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O. P. VLASOVA^{1*}, Y. V. MAKIESHYNA^{2*}^{1*}Dnipropetrovsk National University of Railway Transport named after academician V. Lazaryan (Dnipro, Ukraine), e-mail heynd@gmail.com, ORCID 0000-0001-5040-5733^{2*}Prydniprovsk State Academy of Physical Culture and Sport (Dnipro, Ukraine), e-mail makeshina@i.ua, ORCID 0000-0002-2879-2930**TRANSFORMATION OF THE GENDER DICHOTOMY OF SPIRIT AND BODY IN POSTMODERN PHILOSOPHY AND CULTURE**

Purpose. The signification of the theoretical grounds for the conceptual reconstruction of the dichotomy "spirit-body" in the field of postmodern notions in philosophy and culture, the identification of the location of the given dichotomy in the processes of the transition of philosophy from being classical to the postclassical one, simultaneously, culture – to the cultural forms of postmodernity. **Theoretical basis.** The changing systems of post paradigm relations, radically transforming human life in the postmodern world, represent the obvious transformations of the fundamental conceptual schemes. For postmodern philosophers, the dichotomy "spirit-body" does not mean better interpretation of separate substances any more, but the development of the relationship between mental and physical properties. Feminist philosophers assert that the "spirit-body" opposition occupies the special place among classical dichotomies, as it acquires the key meaning in the patriarchal concepts of masculinity and femininity. In the post modernity, the body and corporality become dominant themes not only in the philosophy and "high" culture, but also in mass culture; at the same time, the emphasis on their common narratives and intertexts testifies to the fundamental transformations that reflect the "condition" of postmodernity. **Originality** of this research lies in the expose of the specific transformation features of the dichotomy "spirit-body" as a philosophic opposition closely connected with postmodernism and realized in the practices of mass culture. This research is reflected of the idea of the absoluteness and invariability of this duality as the basic dichotomy of the classical philosophy in its correlation with cultural logic of the postmodernity at the end of the 20 – the beginning of the 21st centuries. **Conclusions.** With the reinterpretation of the "spirit-body" dichotomy, the body is theorized as a cognitive agent with desires independent of the mind. In postmodernism, the body is the source of charm, and aversion and destruction, and restoration. At the same time, with the growth of the visualization factor and the change in the status of "high" culture, the "turn" in the status of mass culture is created: today both the former and the latter have many common discourses, narratives and intertexts.

Keywords: feminism; dualism; ideology; spirituality; corporality; mass culture

Introduction

The theoretical impact of postmodernity as a multi-valued and largely indefinite set of scientific ideas, concepts and practices on the development of the humanities at the end of the 20th – early 21st centuries is perceived as an axiom, representing various spheres of knowledge. Focusing on the assertion that postmodernity is not only new intellectual prospects, but also the responses to dramatic changes both in the nature of social life and in the diverse life experience of individuals, point out to special features of post modernity as a period representing, perhaps, the most revolutionary time in the history of the western world. According to Z. Bauman (2008), currently, there is a redistribution of "melting forces" of art nouveau, affecting existing institutions, "configurations, constellations, patterns of dependence and interaction", which "have been thrown into the melting crucible to be transformed and changed later" (p. 13).

In the "liquid modernity", certain conceptual characteristics are distinguished, such as decentralization, peripheral "point of view", normalization of changes, expansion of choice, etc. (Simon, 1996). The feminist philosophy, rooted in classical philosophy, has always paid and gives particular attention to dichotomies, primarily the opposition of "the mind and body", as

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this dichotomy is one of those that define the "ogic of dominance" of patriarchal culture (Garri, & Pirsel, 2005).

Undoubtedly, there have recently been radical changes in the release of a person from the pressure of rigid requirements of institutional prescriptions – both implicit and explicit. No doubt, these changes are being introduced into cultural discourses and narratives, social institutions and souls of people, having been embedded into the "new" ideology of postmodernity, where "everything" is an ideology. Pointing out to the importance of the phenomenon of "normalizing changes", the unprecedented degree of transformations permeating every aspect of "postmodern" life (school, university, church, mass media, etc.), S. Žižek (2014) asks the question: "What is really happening, when something is happening?". In postmodernity, fundamental shifts in the philosophical concepts, underlying classical dichotomies and oppositions, have occurred and are occurring. M. Eliade pointed out to the possibility of designing a new worldview system that will be radically different from all previous ones. He stressed that "for thousands of years man has not changed anything in his attitude to the world, "existing in the eternity", whereas modern people live in the framework of "time", which inevitably establishes other ideas about the world and about themselves" (Eco, 2009, p. 140). It is obvious that the classical philosophical heritage continues developing in our days, but late capitalism, reflecting the economic and sociocultural processes of the second half of the 20th century, created its own "cultural logic", the logic of postmodernism (Jameson, 2009), radically changing the life of a person – a man and a woman in the world of good and evil, truth and illusion of truth.

One of the main "claims" to postmodernism is that it should be understood as modernism in its completion, in other words, it is not a system of concepts that form paradigmatic relations (Simon, 1996); and the researchers are unanimous in recognizing the fact that postmodernism in its discourses and narratives represents the specific vision of sociocultural reality (Lyotard, 1979). It is the criticism of specific modernism searches for fundamental grounds of being and knowledge that are inherent it, which becomes the banner of postmodern reflection, undermining the belief in their existence. The fundamental thesis of postmodern epistemology asserts that our location in the world makes it possible to understand and comprehend various aspects of the world and the human activity in it, using methods that are not typical of modernity, changing the basic conceptual schemes or completely rejecting them. At the same time, some philosophical approaches of recent years accentuate the desire to present a kind of "the whole" history of "the whole" cosmos for the "the whole" person, which, of course, requires an epistemology capable of putting a person into such a "seamless world" (Pshinko, & Vlasova, 2012).

If some scientists welcome such a diversity of approaches and epistemologies, others consider postmodernism as "the deconstruction of the whole universe", fragmentation, and recognition of pluralism as one of its essential characteristics J. Baudrillard, E. Giddens, W. Simon, etc. On the other hand, the problem is that a person needs philosophical principles: the truth and concepts, laws and regulations. And here the important point is the very "attribution"; sign, name. As G. Gagnon and W. Simon write, the choice of a name is a political act: the name praises, neutralizes, connects and divides (Svirskiy, 2009, p. 236). The latter is directly related to the myth about the neutrality of the word "man", in general, with that great meaning that the gender factor has in philosophy even in abstract concepts of metaphysics and the theory of knowledge (Moulton, 2005).

The new postmodern culture, which is so widely discussed now, is still accelerating and expanding: the philosophical approach has lately represented itself in theories, ideas and concepts, where conceptual meanings have dissolved in pluralism; the time has been deconstructed and denatured. It is also important that postmodern studies resist sustainable definitions. It is no

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coincidence that J. Derrida does not offer his readers a glossary of terms with the help of which one could translate his extensive works: deconstructivism "does not inhabit" in the fields of glossary and conceptual sustainability. J. Deleuze's "reading in the midst of..." is about identifying the initial intuitions, where his focus is shifting to those barely noticeable deviations and ambiguities that are present in the terminological apparatus of the text under consideration (Caputo, 2015, p. 451). The accentualization of the interdisciplinary nature of the postmodern theory is completely obvious, all "the titans of postmodernism" unite in their analysis of philosophy, linguistics, literary criticism, psychoanalysis, political theory, gender research, etc., making their intrusion into the realms of existentialism, hermeneutics, phenomenology, constructivism, and other ontological and epistemological directions attempting to identify everything "actually human" that lies between Alpha and Omega. However, the confidence that the answer to the question "What is an individual?" is impossible without addressing to philosophy forces us to look for it in the discourse (according to M. Bakhtin) of philosophical and theological reflection. Monological discourses, by their nature, cannot be the only possible answer in our time to the "elusiveness of meaning" and the "seamless transition" from consciousness to existence and the outside world.

Purpose

The signification of the theoretical grounds for the conceptual reconstruction of the dichotomy "spirit-body" in the field of postmodern notions in philosophy and culture, the identification of the location of the given dichotomy in the processes of the transition of philosophy from being classical to the postclassical one, simultaneously, culture – to the cultural forms of postmodernity.

Statement of the basic material

Since antiquity and the early Middle Ages philosophy has been facing the problem of dichotomy of worldview, which, as a rule, implies, first of all, the dualism of spirit and body, mind and emotions, rational and irrational, male and female, divine and human. In his recent work about the heart and mind in Christianity, D. Gerasimov rightly notes that one-dimensional thinking knows only one kind of dualism of opposites (ancient dualism), stemming from the antinomic nature of thinking; it is precisely in this way that Plato's dualism of soul and body is one-dimensional and monistic (Gerasimov, 2016). While preserving one-dimensional attitude of consciousness, Christian dualism arises, which many philosophers rebel against. It is worth addressing to the famous statement of A. I. Herzen:

Dualism is Christianity, built into logic; – liberation from tradition, mysticism. But real Christian dualism is not epistemological antinomy, but value-semantic parallelism: "or – or"; dualism, which arose on the basis of distinction between value and meaning, is related to Christianity.

(Solovev, 1905, p. 156)

Separating duality from dualism, scientists expand the possibilities of mutually enriching relationship of distinction, quite rightly noting that "body and spirit" may be more than "two", but may be less (Roberts, 2010). Without claiming to the depth of linguistic analysis, we consider it

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necessary to touch on such concepts as dualism, dichotomy and binary oppositions, without which this research would not be complete. Dichotomy (Greek. Dicha – into two parts + tome – section) in the dictionary meaning is the consecutive division of the whole into two parts. Thus, dichotomy is, for example, language and speech. Dualism (lat. Dualis – double, dual) is the philosophical doctrine recognizing the nature and spirit as two independent beginnings. Consequently, in our opinion, the "spirit-body" opposition is a manifestation of dichotomy.

Binary (lat. Binarius) – double, consisting of two parts; Binarism is an epistemological structuralistic concept, stating that the structure of binary opposition is one of the characteristics of the human mind. Classical western mentality was traditionally organized by the binarism of concepts "subject-object", "spirit-body", "mind-nature", etc. The principle of binarism, according to J. Derrida, "forcibly" imposes hierarchies, and, in our opinion, the main difference from previous concepts is in it. The analysis of the feminist philosopher H. Cixous of what she calls "patriarchal binary thought" allows her to continue the list as follows: activity/passivity, sun/moon, culture/nature, father/mother, and logos/pathos. According to Cixous, Western philosophical and cultural thought has always been and is captured by endless series of binary oppositions, returning to the fundamental opposition "male/female" (Cixous, & Clément 1975, p. 115). Undoubtedly, the concept of spirit opens up a huge space for interpretations. Spirit and spirituality have always been identified with the transcendent and the supernatural, but also with the immanent and natural. In the religious and philosophical sense, the spirituality is first of all the presence of the Spirit of God in a man, "an essential property of the soul to be the image (eides, mirror) of the Spirit of God". (Kemerov, 2004, p. 209). Only due to the coming of Jesus Christ, His death on the Cross and His intercession for believers, the Holy Spirit was for the first time "given" to people in full, it was "sent" by Christ and "testifies" about Christ, being in inseparable alliance with the Church (Averintsev, 2001, p. 70).

In this context, it seems necessary to return to J. Derrida as a certain starting point in the analysis of the structures of binary oppositions. The problem of structure is so important for Derrida, perhaps, because the mind has always been considered in the "mind-insanity" structural opposition. According to Derrida, the central position of the mind in Western philosophy is nothing more than a total historical project. Speaking against binarism thinking, Derrida puts forward the concept of "distinction" ("difference"). It should be noted here that many early structuralists, for example, A. J. Greimas (2004), stated that the meaning is generated precisely by the binary opposition. The problem, however, is that in the theory of structuralism, binary private method turned into a fundamental category, an essential principle of nature and art: F. de Saussure showed that the language as a sign system functions in the operational field of binary oppositions. On the other hand, as an obvious counterargument in this theory, the fact is given that there are many examples when meanings are not produced in binary oppositions, but in other series: the verb "to be" in the English language (am, is, are), or in Church Slavonic (yesm, yesi, yest, esmi, este, sout).

Returning to the doctrine of the Holy Spirit, it is necessary to emphasize that the Holy Spirit in Christianity becomes one of the incarnations of the Trinity (Greek "triad"): God, the essence of which is one, but whose existence is the personal relationship of the three incarnations: the Father – beginningless Primordial, Son – The Logos, that is the absolute Sense (incarnated in Jesus Christ) and the Holy Spirit – the "Life-Giving" Principle (Averintsev, 2001, p. 191). Thus, it is obvious that there are multi-polar structures, including up to six related members, as some linguists (V. Brendal, for example) wrote about, when structuralism dominated in all spheres of the humanities.

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A very important provision here is the idea that "opposites", represented in binary oppositions, mutually exclusive dualities, permeating our whole thinking, create the norm and represent normative dualism, as there is always a hierarchy inside the opposition. Philosophy, based on such oppositions, represents, according to theorists, axiological and hierarchical thinking (Vlasova, 2013).

Touching on the principle of hierarchy in "sociosophy", we consider it appropriate to refer to the words of S. S. Averintsev (2001, p. 265), who wrote in his work "Our Philosophy" about Pseudo-Dionysius: for him hierarchy is the conformity of the whole ontologically secondary to its beginning, which is realized in relations of authority and obedience, indulgence of the highest to the lowest and submissiveness of the lowest to the highest.

Regarding the "neo-Platonic" dualism, G. Deleuze writes that this is not at all a dualism of the intellectual and sensual, Idea and the matter, Idea and bodies. In "pure becoming" there is a deeper duality, "underground dualism" between what the idea exerts influence upon and what avoids its impact: "Here the difference is not between the model and the copy, but between concepts and simulacra", writes G. Deleuze (1998, p. 10). J. Caputo stresses that the dichotomy "either absolute or relative" (rational-irrational) is a kind of a trick, a trap, which we must get rid of. J. Caputo (2015), without accentuating the "position in the middle", continues: "I am not trying to split the difference; I am trying to go beyond, to place myself above ("post") both positions" (p. 204). In this, according to the scientist, there is the work of interpretation.

In the line of this study, it should be noted that Aristotle was one of the first who formulated the principles of a correct definition, who considered that definitions refer to metaphysical entities that exist in the given as a special element or a formative force. Aristotle believed that the process of concepts formation depends on the type of direct intuition, with the help of which the human mind is able to understand these entities and, accordingly, to form concepts (Deleuze, 2001, p. 67). The latter is also important because the scientists working in the field of philosophy, cognitive linguistics, etc., are engaged in analyzing problems at the division of metaphysics and the theory of knowledge. In the course of their constant discussions on the nature of a man (men and women), postmodern human identity, "mind-body" dichotomy, etc. there is a tendency to represent the hierarchy of categories, where the priority approach has already been present even in the title "philosophy of thinking". It is not accidental that body, corporality and sensuality are most widely considered in feminist theory. The gender researchers prove that corporality is marginalized in philosophy, showing how the mind and body are interrelated, how the body makes its "contribution" to the mind (L. Cowd, L. Nicholson, S. Oukin, S. Lovibond, S. James, etc).

For modern philosophers, the dichotomy "mind-body" no longer means the interpretation of individual substances, but the development of the relationship between mental and physical properties (Tanney, 2009, p. XII). On the other hand, the study of natural phenomena that interest modern theorists takes place, as a rule, in the line with the analysis of complex discursive practices; it is that project, in our opinion, which remains relevant to contemporary philosophers. Rethinking the "spirit-body" dichotomy, scientists explore the "intellectual history" of the relationships of its members at the time when the body was theorized as a cognitive agent with desires, being independent of the mind (the phenomenon of an independent and "rational" body). Theorists rethink the origin of "mind-body" dualism, which is traditionally associated with R. Descartes, revealing the unknown features of reception, considering the form of dualism that represents the body, being capable of performing complex forms of cognition (Tanney, 2009). It seems that such methodological approaches are highly relevant at present, which is another sub-

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stantiation of valid addressing to epistemology, which places a man in "transition" between consciousness, existence and the outside world.

F. Jameson writes that all ethics as a special mythologem is built on the binary opposition "good-evil". Moving from Derrida to Nietzsche, it is not difficult to notice, continues Jameson, a completely different interpretation of the binary opposition, in conformity with which positiveness and negativeness are assimilated by the mind as the difference between good and evil. Undoubtedly, in the postmodern "liquid world" with its class averaging and leveling of national and racial differences, the looming destruction of nature (as the final designation of the Other), it is becoming easier to realize to what extent the concept of good and evil is oppositional, coinciding with the category of "the Other". Nietzsche teaches us that evil continues to symbolize what is radically different from us, and this difference constitutes a real threat to us. The solution, according to Nietzsche, is to be "above good and evil". This goal, Jameson stresses, discrediting the ethical binarity and violating it, articulates the "Übermensch" energy mutation, on the one hand, and the private epos of the "eternal return", on the other hand (Jameson, 2009, p. 114).

Extreme pluralization of sociocultural, economic and political processes of the late XX and early XXI centuries associated with post paradigmatic relations (W. Simon) in the chaos of unstable systems (I. Prigogine) determines the "agenda" of postmodernism, where the list of "concerns" accentuates fundamental changes in dichotomies, dualities and binary oppositions. The feminist analysis of dichotomies indicates deep relationship between political and economic power with the structure of motherhood and domestic sphere as a whole (Pshinko, & Vlasova, 2012). If traditional philosophers, discussing the nature of men and women, the problem of identity, the "mind-body" dichotomy, tend to present the hierarchy of categories, where the mind takes higher position in relation to the body, then gender researchers offer an alternative understanding of personality, new ways of people understanding without separating the mind and the personality from the body (J. Raymond, N. Chodorou, D. Dinnerstein, C. Gilligan, and others).

New postmodern relations between the body, gender and power, proclaimed by postmodern philosophers, immediately showed the researchers that the categories of being that defined human nature a hundred years ago became an inadequate substitute for identity today (Tanney, 2009). In order to create a single center of representation, postmodernism introduces the concept of corporality, a concept that overcomes subject-object relations in the "spirit-body" dichotomy. In radical revision of neo-Platonic dualism, postmodern philosophers reject the interpretation of the members of binary opposition "spirit-body" as separate substances. Speaking against binarism, in general, postmodernists put forward the concept of "distinction", emphasizing the complex relationship between the mental and physical properties of natural phenomena in the line with the analysis of complex discursive practices (G. Deleuze, J. Derrida, H. Cixous, J. Kristeva, J. Butler, S. Žižek, F. Jameson and others). The "body" has overgrown with a variety of concepts and definitions; for example, for M. Merleau-Ponty, the body is a direct human being, according to M. Foucault, the body is discursive and, therefore, historical; according to J. Baudrillard, in postmodernism, the temptation of a sign transforms the body into an idol, as a result of which the body becomes an ideological model of socialization and self-realization. In feminist philosophy, the distinction between female and male bodies is emphasized in the context of phallogocentric culture. For gender studies, it is also important that the last decades witnessed the recognition of fragmented, unstable identity, which made scientists focus their attention on the problem of masculinity and femininity both in the main binary opposition and in its various models: from dominant to marginal. J. Butler proposes the concept, where the natural body acquires significance in the historical sociocultural context, and it is there, where the human body –

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both man's and woman's – acquires a gender form. The latter allows her to make the famous statement that sex is constructed as well as gender, and that gender is always performative.

As in postmodernity, the body is the source of charm and aversion (J. Kristeva), and perfection, and manipulation (T. de Lauretis), and destruction, and restoration (C. de Stefano), the body and corporality are key motives not only in philosophy, or in other theoretical spheres of postmodernism, but also in discourses and narratives of mass culture: cinema, pop-literature, Internet resources, etc. On the other hand, modern science, medicine, in particular, have made an enormous contribution to the development of the concept of an "indefinite body", which continue to improve their technologies every year, and the human body – man's and woman's – is becoming more "uncertain", both from the viewpoint of sex and age, physical beauty standards, etc. The significant example of such transformations is the image of a cyborg, conceptually represented in postmodern theories (G. Deleuze, F. Guattari, D. Harraway) and artistically embodied in the narratives of mass culture.

It should be emphasized once again: in the philosophy of modernity, the world consists of two fundamental aspects of being: the mind/spirit and the body; postmodernism "practices" the mixing of their diverse values in their symbols and metaphors. For example, the cyborg metaphor presents the phenomenon that destroys the differences between human beings and animals, people and machines, mind and body, ideal and material. The cyborg makes us forget former hopes for the "integrity" of a person in the images and narratives created by Western cinema of the 80s ("Robocop", "Terminator", etc.), where "simple style" of pop-culture imprinted coded messages of significant postmodern complexities, including the narratives of science fiction and psychoanalysis, the Gospel and mythology. In 2017, after 33 years, NWO released the serial "Westworld", a futuristic saga with many myths and narratives that boiled over in the cultural cauldron of the last century: superman, Teacher, artificial intelligence, robots revolt, western glorification, man – woman, mind/spirit-body, etc. In "The World of the Wild West", all these is masterfully brought once again into the cinematic fabric of intertext, woven, however, with the help of discourses of mass culture. One of the main discourses in "The World of the Wild West" represents the theme of mind/spirit-body. The perfect physical bodies of the characters of the artificially created "World" with complete absence of emotions and one hundred percent submission to their Creator imply an absolute lack of spiritual qualities, which is included into the "project" of the "the Wild West". The bodies are destroyed and created again, the characters are "resurrected" in the literal sense of the word, but the "clean sheet" of the artificial mind and the body of robots is gradually filled with a certain spiritual content, fragmentary and incomprehensible for robot characters; emotions are obviously present, the spirit obviously arises (perhaps, it has been conceived by the Creator). In this context, it is necessary to return to the "Bible" of the beginning of the third millennium – the "Matrix" of the Wachowski brothers at that time. The Matrix is a combination of the philosophical parable, the modern version of the Gospel and the fantastic utopia; it includes the most relevant topics of postmodernism: text, virtual reality, sign, fiction, unconscious, altered consciousness, space, time, dreams with the main character – the potential Christ. Besides, we should note that the earthly life of the true Messiah, Jesus Christ, has repeatedly become the subject of artistic personification in the cinema of the last decades, and some films have been praised by the "highest echelons" of Catholic authority. However, the most interesting postmodern "picture of life" on the top of the Catholic Olympus is presented, in our opinion, in the Italian-Spanish-French television series "The Young Pope", which premiered in 2016-2017 in almost all countries of the western world. The protagonist of the film is American Cardinal Lenny Belardo, who was elected to this post with the help of ingenious intrigues.

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However, attempts to manipulate the "young Pope" failed. It turned out that Belardo is an extremely wayward, selfish and despotic leader. Lenny's "Background" is full of narratives of psychoanalysis (hippie parents who abandoned him) and self-identification discourses (the latter does not prevent the Pope from talking to the Lord and performing miracles). The young Pope smokes, wears "Versace" robes, he enjoys his image, his life, but does not want to appear in public and be recognizable, refusing photo shoots and souvenir portraits (postmodern self-identification stages refracted in the intertext of the film). It has been also impossible to avoid the theme of homosexuality, which is now present in every more or less recognizable western film. The topic of pedophilia, which is relevant for the Catholic Church, is also present. The film occasionally touches upon other topics related to the Catholic Church representing the very popular "negative" narratives of modern pop-culture: the relations of the Church with the government, charlatanism in the church, priests' lust for power, their greed, venality, etc. Thus, many fundamental problems of the Church and religious life are indeed touched upon in the series, but they are resolved in a completely obvious postmodern vein of irony and pastiche.

The fact that the focus of our attention is concentrated on cinema and television is quite understandable: with the growth of entertainment, in general, visualization, literature loses its priority position not only in mass culture, but in high culture as well.

It is generally recognized that: mass culture, by definition, is deeply a secondary one; it operates with "used" culture techniques. However, today the situation has altered, because the status of both fundamental and mass culture, against which background the latter exists, has changed: fundamental culture is no longer a "pantheon" of higher spiritual values, a "repository" of wisdom and knowledge of past centuries and civilizations. Thus, a very interesting "turn" is being created: fundamental and pop-culture have a lot of common texts, narratives and "stories". The latter, as it seems, is another evidence of what serious transformations are taking place before our eyes: transformations, on one hand, reflect the "situation" of postmodernism, and, on the other hand, give it legitimacy.

Originality

The originality of this research lies in the expose of the specific transformation features of the dichotomy "spirit-body" as gender opposition closely connected with postmodernism and realized in the practices of mass culture. We claim that the main theoretical approaches to this dichotomy in the postclassical philosophy are unstable and contradictory ones. This situation is conceptually connected with its major theoretical tendency – postmodernism. This research is new and original in its reflection of the conceptual reconstruction of the idea of the absoluteness and invariability of this duality as the basic dichotomy of the classical philosophy in its correlation with cultural logic of the postmodernity at the end of the 20 – the beginning of the 21st centuries.

Conclusions

Radical transformations of postmodern life reflect that degree of postmodern notion of the world when the philosophical foundations are unstable and leave the theory in an unsteady state of post paradigm relations. For millennia, the "spirit-body" dichotomy has been used in the writings of classical philosophers, being transformed contextually in stable discourses and discursive practices. Key changes in the conceptual spheres of a man in the world of good and evil, the truth and knowledge, spirituality and beauty have occurred and are occurring with the use of the methods that change the supporting conceptual schemes or completely reject them. The prob-

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lem of dichotomy, dualism and binary oppositions, implying primarily the dualism of mind and body, mind and emotions, represents the antinomic nature of thinking. By separating duality from dualism, scientists expand the possibilities of difference, since the "body and spirit" may be more than two, but maybe less. Undoubtedly, the concept of spirit opens up a vast space for interpretations (postmodern metaphors and symbols, the intertext of mythology, narratives of the Gospel, philosophical parables, etc.).

For postmodern philosophers, the "spirit-body" dichotomy does not mean interpretation of individual substances any longer, but the development of the relationship between mental and physical properties. Rethinking the "mind-body" dichotomy, postmodern scientists theorize the body as a cognitive agent with mind-independent desires; the notions of a "body without organs" (G. Deleuze, F. Guattari), a "consuming body" (Z. Bauman), and an "aging body" (J. Anderson) arise. In postmodernism the body is the source of charm and disgust (J. Kristeva), and perfection, and manipulation (T. de Lauretis), and destruction, and recovery (C. de Stefano). The body and corporality become key motives not only in philosophy as a manifestation of "high" culture, but also in discourses and narratives of mass culture. Mass culture, by definition, is deeply a secondary one; as a rule, it operates with simplified artistic technique. At the same time, with the growth of the visualization factor, the dominance of cinema and television in pop-culture becomes more and more stable. However, with the change in the status of fundamental culture, which is no longer a "pantheon" of higher spiritual values, a very interesting "turn" in the status of mass culture is created: both the former and the latter have many common intertexts, narratives and discourses. The latter is another evidence of serious transformations that are taking place before our eyes, transformations that, on the one hand, reflect the "situation" of the post-modernism, and, on the other hand, give it legitimacy.

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ТРАНСФОРМАЦІЯ ГЕНДЕРНОЇ ДИХОТОМІЇ ДУХУ І ТІЛА В ФІЛОСОФІЇ ТА КУЛЬТУРІ ПОСТМОДЕРНУ

Мета. Виділення теоретичних підстав концептуальної реконструкції дихотомії "дух-тіло" у смисловому полі філософії та культурі постмодерну; визначення місця даної дихотомії у процесах переходу філософії від не-класичної до посткласичної, культури-докультуральних форм постмодерну. **Теоретичний базис.** Мінливі системи постпарадигмальних стосунків, радикально трансформуючи життя людини у світі постмодерну, репрезентують наявні трансформації фундаментальних понятійних схем. Для постсучасних філософів дихотомія "дух-тіло" більше не означає тлумачення окремих субстанцій, але розробку стосунків між ментальними та фізичними властивостями. Філософи-феміністи стверджують, що опозиція "дух-тіло" посідає особливе місце у низці класичних дихотомій, оскільки саме вона має ключове значення в патріархатних концепціях маскулінності та фемінності. Тіло і тілесність постають у постмодерні домінуючими темами не тільки в філософії та високій "культурі, а й у масовій культурі; до того ж акцент на їх загальних наративах й інтертекстах свідчить про фундаментальні трансформації, що відображають "умову" постмодерну. **Наукова новизна** дослідження полягає в розкритті специфіки концептуальної реконструкції дихотомії "дух-тіло" в якості філософської опозиції, що поєднується з постмодернізмом і реалізовується в соціальних практиках масової культури. У роботі відбивається ідея концептуальної реконструкції абсолютів класичних дуальностей у їх корелятивному зв'язку із культурною логікою постмодерну наприкінці 20 – початку 21 ст. **Висновки.** При переосмисленні дихотомії "дух-тіло" тіло теоретизується як когнітивний агент з бажаннями, незалежними від розуму. У постмодерні тіло є і джерелом чарівності, і відрази та руйнування, і відновлення. Втім із зростанням фактора візуалізації і зі змінюванням статусу "високої" культури відбувається "поворот" в статусі масової культури: нині і перша, і друга мають безліч загальних дискурсів, наративів та інтертекстів.

Ключові слова: фемінізм; дуалізм; ідеологія; духовність; тілесність; масова культура

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ТРАНСФОРМАЦИЯ ГЕНДЕРНОЙ ДИХОТОМИИ ДУХА И ТЕЛА В ФИЛОСОФИИ И КУЛЬТУРЕ ПОСТМОДЕРНА

СОЦІАЛЬНИЙ АСПЕКТ ЛЮДСЬКОГО БУТТЯ

Цель. Выделение теоретических оснований концептуальной реконструкции дихотомии "дух-тело" в смысловом поле философии и культуре постмодерна; определение места данной дихотомии в процессе перехода философии от неклассической к постклассической, культуры – к культуральным формам постмодерна. **Теоретический базис.** Изменяющиеся системы постпарадигмальных отношений, радикально трансформируя жизнь человека в мире постмодерна, репрезентируют очевидные трансформации фундаментальных понятийных схем. Для постсовременных философов дихотомия "дух-тело" не означает более истолкование отдельных субстанций, но разработку отношений между ментальными и физическими свойствами. Философы-феминисты утверждают, что оппозиция "дух-тело" занимает особое место в ряду классических дихотомий, поскольку именно она имеет ключевое значение в патриархатных концепциях маскулинности и фемининности. Тело и телесность становятся в постмодерне доминирующими темами не только в философии и "высокой" культуре, но и в массовой культуре; при этом акцент на их общих нарративах и интертекстах свидетельствует о фундаментальных трансформациях, отражающих "условие" постмодерна. **Научная новизна** исследования заключается в раскрытии специфики концептуальной реконструкции дихотомии "дух-тело" в качестве философской оппозиции, сопряженной с постмодернизмом и реализуемой в социальных практиках массовой культуры. В работе отражается идея концептуальной реконструкции абсолютов классических дуальностей в их коррелятивной связи с культурной логикой постмодерна в конце 20 – начале 21 в.в. **Выводы.** С переосмыслением дихотомии "дух-тело" тело теоретизируется как когнитивный агент с желаниями, независимыми от разума. В постмодерне тело – источник и очарования, и отвращения, и разрушения, и восстановления. При этом с ростом фактора визуализации и изменением статуса "высокой" культуры создается "поворот" в статусе массовой культуры: сегодня и у первой, и у второй множество общих дискурсов, нарративов и интертекстов.

Ключевые слова: феминизм; дуализм; идеология; духовность; телесность; массовая культура

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