

## PHILOSOPHY

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### **Evolutionary role of love in the development of nature, humanity and society: from *homo sapiens* to *homo amoris***

In understanding the nature of love two extreme positions can be found: 1) the idealisation and deification of love feelings (for example, in works of Plato, V. Solovyov, I. Ilyin, S. Berdyaev) and 2) the reduction of this feeling just to a biological function – the instinct of reproduction (A. Schopenhauer, S. Freud). The article proposes a middle path between the two extremes. It takes into account both the evolutionary and natural aspects of love and shows the irreducibility of spiritual love solely to sexual desire. It is shown that along with lustful, passionate love, there are many forms of sublime, romantic love, as well as love that is not associated with the opposite sex (e.g., love for nature, motherland, one's profession, etc.). It is argued that the evolutionary significance of various forms of spiritual love is the advance of nature, humanity and society because this feeling gives ideals and improves a person by inspiring his or hers creativity and self-perfection. It is also assumed that in its original form sublime love could come from an innate love for nature, which was expressed among ancient people in the form of nature worship. In the context of the increasing urbanization and technocratization of society, the gradual loss of natural roots, the replacement of natural by artificial, sublimely emotional life by rational and pragmatic have been happening. In this regard the article preposes the idea of reviving the love of nature and agriculture among the younger generation. This concept of love is named as «agro-patriotism» and aimed to protect and sustainably develop nature as the primary source of life and society as part of the natural ecosystem.

**Key words:** biological function of love, evolution of love, platonic love, sublime love, altruism, agropatriotism, *Homo Amoris*.

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