradictions associated with the reconstruction of basic measurements of the fear of alienation of love within different ideological approaches; to reveal the most significant contradictions that manifest themselves in the differences between secular and religious frames; to determine a philosophical and fundamental foundation for the types of fear: metaphysical, transcendental and social, which to some extent have influenced the development of a gender tradition. The paper investigates the fear of alienation of love, not as an instinct or psychological experience, or as a social factor, but as a correlation between the functional types of fear and the peculiarities of social and cultural processes, and it acts as a dependence of the European societies on the various functional forms of fear of love that influence the processes of social transformations. **Theoretical basis.** The authors determine that in the gender approach the subject, who is cognized, has specific desires and interests. The process of cognition is local, contextual, in which physiologically and spiritually the fear of alienation of love is closely linked to the conditions of existence of people, with the arrangement of social and individual life. In modern civilization, true love with some exceptions, is fleeting. It is now hindered by the burdens of life, and ideological settings, which go only from the "I", and not from the common "I and You", contributing to frustration and alienation. **Originality.** The emphasis is placed on the fact that the fear of alienation of love, as a way of identifying the essential characteristics of "I", acts as an existential, which concentrates on the sense-life range of problems. The range of problem in a single topic is in the "point I", surrounded by gender boundaries, it contains as a condition for its manifestation the personality distancing – free (self) or forced (isolation) consolidation and assertion of the autonomy of the individual. Alienation of love as an existential admits in the register of the intimate, intentional for self-perception, internal state to organize and identify with the "authentic I". **Conclusions.** The article establishes that gender identity under the conditions of modern socio-psychological crisis is associated with forming a special "picture of fear, anxiety, loneliness" as a part of that internal and external world, generated by alienation from society. The fear of alienated love acts as the essential existential of human being, which is a necessary existential condition of the existential tension that occurs as an antipode and a characteristic of courage, asceticism, and the "beginning of wisdom". The considered phenomenon of the fear of alienation of love is interpreted as the result of the ontological and gender alienation of a person who has lost a sense of security (due to the collapse of the value universe) and plunged into a continuous interindividual rivalry.

Keywords: gender; alienation; love; artefacts; religion; sex

Introduction

The philosophical intentions and transformation of the existential of fear of alienation of love as the bases of human existence through an ontological prism are presented in the works by V. A. Andrusenko, N. A. Berdiaiev. There exists the direct analysis of the phenomenon of fear as an impulse that overcomes alienation (P. Haidenko, G. W. F. Hegel). It is also known the pre-existential conception of man's fear of the infinity of the surrounding world (B. Pascal).

Fear, as one of the common emotions, is analysed in psychology. In this case, fear is generally identified with anxiety A. Maslow (2004), Yu. Shcherbatykh, O. Berzin. In analytical

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

psychology fear is viewed as a neurosis (C. Izard, K. Horney, S. Freud). The problem of fear has traditionally been considered from the point of view of the concept of alienation of man from the "true being", the means of production, and has been assessed exclusively negatively. Alienation bores the untrue forms of consciousness (myth, religion), mass culture based on the fear of M. Heidegger, P. Haidenko, O. Romanova, I. Yalom, T. Zakharova, N. Motroshilova, R. Herrmann, this phenomenon is considered as a social phenomenon that induces a person to existential alienation. The fear of alienation of love is in the metaphysical opposition, and it should be considered precisely in this perspective, which has particularly been noted by V. Shynkaruk and S. Krymskyi. In addition, the mentioned phenomena have been the subject of research by the domestic researchers B. Bykhovskyi, A. Huseinov, S. Mazaie, V. Melnyk (2017) etc. The abovementioned authors, although paying considerable attention to the existential aspects of alienation of love, however, have generally ignored this issue, which is related to socialisation and gender.

In this context, the fear is seen as a force that induces a person to self-fulfilling within a competitive society, driven by the desire to possess the objects of the material world. The concept of alienation of love is an integral characteristic that shows the separation of men and women from one another, about the deep, painfully experienced differences in thoughts, feelings and actions. Alienation is the gender expression of individuals, the pursuit of each of them for their own purposes. In the form of anxiety, it can destroy human life, but it cannot be completely eradicated (Bazaluk, 2017). A person must always balance between security and freedom, moving to the second as a value.

Man as such has been identified in many humanistic philosophical teachings with manly manners of being and thinking, and also a pronounced leader's tendency, which has certain alienation. The description and diversity of existing interpretations of alienation is due to the fact that science, above all, has not developed an integral concept of the very social subject – a person who at least could adequately explain the socio-psychological mechanism of the functioning of the subject. The value of studying alienation lies in its universality, due directly to its general methodological content as the rupture of the primordial unity of the social subject and any of its functions. By reconstructing the mechanism of alienation, one can simultaneously solve one more problem – to investigate the essence of the subject and its main functions, as well as such multidetermined phenomena as: the need for power, in love, conformism, aggression, deviance, anomie, etc.

So different in the physique the individuals cannot help but experience the problems of mutual perception and understanding. And the sexual instinct inevitably pulls two different halves to joining. Unity is created through conflicts and gender factors. However, conflicts in relationships of sensuality between men and women are naturally rooted, it cannot but be (Korkh, & Khmil, 2014). This is not a temporary difficulty, but a socio-cultural problem of the difference between female and male psychology, physiology of sexual relations. Conflicts are naturally rooted in the differences of the basic orientations, the way of existence, which are caused by the anthropological appointment of real men and women. On the one hand, this objection is correct – it is enough to have a look at the environment: all are concerned with seemingly quite different, purely concrete-life things, they have no time to abstractions (Kolesnykova, 2017). But on the other hand, under the conditions of a more detailed comparison, the similarities between women and men are increasing more and more.

Philosophy has described and researched thousands of variants of love, but has been able to distinguish only the only common feature of it, being loved for difference, for contrast, even for

antagonism of inclinations, when the quality of one is filled, neutralised or corrected by the qualities of the other. But they also love on the similarity, on the identity of characters, of interests, which increases the stability of the lovers in the harsh circumstances of life. First of all, we declare a psychological model of the fear of alienation of love, because it is the understanding of its deep essence and its ontology that underlie any human relations, the perception of the world and the understanding of a person himself/herself and his/her predestination.

In general, the value of gender tradition can be determined by analysing the fear of loneliness in a socio-cultural context. The fear of alienation of love is a philosophical concept that reflects the deep inner state of the individual, a premonition of the change of the existence of human being, the future transcendental experience of self-implementation and self-development.

Purpose

The purpose of the paper is to rethink the relation between what is cognized and that who cognizes, on the subject of the influence of the process of alienation and finding the ways to overcome them. However, the problem of gender comprehension of existentialism in general and the ethical analysis of existential categories of human existence (existentials) remains largely unexplored, which determines our interest and attention to this topic.

The fear of alienation of love is one of the integrative components of gender characteristics. The multidimensional nature of this phenomenon has resulted in a wide range of positions in relation to these issues. Sometimes they are of the confronted nature between the representatives of radical feminism, on the one hand, and orthodox scientism – on the other. So today we can talk about some convergence on both sides, which is manifested in searching for possible compromise solutions.

Statement of basic materials

Today, for the gender identity, one of the main issues is the problem of alienation and the problems of love associated with it, which, from Hegel, has been studied as the development and formation of the individual consciousness of the subject of activity. Traditionally, it is believed that Hegel understood the objectification of the essential forces of man under alienation, the subject division, "appropriation" under overcoming alienation.

Hegel believes that:

Consciousness must be manifested in the activity only in order that what it is in itself should be for it, as the activity is forming the spirit as consciousness. An individual, therefore, cannot know what he is, until he has effectively turned himself into the reality. ... He must start immediately and, under some circumstances, must begin to work, without any reflection on the beginning, means, and end (Hegel, 1992)

According to Adam Schaff, alienation will exist as long as humanity will exist.

Heidegger divides the existence of the individual into his/her personal being, free being and non-personal, alienated being in some mediation. The personal existence is experienced in the

face of danger, in the insurance of nothing or in such boundary situations, according to Jaspers, as death, love, suffering, in the critical situation it is revealed the gender role of the person – as he/she really is, and not only for others but also for himself/herself. Existentialism rightly emphasizes the gender division, which is not fully realized, however, which is especially noticeable in the philosophy by J.-P. Sartre, its irrational character is exaggerated. He does not have the distribution of human existence on his/her personal and non-personal, male and female as Heidegger's, but he has the concept of inadvertent self-deception (*bad foi*) ... The fear of alienation of love occurs when the very existence of the person becomes a problem, when human consciousness opens his/her transcendence to the person, reveals him/her to himself/herself as an eternal traveller, solitary, and embraced by horror. This property of the human soul cannot be considered either a local or peripheral, or a superficial or instantaneous phenomenon of human perception. And the problem lies in the fact that there is a certain approach to constructing a new concept of existentials and meanings of the fear of alienation of love, in which it is revealed not only as the ontological totality of the individual consciousness, but also as a process of ascending consciousness to itself through modes-stages: experiences, anxieties, horrors (Levchenko, 2018).

Within the framework of our approach, it seems important such a modification as a reflection of the mental phenomenon that acquires only specific forms of destructiveness in a person. We have got a direct analysis of such a phenomenon as an impulse that overcomes alienation (F. Nietzsche, V. Krasnykov). But this is always overcoming the limits, going beyond the space recognized as alienated and therefore dangerous. Yet such fears cannot be directly attributed to the fear of alienation. The fear of alienation of love is depressive, it is expressed in the desire for unity, whereas the "primitive", archaic consciousness is of a schizoid character, that is, it orientates the person to confront the invasion from the outside and tends to erupt. Cultural anthropology faces with this phenomenon in the cases when it is studying the ancient peoples and when it turns to the remnants of thinking in modern urban "jungle" (Danylova, 2018). These irrational fears are studied within theology and analytical philosophy.

Existential synthesis has ensured constructing within the framework of gender the concept of an alienated person who lives in constant anxiety, which is a social phenomenon, brought to universal neurosis. Under the conditions of personalisation of social relations there is a depersonalisation of personality (Bazaluk, & Blazhevych, 2016). The alienated personality loses contact with the world. Man does not need a social revolution, but above all a revolution of consciousness, in which he/she will overcome alienation and receive the human. That is why the gender representations always fluctuate between self-deception and the true being. First of all, human existence and, namely, gender begin with love! Thus, in gender relations there is a completely different attitude to love. Its sensory aspect goes away, and its place is taken by a good relationship towards a neighbour and care about him/her.

Originality

The emphasis is on gender characteristics, which shows that the greatest threat is the "man without fear", in whom the fear of alienation of love cannot be curbed and suppressed, where some fears are changed by others. The fear of alienation of love occurs when the very existence of a person becomes a problem, when human consciousness opens his/her transcendence to a person, opens him/her to himself/herself as an eternal traveller, solitary, and embraced by fear. This property of the human soul cannot be considered either a local or peripheral, or superficial or instantaneous phenomenon.

And the problem lies in the fact that there is a certain approach to constructing a new concept of gender attributes and meanings, in which alienation is disclosed not only as the ontological totality of the individual consciousness, but also as a process of ascending consciousness to itself.

Conclusions

Today, the fear of alienation of love is a formalised experience, a discursively expressed structure that acts on the horizon of culture and represents its classical product; whereas experience is a living system that is romantic in nature and prone to go beyond the cultural horizons of its content. The psychological viewpoint on the fear of alienation of love is important in this sense, because it allows to understand the reflexive nature of man in modifying the anxious states of grief, horror, and anxiety. Social and philosophical analysis of the fear of alienation of love can be of a psychological and religious character. The ontological approaches to the problem of fear centre on the problem of divine human nature to the transcendental one. From the point of view of this methodology, the fear can lead a person to the truth, consolidate society, restraining the aggression of the individual, as well as pushing him/her to spiritual self-realisation. However, the fear can also be understood as something that is the result of alienation, which impedes the reunification of man with the true being, and from the point of view of the gender identity is an immanent experience. In the life of a modern person there is a crisis of feelings.

It is proved that the fear of alienation of love is a state that acts as a synthetic existential-communicative entity, representing in a man a holistic complex of internal and external actions; the object of social fear is clearly defined, namely, the feeling is conditioned by external circumstances that constitute a threat to human life. The dependence of the completeness and worldview of the existence of a person in society on the existential potential of the fear is substantiated. The social subject is testing the state of the fear of alienation of love as a passive substance, which extends the limits of its quality. The first tendency is aggressive; the second one is passive. There is also an indifferent state in which the social organism as a system is neither active nor passive.

REFERENCES

- Bazaluk, O. (2017). The Strategies of Systematization of the Theories of Education. The Main Meaning and Features of the Theories of Education of Plato's and Isocrates Lines. *Future Human Image*, 7, 11-27. (in Russian)
- Bazaluk, O., & Blazhevych, T. (2016). The image of an ideal Ukrainian politician. Ukrainian National idea. *Future Human Image*, 3(6), 24-30. (in English)
- Danylova, T. (2015). The way to the self: The novel "Steppenwolf" through the lens of Jungian process of individuation. *Anthropological Measurements of Philosophical Research*, 7, 28-35. doi: 10.15802/ampr2015/43391 (in English)
- Hegel, G. W. F. (1992). *Phänomenologie des Geistes*. St. Petersburg: Nauka. Retrieved from <http://psylib.org.ua/books/gegel02/> (in Russian)
- Kolesnykova, T. (2017). "I light my candle from yours...": Anthropological aspects of modern library services for scientists. *Anthropological Measurements of Philosophical Research*, 11, 49-62. doi: 10.15802/ampr.v0i11.105478 (in English)
- Korkh, O., & Khmil, V. (2014). Transcendental aspects of gender. *Anthropological Measurements of Philosophical Research*, 5, 69-76. doi: 10.15802/ampr2014/25045 (in Ukrainian)
- Levchenko, K. (2018). Pro koryst liubovi do filosofii ta do choho tut genderna rivnist. *Ukrinform*. Retrieved from <https://www.ukrinform.ua/rubric-polytics/2577726-pro-korist-liubovi-do-filosofii-ta-do-cogo-tut-genderna-rivnist.html> (in Ukrainian)
- Maslow, A. H. (2004). *Motivation and personality* (2 Edit.). Kiev: PSYLIB. (in Russian)

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

Melnyk, V. V. (2017). Fear phenomenon in existential philosophy. *Anthropological Measurements of Philosophical Research*, 11, 47-53. doi: 10.15802/ampr.v0i11.105476 (in English)

LIST OF REFERENCE LINKS

- Базалук, О. Стратегии систематизации теорий образования. Основной смысл и признаки теорий образования линий Платона и Исократа / О. Базалук // *Future Human Image*. – 2017. – Vol. 7. – P. 11–27.
- Bazaluk, O. The Image of an Ideal Ukrainian Politician. Ukrainian National Idea / O. Bazaluk, T. Blazhevych // *Future Human Image*. – 2016. – Vol. 3 (6). – P. 24–30.
- Danylova, T. The Way to the Self: The Novel "Steppenwolf" Through the Lens of Jungian Process of Individuation / T. Danylova // *Anthropological Measurements of Philosophical Research*. – 2015. – № 7. – P. 28–35. doi: 10.15802/ampr2015/43391
- Гегель, Г. В. Ф. Феноменология духа / Г. В. Ф. Гегель. – Санкт Петербург : Наука, 1992. – Режим доступа: <http://psylib.org.ua/books/gegel02/>
- Kolesnykova, T. "I Light my Candle from yours...": Anthropological Aspects of Modern Library Services for Scientists / T. Kolesnykova // *Anthropological Measurements of Philosophical Research*. – 2017. – № 11. – P. 49–62. doi: 10.15802/ampr.v0i11.105478
- Корх, О. Трансцендентні світи гендеру / О. Корх, В. Хміль / *Антропологічні виміри філософських досліджень*. – 2014. – Вип. 5. – С. 69–76. doi: 10.15802/ampr2014/25045
- Левченко, К. Про користь любові до філософії та до чого тут гендерна рівність [Електронний ресурс] / К. Левченко // *Укрінформ*. – 2018. – 12 листопада. – Режим доступу: <https://www.ukrinform.ua/rubric-politics/2577726-pro-korist-lubovi-do-filosofii-ta-do-cogo-tut-genderna-rivnist.html> – Назва з екрану. – Дата звернення: 22.04.2019.
- Маслоу, А. Г. Мотивация и личность / А. Г. Маслоу. – 2 изд. – Киев : PSYLIB, 2004. – 400 с.
- Melnyk, V. V. Fear Phenomenon in Existential Philosophy / V. V. Melnyk // *Антропологічні виміри філософських досліджень*. – 2017. – Вип. 11. – С. 47–53. doi: 10.15802/ampr.v0i11.105476

В. В. МЕЛЬНИК^{1*}, Л. І. МОЗГОВИЙ^{2*}, І. А. РЕШЕТОВА^{3*}

^{1*}Донбаський державний педагогічний університет (Слов'янськ, Україна), ел. пошта melnik-filosof1981@ukr.net, ORCID 0000-0002-8174-1171

^{2*}Донбаський державний педагогічний університет (Слов'янськ, Україна), ел. пошта philosophy.kafedra@ukr.net, ORCID 0000-0001-8236-0197

^{3*}Донбаський державний педагогічний університет (Слов'янськ, Україна), ел. пошта irina_sotskaya@ukr.net, ORCID 0000-0002-2177-6081

СТРАХ СОЦІАЛЬНОГО ВІДЧУЖЕННЯ ЛЮБОВІ ЯК ГЕНДЕРНА ХАРАКТЕРИСТИКА

Мета. Розглядається страх соціального відчуження любові. Саме в межах психоаналітичної епістемології, аналіз якої буде представлений у статті, найбільш рельєфно проглядаються тенденції до одноманітності та універсальних рішень з акцентом на забезпечення об'єктивності проблеми гендерного відчуження, точніше страху любові, який викликає гендерний процес. З урахуванням вищевикладеного, мета статті – дослідити концептуальні суперечності, що пов'язані з реконструкцією базових вимірів страху відчуження любові в межах різних світоглядних підходів; розкрити найсуттєвіші суперечності, які виявляють себе у розбіжностях світських та релігійних фреймів; установити світоглядно-засадничий фундамент різновидів страху: метафізичного, трансцендентного та соціального, які певною мірою вплинули на розвиток гендерної традиції. У роботі досліджується страх відчуження любові не як інстинкт чи психологічне переживання або соціальний фактор, а як кореляція між функціональними різновидами страху та особливостями протікання соціокультурних процесів і виступає як залежність європейських суспільств від різноманітних функціональних форм страху любові, які впливають на процеси суспільних трансформацій. **Теоретичний базис.** Автори визначаються, що в гендерному підході суб'єкт, який пізнається, володіє конкретними бажаннями й інтересами. Процес пізнання є локальним, контекстуальним, у якому фізіологічно і духовно страх відчуження любові тісно пов'язаний з умовами існування людей, з облаштуванням соціального та індивідуального життя. У сучасній цивілізації істинна любов, за окремими винятками, є швидкоплинною. Їй зараз заважають і тяго-

doi: <https://doi.org/10.15802/ampr.v0i15.168891>

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

ти життя, і світоглядні установки, які виходять тільки від "Я", а не від спільного "Я і Ти", сприяючи розладу та відчуженню. **Наукова новизна.** Акцентується увага на тому, що страх відчуження любові, як спосіб виявлення сутнісних характеристик "Я", виступає екзистенціалом, який концентрує смисложиттєву проблематику. Проблематика в єдиному топосі – у "точці Я", оточена гендерними межами, містить як умову свого прояву дистанціювання особистості – вільне (самота) або вимушене (ізоляція) закріплення й утвердження автономності особистості. Відчуження любові як екзистенціал допускає в реєстрі інтимного, інтенційованого на самого себе переживання, внутрішнього стану організовувати та ідентифікувати з "автентичним" Я. **Висновки.** У статті встановлено, що гендерна ідентичність в умовах сучасної соціально-психологічної кризи пов'язується із формуванням особливої "картини страху, тривоги, самотності" як частини того внутрішнього та зовнішнього світу, породженого відчуженням від суспільства. Страх відчуженої любові виступає сутнісним екзистенціалом людського буття, який є обов'язковою буттєвою умовою екзистенційного напруження, що виникає, як антипод і характеристика мужності, аскетизму і "початок мудрості". Розглянутий феномен страху відчуження любові тлумачиться як результат онтологічного та гендерного відчуження людини, яка втратила відчуття безпеки (унаслідок розпаду ціннісного універсуму) і занурилася в безперервне міжіндивідуальне суперництво.

Ключові слова: гендер; відчуження; любов; артефакти; стаття

В. В. МЕЛЬНИК^{1*}, Л. И. МОЗГОВОЙ^{2*}, И. А. РЕШЕТОВА^{3*}

^{1*}Донбасский государственный педагогический университет (Славянск, Украина), эл. почта melnik-filosof1981@ukr.net, ORCID 0000-0002-8174-1171

^{2*}Донбасский государственный педагогический университет (Славянск, Украина), эл. почта philosophy.kafedra@ukr.net, ORCID 0000-0001-8236-0197

^{3*}Донбасский государственный педагогический университет (Славянск, Украина), эл. почта irina_sotskaya@ukr.net, ORCID 0000-0002-2177-6081

СТРАХ СОЦИАЛЬНОГО ОТЧУЖДЕНИЯ ЛЮБВИ КАК ГЕНДЕРНАЯ ХАРАКТЕРИСТИКА

Цель. Рассматривается страх социального отчуждения любви. Именно в рамках психоаналитической эпистемологии, анализ которой будет представлен в статье, наиболее рельефно просматриваются тенденции к единообразию и универсальным решениям с акцентом на обеспечение объективности проблемы гендерного отчуждения, точнее страха любви, который вызывает гендерный процесс. С учетом вышеизложенного, цель статьи – исследовать концептуальные противоречия, связанные с реконструкцией базовых измерений страха отчуждения любви в рамках различных мировоззренческих подходов; раскрыть существенные противоречия, которые проявляют себя в различиях светских и религиозных фреймов; установить мировоззренчески-основополагающий фундамент разновидностей страха: метафизического, трансцендентного и социального, которые в определенной степени повлияли на развитие гендерной традиции. В работе исследуется страх отчуждения любви не как инстинкт или психологическое переживание или социальный фактор, а как корреляция между функциональными разновидностями страха и особенностями протекания социокультурных процессов и выступает как зависимость европейских обществ от различных функциональных форм страха любви, влияющих на процессы общественных трансформаций. **Теоретический базис.** Авторы определяют, что в гендерном подходе субъект, который познается, обладает конкретными желаниями и интересами. Процесс познания является локальным, контекстуальным, в котором физиологически и духовно страх отчуждения любви тесно связан с условиями существования людей, с обустройством социальной и индивидуальной жизни. В современной цивилизации истинная любовь, за отдельными исключениями, является скоротечной. Ей сейчас мешают и тяготы жизни, и мировоззренческие установки, которые исходят только от "Я", а не от общего "Я и Ты", способствуя расстройству и отчуждению. **Научная новизна.** Акцентируется внимание на том, что страх отчуждения любви, как способ выявления сущностных характеристик "Я", выступает экзистенциалом, который концентрирует смисложиттєву проблематику. Проблематика в едином топосе – в "точке Я", окружена гендерными пределами, содержит в качестве условия своего проявления дистанцирование личности – свободное (уединение) или вынужденное (изоляция) закрепление и утверждение автономности личности. Отчуждение любви как экзистенциал допускает в регистре интимного переживания, внутреннего состояния организовывать и идентифицировать с "автентичным" Я. **Выводы.** В статье

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

установлено, что гендерная идентичность в условиях современного социально-психологического кризиса связывается с формированием особой "картины страха, тревоги, одиночества" как части того внутреннего и внешнего мира, порожденного отчуждением от общества. Страх отчужденной любви выступает сущностным экзистенциалом человеческого бытия, который является обязательным бытийным условием экзистенциального напряжения, возникающего, как антипод и характеристика мужества, аскетизма и "начало мудрости". Рассматриваемый феномен страха отчуждения любви объясняется как результат онтологического и гендерного отчуждения человека, потерявшего ощущение безопасности (вследствие распада ценностного универсума) и погружившегося в непрерывное межиндивидуальное соперничество.

Ключевые слова: гендер; отчуждения; любовь; артефакты; пол

Received: 23.10.2018

Accepted: 13.03.2019