

UDC 141.32V. V. MELNYK^{1*}^{1*}Donbass State Pedagogical University (Sloviansk), e-mail melnik-filosof@mail.ru, ORCID 0000-0001-6028-4066**FEAR PHENOMENON IN EXISTENTIAL PHILOSOPHY**

Introduction. The article describes the fear in the human consciousness as natural and constructive psychological phenomenon indicating an objectless world. The author makes a conclusion as for empirical isolation of the fear determination in the applied psychology and its narrow phenomenological interpretation as well. Person's attitude to fear is still one of the urgent and key issues in psychoanalytic and philosophical science. Reflection on the fear term and mode is the underlying foundation for existential and metaphysical understanding of the fundamentals of life. Motivational human activity is governed by fear, which concerns new space and time, loneliness, God and transcendent. The feeling of fear is presented in each living being, but in a great extent it is presented in a man with thin mental organization. **Purpose.** The article analyzes the fear as the integral phenomenon. **Methodology.** The fear is described as emotion which is important to avoid dangers, so the author used hermeneutical methodology and anthropological integrative approach while doing the research. **Originality.** The fear is interpreted here as a result of direct physical stimulation of biological reactions within the human body in response to external stimuli (real or imaginary). The fixation of the fact that fear does not inhibit, but rather activates human activities is an important in socio-theosophical interpretations of fear. The author emphasizes that the fear is objectified in the culture and is amenable to the mechanism of minimization. Great attention is paid to the provocation of the depression by fear. The depression is also interpreted as adaptive form of behavior which in its turn allows a weak person to save power and prevent possible conflicts. **Conclusions.** Thus fear as the modus is considered to be the way of understanding the origin of entity indicating not its substantial meaning but its peculiar «Ontological intensity».

Keywords: fear; freedom; nothing; existing; entity; consciousness; aggression; existence; ontology; myth; anthropology; macrocosm

Introduction

In a continuous flow of content, where some phenomena of consciousness change others, there is a phenomenon that has a fundamental difference from others. It discloses itself on the border of consciousness, where required integrity of entity discovers itself. It is unattainable for simple phenomenological enumerations of its structural elements and never appears to us in empirical experience of internal world.

The relevance and the interpretation of fear by contemporary forms of psychoanalytical tradition and philosophizing is strong and deep enough and requires its comprehension. That is why the existence of modern man is in dire need of understanding and preservation of traditional existential values and terms, for what their psychoanalytic analysis is required. Thus the relevance of the study is in identifying new forms of human existence based on the fundamental rethinking of psychological and existential categories in the context of the psychoanalytic tradition.

Such formulation of the question brings to the problem of the relationship between psychology

of religion and existentialism, since in psychology and Western philosophy of the XX century they weren't always in the same semantic row. The attitude of the person to the fear was and still remains one of the key problems in psychoanalytic and philosophical science. Reflection related on the term and a mode of fear is the underlying base for existential and metaphysical understanding of human's life bases. Motivational activity of the person is guided by fear of new not studied space and time, of loneliness, God and the transcendent. The feeling of fear exists in each living being but more real for the person with delicate psyche.

Theoretical basis and results

I. Yalom, S. Grof, E. Fromm, S. Freud, Sartre, Plato, Pascal, Schopenhauer, Nietzsche, Kierkegaard, Heidegger and P. Gurevich studied phenomenon of fear. The complexity of fear phenomenon of knowledge becomes apparent in its versatility and in necessity of existential loneliness and all forms of Homo Solus, the lonely person at different levels of society. This person despite of everything wants to explore the world but is afraid

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of it because he/she is lonely. The person, as the personality begins with a reflection on his/her own loneliness. Entity is wider than any existence, but it is closer to people than existence. Fear points to this endless ratio between of human existence and the objective reality and science; it also points to continuous slipperiness of life and to its search. According to I. Yalom the person always feels fear of existence to discover the way of entity discloser. Although by this discovery a person is not able to provide it for himself/herself, he/she can only seek to achieve it in each act and choice. In this fear looks for consciousness and here is its saving.

The personal aspect of the "meaning of life" is intensively developed in modern psychology, but the ontological and metaphysical aspects are overlooked by scientists. Consideration of the "fear in science and philosophy" as an ontological problem assumes, first of all, the ratio of meaning concept and methodology of a particular person's life with the idea of "completeness of existence" and self-creation. Modern studies showed that people who have more religious ideas and fear of self dying, have better general health. The fear of other's death has a significant direct connection with inappropriate general health condition [9].

First of all V. Isaev gave the definition of fear as "a category of human entity which acts as motivation to exist". Fear is one of the universal properties of consciousness of an individual as a biological, spiritual and intelligent being, endowed with consciousness and will. The fear appears when existence becomes a problem for a person, when person's self-consciousness opens to the person his/her transcendence, reveals himself/herself as an eternal wanderer, lonely and filled with horror. This property of human soul can be considered neither as local or peripheral nor as superficial or instant phenomenon of person's perception of the world. And the problem is that there is a certain approach to the construction of a new existential concept of fear senses, in which fear is revealed not only as the ancient totality of individual's consciousness, but also as a process of ascent of consciousness to itself through the modes-stages: melancholy, anxiety, horror. At first glance, fear has no deep philosophical value, but it is the existentialists, who came to the conclusion that fear is something much deeper than mere experience caused by external irritants.

First of all existentialists divide notions of fear and phobia, which are basis for other existentials. Phobia always implies the existence of specific threat. For example being afraid of people, circumstances, conditions, events.etc. In other words a source of the phobia is always determined. Fear, as any object which arouses fear is absent. A person cannot even say what he/she is afraid of. Exactly in this uncertainty basic property of the fear appears. This feeling arises without any apparent and definite reason. Through this a person cannot resist, because it is unknown where the fear comes from. Then it seems that it comes from all sides and you cannot hide from it because you do not know the reason for running [8, 904].

Fear builds a hierarchy, supporting the existence of the whole and of each person separately. Another source of existentials of fear, death, freedom, love is the habit of carrying out certain manipulations or fixed forms of behaviors. Perhaps they are as frequently repeated and rechecked perceived as safe. Their violation causes even greater fear than real danger (Lorenz's observation of his tamed duck's behavior).

Fear is an important element of social life. Fear performs the function of protecting human's life. Without adequate person's capacity to be afraid of something, he/she could not save his/her life. So the result of fear is anxiety concerning the world and entity itself. A person is able to ask about entity as well as worry about himself/herself.

Purpose

And we face a philosophical problem to describe not only the physiological bases of the existential of fear as an integral part of a person, but as a metaphysical, anthropological problem of experience that captures it. Existentialists explore fear, not as an instinct or psychological experience or social factor, but as individuals' existence. Social psychology and psychoanalysis explores fear as value principle and the process of personal self-realization in the world. We want to pay attention to an important point about dialectical nature (fear itself which will never disappear from society as functioning mechanism or its inevitable consequence).

Methodology

It is clear enough that without the existential philosophy, which refers to mental prototype, we cannot do the research.

Misunderstanding of rituals leads a person to aggression because something unfamiliar is automatically perceived as something dangerous. Lorenz calls the companies of people that differ from each other "pseudo kinds", expecting them to express less aggression than animals do. He also means that aggression in animal world is definitely "better" than the human one.

The total social fear consists of everyday ordinary or trivial fears. At the unconscious level, the state of fear is directly generated by power and energy of the person's mental world. The appearance of fear is caused by an imbalance between leading rules and principles of the world, and between individual's intimate desires. Fear is one of the forms of mental fixation and of demonstration of this discrepancy. It is a kind of defense mechanism of unconscious personal life, person's inner "I".

Fear feeling directs social consciousness. Most of social scientists believe that modern society culture can be defined as the culture of fear. Fear has turned into a prism, determined with culture, through which we look at the world. L. Wittgenstein notes that happy world is not the same as miserable world. Having interpreted and paraphrased an aphorism, one can say that the world of a confident person and of the person, who is not afraid, is not like the world of an uncertain person who is afraid. We can say that life is fearful. We are afraid of losing life, death, loneliness, love, freedom, social status. According to M. Montaigne man is more vulnerable and inclined to feel fear and avoid something, rather than to strive for something. So, something fundamental appears in fear. I venture to assert that the fear, without any doubt, is one of the most important tools in marketing of mass media. Moreover, our fear is less and less based on personal experience. Our own fear is a side effect of well-being. However, it does not make it less real.

In psychology fear is seen in the general doctrine about emotions. In psychology emotion is understood as a "shock" or "excitement" or "reflection" during which there is a direct passionate experience of the life sense of events and situations related to the individuals' needs implemen-

tation. Emotion is a direct response to the environment stimulation. Leaning on emotions, an individual takes necessary actions, achieves goals, among which inevitability of dangers is the main one. But to understand what emotion is one can base on its biochemical element. However, it is difficult to distinguish fear from many other emotions based on a biochemical analysis; e. g. fear and anger have the same biochemical composition. A person who is afraid of being subjected to violence tends to have high level of adrenaline in the blood, while a person who is afraid of getting sick, does not have adrenaline level raised. The human mind is unlikely to resist the attack of fear.

Originality

The fundamental direction in the fear interpretation understands it as the result of the direct effects of physical irritants on human nerves. William James believed that such a view is surely confirms the existence of emotions when there is no real irritant. Amotivational fear can occur when there are no any external irritants. He explained this by saying that the nervous mechanism can become so sensitive that any stimulus, "even the most inappropriate," serves as enough reason enough to cause some jitters and thus generate a unique set of experiences, appropriate emotion. But we cannot agree with this statement completely; so if anyone feels simultaneously inability to breathe deeply, feels the heart beating, a kind of change in the functions of pneumogastrical nerve, called the heartfelt longing, the desire to lie and, in addition, other unexplored processes inwards, the overall combination of these phenomena generates fear in this person, and he/she becomes a victim of familiar to someone deadly fear. The suppression of somatic symptoms, as psychologist said, may lead to the disappearance of fear [7, p. 46]. Fear cannot be ridded, it is not going away – this is primarily an emotion, which in this case appears as a purely physiological process that provides knowledge about the world.

N. Rheinwald considers fear as a passive defensive emotion that is the result of the instinct of self-preservation. Fear always includes a projection of the future. The fear essence is in the expectation of negative situations in the future. But not each negative situation causes fear. Any fear is a fear of uncertainty. Aristotle said that fear is always associated with hope. But this statement is

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questionable when a person is travelling by plane which is falling down, and there is no way to escape, he/she will not probably stop to be afraid of airplanes. So I say about the appropriateness of reconstruction of kinds of fear in the established ideological and basic foundation: metaphysical, transcendental, occult and social fear, which to some extent affected the development of the irrational philosophy and philosophical anthropology. Thus, the conceptual contradictions begin with the varieties of fear as the transcendental, reflecting mental phenomenon. It acquires the specific forms of destructive fears only in a person. But they should be analyzed as mental samples that form a particular anthropological type.

Primitive man led a life full of "cruel, occult, secret fear" in the meaning of continuous residence in danger (fear of punishment, evil taboo, hardship, the existence and nature). On its own occult fear is useful because the idea of judgment after the death in most religions was to encourage people doing good things and keeping from evil in accordance with the concepts of good and evil, which they produced. Primitive man did not know the fear of punishment, but considered evil in posthumous existence as the "transfer of habitual living conditions in the new existence"; fear regulates in this regard internal social hierarchy; and he/she also tends to create spaces protected with rituals. So schizoid fear is dominant, it is a function of the initial individualism. Fear as existential in antiquity was etymologically connected with the word threat, punishment, shock, flight, crime due limits. Fear, this "domesticated" existential, did not claim to transcendent being, and people did not feel desire to move beyond the local reality, did not feel the pressure from the underworld. In antiquity, there were a few basic types of fear: "natural" fear, presocial fear – fear of future losses and evil, which could be sent or "given" from the kingdom of the dead, this is "the fear of the invisible." Fear appeared as existential result of psychological abuse of balance and the integrity of the social and cultural characteristics.

Metaphysically and topologically fear became a fundamental shaking of bases of life, and began to hold phenomenological intentions, which are directed primarily inward of a person. Paradoxically, the person feels the joy, focusing on objects that evoke fear in us, so that we try to avoid. There are such examples as horror movies or computer games. In other words, we get the op-

portunity to experience an extreme situation, putting ourselves in real danger. And social fear is modified as transcendental, reflecting the mental phenomenon that gains specific forms of destructive fears only in human mind. But they should be analyzed as social intentions, which outline the specific interpretation in terms of civilization. Firstly it is important to provide a historical paradigm of fear, because in Protestantism it is individual's psychological reaction, and it is not considered as a phenomenon. And sociocultural intention of fear begins with the fear of violent death and a curse. Before nihilism and God the fear of Luther is the experience of direct or specific threat of God's judgment, and anxiety is a sense of threat in itself as a phobia of psychological and pathological factor in society. In psychoanalytic fear concepts, conventionally referred to dynamic, fear is seen as a movement or engine, forcing people to self-contemplation and self realization within. But there are some objections because fear depresses and holds the man, giving him/her freedom and suppressing the threat generated by himself/herself. These threats are uncertain. A security is provided with objects belonging to eternal world that is identified with entity. Real fear, as a form of objectification of self-preservation instinct, performs adaptive function, so it is necessary for the proper functioning of the psyche and behavior. However stressful situations happen in life not very often but a person experiences fear constantly. Due to the recognition of the Protestant voluntarism and the determination of a person who has the will, the charismatic Protestant philosophers paid much attention to the fear as psychic reactions, in particular, shame and fear. According to contemporary Protestantism, which is based on the Christian tradition, fear along with anxiety belongs to low, unexplained feelings. Lower feelings are dangerous because they can take precedence over the man. In Protestant philosophy there is clear demarcation of the fear of God and person's fear. Person's fear is a strong sense of anxiety and expectation of troubles because of shameful actions or thoughts. As a kind of fear it is called the shame, seen as the mean of strong indirect influence on people. This shame is recommended to use "carefully" without encouraging people to shameless acts. This fear drives away evil passions and leads a man through charity. For theology typical fear was the fear of being caught by death suddenly, unexpectedly and

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being alone. So the fear of sudden death, mors repentita, was won by preventive system of rituals while fear of lonely death – by last sacrament and extreme unction of a person who died.

Fear is one of the phenomena of social consciousness, contradictory and rapidly changing. In European society fear is a natural need, people feel themselves as intelligent if they feel anxiety and fear, covering virtually all aspects of human life: cases of terrorism, the growth of extreme situations and catastrophes, economic and political cataclysms. A person depends on various functional forms of fear, which in various ways affect the processes of social transformation; Thus, the fear of war existed not only with the death (it was not the fear of death), not with the act of physical death, but rather with posthumous punishment, sin, hell torments and the possibility (potency) of the second death, eternal dying, really endless death.

In other words, the fear of death was caused by the "wrong" death. It is the death, which "was" outside the rules, which threatened outside sacred and religious inevitable death. Robert J. Kastenbaum claims that the fear of death has occurred because many people participated in the systematic avoidance of death. They paid the price to anxiety and aggravation mechanisms of psychological defense. Other people tormented themselves with thoughts, connected with death. Others challenged death using risky actions; these episodes turned passive anxiety into active thrills but these feelings resulted in serious injuries or death too often [14, p. 15].

Nowadays fear plays the role of clearing tool against sins. The fear of being cursed made people do different actions: refuse from the property, pilgrimage, take of monastic vows, torture flesh etc. It provoked visions of frightful scenes and suicide, if a person was in despair, lost the hope of being saved. In these cases metaphysical fear appears. This is the fear of devil and suicide, the fear of apocalypse that was primarily associated with madness.

Modern research in social psychology has identified the brain areas that are involved in fear appearance, its disappearance, anxiety and defensive behavior, related to it. Recently developed genetic and viral tools, optogenetics and advanced techniques of visualization have now made it possible to characterize the activity, connection and function of specific cell types within complex

neuronal circuits. Recent findings that were made using these tools and techniques have provided mechanistic understanding of the scheme which is the base of inner defensive states. It helped to determine how the brain governs fear and anxiety and how it orchestrates adaptive models of behavior [12]. And we can completely agree with this. Described strategies are the overcoming of death fear and they have more constructive character than the modern tradition of death removal from everyday life. Death displacement leads to the impoverishment of life, atrophy of sensitivity to things which are happening. Thus displacement deprives a person of the joy of life. According to I. Yalom "the negation of the death at any level is the negation of its own nature, which leads to narrowing of the field of consciousness and experience."

In our opinion, there are primarily historical and social modifications of fear. In philosophical movement they are changed into the self-preservation instinct (pathological) and into the awakening of fear, anguish and loneliness (depression) aimed to exist in society; in Ukrainian society, which is developed economically and spiritually, there are unhealthy, depressive fears, while in those societies which were before the crisis of individualistic societies schizoid fears dominate.

Depressive fear is overcome by schizoid fear. Living in fear is necessary to identify the best one. Really terrible are those who impose individual requirements which can spoil their vital power. For example vital force of mass has been spoiled because of carefree existence. Fears of "vitalism" – schizoid in their nature – the highest positive point in evolution of fears. They state the necessity to overcome values and strengthening a new order in the world based on its power.

This is the fear of oppression of biological foundations of human personality with social norms, leading to mass neuroses and at the same time, the fear of nothingness caused by separation from the community. Opening the experiences of an individual, psychoanalysis makes the outside world of this person be more predictable, but it does not lead to overcome the fears which are necessary for the existence of human freedom. It is necessary to eliminate excessive competition, focus on ownership and on awareness of all things, even on the meaning of suffering. The choice is always the fear. It is treated as the basis

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of life. So psychoanalysis only reveals their sources and can be interpreted as a symptom of existential fears.

In fact, fear is the prediction of dangers, their mention or the result of innate factors of fear – phenomena repeatedly described in the literature. Only in this case, fear can play a key for a man prognostic feature.

Conclusions

In modern psychology this problem is discussed continuously for such a reason: in order to understand something we have to be afraid of

nothing, feel no trembling, and have own place in the world which we are going to understand. The only problem is to find this place in the world in order to understand it. For example, to realize it as the world which, according to the physical laws, generates the being that is able to understand it. We can and must learn how to live with fears not in the world of complete senses, but in the world where the senses appear during life. Fear indicates initial uncertainty of the “I”. Being in fear we find out the pure sphere of consciousness which is opened to the immanently reflective view, like it happens during the phenomenological reduction.

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Вступ. У статті розглядається страх в людській свідомості як природний і конструктивний психологічний феномен, який вказує на безпредметний світ. Автор робить висновок про емпіричну замкненість визначення страху в прикладній психології і його вузьке феноменологічне трактування. Відношення людської особистості до страху була й залишається однією з актуальних та ключових проблем в психоаналітичній та філософській науці. Рефлексія щодо терміну та модусу страху є глибинним фундаментом для екзистенціального та метафізичного розуміння основ життя людини. Мотиваційна діяльність людини керується страхом перед новим не виченим простором та часом самотністю перед богом та трансцендентним. Почуття страху присутнє в кожній живій істоті, але в більшій мірі реальне для людини з тонкою душевною організацією. **Мета.** У статті аналізується страх як інтегральне явище. **Методологія.** Страх розглядається як емоція, необхідна для уникнення небезпек, тому в статті використано герменевтичний та антропологічний підходи. **Новизна.** Він тлумачиться тут як результат безпосереднього соматичного роздратування, біологічних реакцій усередині людського тіла у відповідь на зовнішнє подразнення (реальне чи уявне). Важливою в соціально-теософських трактуваннях страху є фіксація того, що страх не пригнічує, а навпаки, активізує діяльність людини. Зокрема, робиться акцент на те, що страх об'єктивується в культурі і піддається механізму мінімізації. Звертається увага на страх, що викликає депресію, яка теж тлумачиться як адаптивна форма поведінки, що дозволяє слабкій особі економити сили й запобігти можливих конфліктів. **Висновки.** Так, страх, як модус, знаходять буття, є способом розуміння його природи, вказуючи не на його субстанціональність, а на своєрідну «Онтологічну інтенсивність».

Ключові слова: страх; свобода; ніщо; суще; свідомість; агресія; буття; онтологія; міф; антропологія; екзистенція; макрокосм

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Введение. В статье рассматривается страх в сознании как естественный и конструктивный психологический феномен, который указывает на беспредметный мир. Автор делает вывод об эмпирической замкнутости определения страха в прикладной психологии и его узкой феноменологической трактовке. Отношение человеческой личности к страху было и остается одной из актуальных и ключевых проблем в психоаналитической и философской науке. Рефлексия относительно срока и модуса страха является глубинным фундаментом для экзистенциального и метафизического понимания основ жизни человека. Мотивационная деятельность человека руководствуется страхом перед новым, не изученным пространством и временем, одиночеством, перед богом и трансцендентным. Чувство страха присутствует в каждом живом существе, но в большей степени реально для человека с тонкой душевной организацией. **Цель.** В статье анализируется страх как интегральное явление. **Методология.** Страх рассматривается как эмоция, необходимая для избежания опасностей, поэтому в статье использованы герменевтический и антропологический подходы. **Новизна.** Он толкуется здесь как результат непосредственного соматического раздражения, биологических реакций внутри человеческого тела в ответ на внешнее раздражение (реальные или мнимые). Важной в социально-теософских трактовках страха является фиксация того, что страх не подавляет, а наоборот, активизирует деятельность человека. В частности, делается акцент на то, что страх объективируется в культуре и подвергается механизму минимизации. Обращается внимание на страх, вызывающий депрессию, которая тоже толкуется как адаптивная форма поведения, позволяет слабой личности экономить силы и предотвращать возможные конфликты. **Выводы.** Так, страх, как модус, определяющий бытие, является способом понимания его природы, указывая не на его субстанциональность, а на своеобразную «Онтологическую интенсивность».

Ключевые слова: страх; свобода; ничто; сущее; сознание; агрессия; бытие; онтология; миф; антропология; экзистенция; макрокосм

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