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**СТРАХ СМЕРТІ ЯК СОЦІАЛЬНО-ПСИХОЛОГІЧНИЙ ФЕНОМЕН
В КОНТЕКСТІ ЕКЗИСТЕНЦІАЛЬНОЇ САМОТРАНСЦЕНДЕНТНОСТІ
ОСОБИСТОСТІ**

*У статті розглядається страх смерті в контексті самотрансценденції особистості, для якої смерть розбиває звичні категорії часу і простору, в яких людина звикла існувати. Смерть асоціюється з метафізичним злом, з небуттям, яке несе в собі тотальну анігіляцію особистості, «я» і навколишнього світу. Отже, в рамках цієї системи аксіології смерть сприймається як покарання за гріх, абсурд. Очевидно, що саме в цій ідентифікації трансцендентного як опори для автентичного сенсу життя і ховається причина страху смерті в патологічних формах, що наявні в сучасній західній культурі. **Мета.** Розглядається деформація страху смерті, який є одним з найважливіших детермінантів*

людської поведінки, як невід'ємної частини людської екзистенції і, перш за все, як потреби і бажання бути з іншими в іншому світі. **Методологія.** Страх смерті розглядається як прикордонний і тривожний стан, необхідний для екзистенції та уникнення небезпек, тому в статті використані феноменологічний, герменевтичний, антропологічний, психоаналітичний підходи. **Новизна.** Страх смерті трактується, як результат онтологічного внутрішнього стану та соціокультурної самотності, що є передчуттям зміни екзистенції та майбутнього трансцендентного досвіду і самовдосконалення людини, що втратила почуття безпеки внаслідок антропологічної кризи. Зіткнення зі смертю, як будь-яке явище в цьому світі, є за своєю суттю амбівалентним. Описані в статті стратегії є, по суті, подоланням страху смерті і мають більш конструктивний характер, ніж сучасна традиція вилучення смерті з повсякденності.

Висновки. Автор робить висновок про невідворотність смерті в поєднанні з невизначеністю, що породжує трепет і жах, як вищий прояв страху за своєю інтенсивністю і потужністю, які тільки можливі. Перш за все, страх смерті починається через страх змін, який безпосередньо пов'язаний зі ставленням людини до власного життя. Якщо життя і смерть розглядати не як протилежні поняття, а як різні боки (або, скоріше, стани) того ж процесу, то страх смерті в дійсності – це все той же звичний страх змін, який супроводжує людину протягом всього життєвого шляху.

Ключові слова: страх, смерть, соціалізація, свобода, ніщо, суще, свідомість, патологія, буття, онтологія, інстинкт, самотрансценденція, умирання.

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**FEAR OF DEATH AS THE SOCIO-PSYCHOLOGICAL PHENOMENON
IN THE CONTEXT OF EXISTENTIAL SELF-TRANSCENDENCE
OF A PERSONALITY**

The article deals with the fear of death in the context of self-transcendence of a personality, for whom death breaks habitual categories of time and space. Death is associated with metaphysical evil, with non-existence, which bears the total annihilation of a person, the "self" and the surrounding world. So, within this

*axiology system, death is perceived as punishment for sin. Obviously, the cause of the death fear in pathological forms is hidden in this sense of the transcendent as the base for the authentic meaning of life. These forms are common for the modern Western culture. **Purpose.** The author review the deformation of the fear of death as an integral part of human existence and above all as a need and desire to be with others in another world. Fear is one of the most important determinants of human behavior. **Methodology.** The fear of death is seen as a borderline and anxious state, which is necessary for exemption and avoidance of dangers. Therefore the author uses phenomenological, hermeneutic, anthropological, and psychoanalytic approaches in the article. **Scientific novelty.** The clash with death, like any phenomenon in this world, is inherently ambivalent. The strategies described in the article are, in fact, the ways of overcoming the fear of death. They are more constructive than the modern tradition of taking death from everyday life.*

***Conclusions.** The author makes a conclusion about the inevitability of death combined with uncertainty. It generates trembling and horror, as the highest manifestation of fear in its possible intensity and power. It is stressed out that the fear of death begins because of the fear of change, which is directly related to the attitude of a person to his/her own life. If life and death are considered to be not opposing concepts, but different sides (or rather, states) of the same process, then the fear of death, in reality, is the same habitual fear of change that accompanies a person throughout the life.*

***Key words:** fear, death, socialization, freedom, nothing, existence, consciousness, pathology, existence, ontology, instinct, self-transcendence, dying.*

Introduction

Each epoch produces its own ways of preventing the fear of death. Among reasons for calling to death, you can find the fact that social aspects of the death fear were searched in the close relationship with moral and inner basics of this phenomenon, not psychologically. It's, certainly, relevant for our modernity.

People used to think that the inner was the only sphere of the fear influence. That's why this problem was mainly developed by foreign and domestic scientists, such as L. S. Vygotsky, V. K. Viliunas, E. Claparede, K. Izard, R. Lazarus, W. Wundt, A. P. Luriya, P. Tillich, K. Barth, M. Luther. But we don't agree with the statement that "the appearance of fear is caused by the imbalance between the rules and principles, which prevail in the outer world, and intimate desires of a personality. First of all, fear is one of the forms of mental fixation and the manifestation of this discrepancy. It's a kind of protective mechanism of man's personal unconsciousness life, his or her inner self.

Purpose

In our opinion, the fear of death is natural for a man. Almost everybody is familiar with it. Its existential presence in the human life was fully described by Irvin Yalom: "The fear of death is very important for our inner experience: it follows us

like nothing else; it always reminds about itself with something like “underground noise”, it’s like a dormant volcano. This dark presence disturbs, having stuck at the edge of consciousness.” Death as an integral part of the human life has appeared on the periphery of the modern culture long ago. Let’s consider different variants of facing death from the point of view of existential-humanistic psychologists. We’ll begin with its positive aspects, that is the acquisitions, which can be gained through similar facings.

The presentation of the main material

There are several points of view of the interpretation of the death fear. In the article, first of all, we are interested in several philosophical and ethical aspects of human attitude to death. It is about:

The phenomenon of the death fear, which is inherent in a man as one, which bears the natural fear of sin, anxiety, horror before God;

- The fear of death, as a transcendental dimension, which analyzes the substantive existence of a man and his/her ability to go beyond the anthropological boundary, which changes his/her outlook and prevents intrinsic aggression.
- more profound phenomena that are the basis of the fear of death, such as "anxiety of nothingness" and "fear of nothing" (M. Heidegger, R. Mey).

In the religious (Christian) doctrine of death, an important thesis is an affirmation:

The first death (visible, physical) for the righteous is joyful, and for sinners it is terrible. And all souls, alienated from the body, are brought to God in a private (special, personal) court in order to see their affairs and endure the mistreatment, answering before angels and demons. Therefore, one can speak of a peculiar metaphysical and ethical teleology of death in the Christian doctrine. The physical (first) death and the threat of the second death are necessary to achieve the transition from the so-called period of before life (earthly life) or the life-invisible death (life in sin) to true immortal life. For sinners, this is the achievement of immortal death. Death for a Christian means salvation (that is, "be saved by God" or "born into eternity"). In essence, death means to enter eternal life: 1) the emergence of fear "face to face with a living soul in the face of the living God"; 2) the transition to eternity, the expectation, the hope of the Resurrection (the dead). [Do-Monte, 2015:463].

Moreover, death itself is not the end, which reproduces the whole existence of a man. (Christ has changed the death with his own death). It is impossible to defeat death physically: eternal immortality, "pure", infinite spiritual existence outside of death, and, accordingly, beyond earthly, mortal life) is possible as transcendence.

Briefly outlining the existential, ideological and ethical aspects of the problem of the finiteness of being, we should note that the main problem is the approach that connects the problem of death with the problem of transcendence with its ontological conditions.

In the concepts of the fear of death, conditionally attributed to the dynamic, fear is seen as a movement, an engine that forces a person to self-contemplation and self-realization within the Ukrainian society. Fear oppresses and holds the person,

giving him/her freedom, suppressing the threats, generated by himself/herself. These threats are uncertain. And security is ensured by the belonging of the objects of the eternal world, which is identified with being.

The fear of death is generated by sublimated aspirations to the dreams of ownership or, conversely, to the meaning of life. In the form of horror, illness, anxiety, it is capable of destroying human life at the internal and external levels, thus causing mental illness. But in reality, the fear of death cannot be tricked down and destroyed, because birth, life, love, being happens in fear. A man must always balance between security and freedom, death and life, moving to the second as a value.

We have already noted that for the Christian world-view, the fear of death (in the modern sense of the word) is not a very big problem. Only with secularization, with the weakening of the position of religion and the seizure of metaphysics as a whole philosophical stratum, fear of death appears. What is the fundamental difference between the present, the modern perception of death and the attitude towards it in the traditional system of values? Now, just briefly, we note that death in Modernist society is interpreted not as a notional boundary between this world and the other, not as a consequence of something, but as an absolute end, absolute nothing or annihilation (O. Dugin). A similar attitude to death arises in the specific, rational ("digital") logic, which the modern person operates with (Margaret Mead, Gregory Bateson). We believe that this logic appeared in the new time in the fall of the authority of Christ and coincided with the heyday of secularization, which deformed the eternal proportions of the social and cultural system of mankind and led to the tragic consequences of the "devaluation" of the spirituality of mankind. If, in a pre-modern society, death was interpreted as the beginning of something else and, accordingly, did not cause panic fear, it was precisely because the dominant worldview of society was metaphysical (oriented to the supreme world) and opposed the everyday imperfect, slavish and false world to true, fair and free being. It was a special logic of thought that was not irrational (as Levi-Strauss brilliantly proved that), but the mythological character with its special logic.

We especially note that in our work, the ethical aspect of the attitude to death is closely linked to the metaphysical aspect of the fear of death. We have already mentioned above that the fear of death is an ontological feature of a man. In our work, we distinguish two views on "death". For the modern secularized man of the West, "death" acts as a total denial of being, as non-being – complete and final death. Within this type of moral culture, death occurs as something (1) occasional, (2) absurd, and (3) in a moral aspect as something, related to evil, injustice. If death is the last instance, that is, the "nothing" that does not exist, it can lead either to nihilism (the denial of social norms and moral principles), or, as M. Lossky noted, to absolute hedonism, and then to social chaos and irresponsibility, the radical expression. A kind of "imperative" of the English non-spiritualist A. Creole became such a radical expression: "Do what you want, and let it be your only law." The above-mentioned ways of behavior (nihilism and hedonism) are a kind of protective reaction of a man, a desire to get rid of the feeling that the absurdity of death and total non-existence are

inevitably approaching. After all, in everyday life, a person tries to avoid thinking about nothing that bothers him/her. Because this state of anxiety is very painful for a person: in anxiety, a person experiences the absurdity of non-existence (full of final death) severely, and then comes to the thought of the absurdity of his/her own being. All things, mentioned above, are not the reason for the optimistic perception of the personality.

So, we have differentiated a number of concepts: 1) the interpretation of the fear of death, loneliness, fear of God in the context of the relationship of death and immortality: firstly, death as non-existence (death does not exist), secondly, death as a parallel world, the kingdom of God (with its modifications – God's, genetic, social), which is equally divided into types: a) death as the transcendent into Me and further identification with the transcendent, the Absolute; b) death as reincarnation; c) death as a transition to another God's being.

In all forms of self-transcendence, mentioned above, we are talking about symbolic dying and rebirth. This "little death" is painful, it forces us to suffer, but at the same time, it can become a source of new life. "Little Death" is connected with the fear of loss. But if we are tied to the old one, then we lose the opportunity to discover something new to ourselves. In our opinion, from the courageous attitude to "small death" as a constructive phenomenon, which one should not be afraid of, the corresponding attitude to the "great death" comes- that which will happen at the end of our life. In the context of the Abrahamic tradition (Judaism, Christianity, Islam), fear of "small" and "great" deaths is overcome by the belief that they are followed by a revival, renewal, and resurrection.

So, here and further in the article, it is called the process of symbolic dying and revival of the spiritual self-transcendence of man, literally – "going beyond the limits of himself."

And, within the educational picture of the world death occurs as something morally bad and absurd.

We experience such "small deaths" and revival every day: at work, in love, in relationships with friends. Spiritual death and spiritual revival – these are what necessarily accompany our intellectual growth, the desire for the best that exceeds us, our moral self-improvement. Dying for the old one, we discover a new one for us. In a word, this can be expressed in the following way: we carry transcendence. In general, transcendence is one of the fundamental concepts of philosophy, theology, and culture. This is "what goes beyond". A person, who carries self-transcendence, is attached to transcendence, something that exceeds his/her self. It is obvious that the attraction to transcendence is an essential characteristic of a person.

We have already expressed the opinion that the fear of death is only the upper layer of the problem of a person's attitude towards the end of his/her own being. That is why we cannot agree with the theological concept of death, which states that a person dies because he/she is sinful. This is only an external manifestation of the existential "anxiety of nothingness", as Rafael Tillich wrote. Fear has existentially rooted (ontic) foundations of fear of death, which express the fundamental questions

of personality in relation to the meaning of being. Under those same conditions, fear can be a factor in the spiritual self-transcendence of the individual, and for the rest – a destructive, demoralizing factor that leads to despair.

During our research, we have analyzed several philosophical and ethical aspects of the human relationship to death. Traumatic acquaintance with death occurs during a "marginal situation" – and this is not only a risk situation but in general any transitional situation, in which a person experiences the helplessness of the schemes and stereotypes in which he/she acts. During the "extreme situation", a person loses the semantic moral and spiritual landmarks, dies symbolically. However, in order to be spiritually revived, a person needs a new transcendental support, eternal values, which he/she can not find when basing only on himself/herself. Hence the need for "spiritual self-transcendence". We can formulate two definitions of this term.

Self-transcendence is a symbolic death of an individual during a "marginal" situation, which is accompanied by a sense of fear, and challenges the meaning of existence; the symbolic resurrection of the individual as an authentic unique person.

Thus, the fear of death is connected with the person's attitude to life through the fear of changing the direction. If life and death are considered as different sides (or, rather, states) of one process, not as opposite concepts, then the fear of death, in reality, is the same fear of changes, which follows a person during the whole life. Just, in this case, a person is afraid of the biggest and the most important change of his/her life – death.

But first of all, there is the need for love, food, recognition, socialization, and also the need to suppress the fear of death. This is the key moment of human experience. A person doesn't want to die, he/she wants to live forever. In the opinion of the American psychologist R. J. Lifton, to overcome the fear of death human society has developed several ways to achieve symbolic immortality: biological (hope for a continuation of life in descendants); theological (religious forms of transcending death through the establishment the connection with eternal spiritual values); creative (the preserving its own uniqueness in the results of its activities); the way of eternal nature (the achievement of immortality by merging with nature, man as part of the eternal process of exchange in nature), sensual transcendence (this way is based on direct personal experience and is associated with the achievement of various subjective states, etc.).

According to the information above, we see that the collision with death is very long incomprehensible processes that can make a person think of his/her being. Most protestant existentialists recognize the importance of preparing for death and realizing their own mortality (or collision with death) as a significant personal experience that can change life either towards the High Self or toward an even greater loss of contact with oneself. Therefore, it is very important for each of us to realize the fact of inevitability of our own death, because the attitude to it is closely connected with the attitude towards one's own life. Aside from a man, all living beings are "immortal", in the sense that they do not know about death. The fear of death is initially human fear.

Death breaks the usual categories of time and space, using which people have used to think. Consciousness is incapable of thinking of death as uncertainty because it does not know that it presents in certainty. Consciousness cannot comprehend death as emptiness because it does not think that there is death in the fullness of its concept. And finally, we cannot know it as nothing, because we have no idea in reality that it exists like something. Death can only be understood as fear by consciousness.

This circumstance is explained by the constant aspiration of a person to search the sense of life. If existence were endless, it would be meaningless. Likewise, it would not have meaning if there weren't the fear of death. Fear is born to uncertainty. We know nothing about our destiny, except the true fact of the end of our existence. "There is only one inevitable – death, everything can be avoided." This is the mystery and tragedy of our lives.

We do not have experience of death, but there is an experience of the death of others. But, nevertheless, we are horrified, perceiving the death of another person in the mirror of our consciousness. And the more the other person is meaningful to us and is perceived by us as our own Self, the more we are shocked by the horror. The shock from another death, from the departure of a loved one, is imposed on the awareness of the inevitability, the inevitability of our own death. In this regard, Marcel introduced the concept of "being-against-death", which "affects everyone not only because of the instinct of self-preservation, but also in a deeper and more intimate sense – against the death of his/her beloved person, who means infinitely more than he/her himself/herself, so much that he exists – not by nature, but by his vocation – a scintillated or licentious existence."

In order to realize the movement towards death, one must look at his/her finite being in general; he/she must somehow find himself/herself out of his/her finite being. In fear, a man transcends his own limits. Therefore he/she is able to realize himself/herself as the finite being.

The fear of death is a conscious finiteness. In other words, it is "nothing more than the disclosure of the non-existence of person's being." Just as death itself, the fear of it is potentially present at each moment of existence. Indeed, existence itself is revealed as being, going to death. The whole existence is realized through the disclosure of acts, in which a person is able to face death. These acts are always marginal situations.

The fear of death cannot be overcome (you can only courageously face death or bring the horror of death to the level of anxiety) because no finite being can overcome its own finiteness. True fear is insurmountable because it belongs to the nature of a man.

The direct experience of one's own death by consciousness qualitatively differs from the everyday consciousness. Here one cannot avoid the notion that a state after death is another being.

Only a conscious acceptance of the inevitability of death gives a man the opportunity to live a true life. But death is not easy to accept, and man escapes from it, from the fear of own death, through various attempts.

Scientific novelty

What does the fear of death begin with, why does it arise? Why is a person afraid of thinking about death, and even remember it from the very beginning? We believe that there are certain concepts of death.

For example, the first concept:

1. Any feast ends with toast, reminding of death. This means a person on a subconscious level feels death and cannot get rid of it – an existential vacuum: the lack of the purpose and meaning in life. Empty existence is not the life anymore, but something intermediate between life and death, something, which is close to death. The inner sense of a person tells him/her that life is not much different from death, and he/she feels more acutely its closeness and inevitability. One can say that the strong fear of death is not a fear of the futility of life. Human life appears as a set of fragments of time, filled with fragmented objects and relationships, there is no integrity in it, there is no project of life, which arises only when accepting and realizing the fact of the finite existence. M. Heidegger defined this state as impersonality when a person does not perceive the end of his/her existence, mortality, because a number of fragments does not imply the completion. Breaking this stereotype at a close collision with death can lead to neurosis. A person cannot cope with the idea of his/her own death without trying to understand his/her life, to find an existential, and therefore to go beyond his/her limits, transcend the world and find the meaning of his existence.

The comprehension of the own, unique for every person sense also involves free self-expression; otherwise, the search for meaning is replaced with social modeling in the worst sense of the word – "depicting" these goals and meanings in others, accepting goals that are expected or imposed from the outside. The true meaning is replaced with social standards. Human self-project means following external patterns. According to C. Jung, the main cause of mental disorders is the blockade of the individualization process, that is, the realization of our own efforts and abilities. The main conflict here is the conflict between the uniqueness of each person, his/her identity, and personality, or a mask. In the case of the blockade of the individualization process, a person cannot master his/her unconscious and take it under control. Then archaic images and conflicts of the unconscious can take possession of the human psyche. The fear of death can be included here. Own destructive tendencies, suppressed aggressiveness, often become a source of anxiety, including the fear for the lives of loved ones and our own life.

2. The source of death is loneliness, social isolation, and disunity of people – an inevitable charge for individualism and competition. They are common contemporary Western culture. The fact somebody's existence has to be confirmed by another person, his/her involvement in the inner life, his/her presence in it. Studies show that the impossibility of being with others is the reason for people's death fear. A. Adler considered the need for the community with other people as a congenital, basic human need. According to Adler, blocking this need leads to mental illness. Loneliness and social isolation exacerbate the fear of death. This fear begins to

remind itself more actively because loneliness deprives us of the feeling of connection with the lives of other people; it also symbolically brings us to death. Nothing is the presence of nothingness in being, according to M. Heidegger. "It's always there – terrible, supernatural, penetrating. Falling into nothing means losing being, becoming nothing. Death is an absolute nothing, but there are other, not so absolute, ways to invade non-being into being. For example, alienation and isolation from the world. As far as possibilities of existence are far from realization, so non-being overcomes being. "

3. The third source of the death fear is not an elaborate and integrated experience of a collision with death. "Life and death are interdependent; they exist simultaneously, but not consistently, affect our experience and behavior" [274]. Each of us has a personal experience in dealing with death – a dead bird found in childhood, the death of a beloved animal, the death of the elderly, something accidentally peered, heard. "At an early age, the child deeply absorbs the question of death; the overcoming the painful fear of the destroyer – the fundamental task of his/her development." However, the experience of these emotions, for the most part, remains unshared, not discussed with anyone, not integrated due to the above-described features of modern culture: death is not spoken. Dying is the process in which everything lives from the first day of birth. Each year brings us closer to the logical conclusion of life's journey – death. Montaigne spoke on this subject: "Your being, which you enjoy, belongs to life with one half, and to death with another one. On your birthday, you begin to live as much as you die. "And despite the fact that during each year nature represents us the naturalness of this process and its constant cyclicity (from winter to summer, from death to life and vice versa). Death is the most terrible evil and the most terrible fear for people.

Death is scary, because it's inevitable, defined to everybody, and at the same time it's infinite unknowable. People are afraid not only of talking about death but also of thinking about it. The denial of death creates the illusion of its removal, deferral: if you do not think about it, then it does not come. In his/her thoughts, feelings, deeds, a person almost always runs away from death. But the sooner she escapes, the faster death catches her, and then it's too late to prepare for this meeting. Death catches unawares, and a person falls into the trap that he/she has built himself. The tragedy of the situation is in the fact that, unwittingly approaching death, a person wastes all the energy to avoid it. In these useless efforts, he/she tries to take control of the phenomenon, which he/she is afraid of approaching even mentally.

We do not have experience of our own death, but we have an experience of the death of others. But, nevertheless, we are horrified, perceiving the death of another person in the mirror of our consciousness. And the more this person is meaningful to us and perceived by us as our own Self, the more we are shocked. The shock from the death of another person, from the departure of a loved one, is superimposed on the awareness of the inevitability of our death.

Only a conscious acceptance of the inevitability of death gives a man the opportunity to live a full life. But death is not easy to accept, and a person escapes from it, from the fear of his/her own death, through various attempts.

Conclusions

One can conclude that a person's meeting with death is a very long and unexamined process, doomed to happen and outline positive and negative priorities. Therefore, it is very important for each of us to realize the fact of inevitability of our own death, because the attitude to it is closely connected with the attitude to our own life. The author makes a conclusion about the inevitability of death combined with uncertainty. It generates trembling and horror, as the highest manifestation of fear in its possible intensity and power. It is stressed out that the fear of death begins because of the fear of change, which is directly related to the attitude of a person to his/her own life. If life and death are considered to be not opposing concepts, but different sides (or rather, states) of the same process, then the fear of death, in reality, is the same habitual fear of change that accompanies a person throughout the life.

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ЧОЛОВІЧИ ОБРАЗИ СХОДУ У МАСОВІЙ КУЛЬТУРІ ЗАХОДУ

Метою даної статті було опис та аналіз чоловічих образів, які репрезентують Схід (на прикладі Східної і Південно-Східної Азії), в творах масової культури (кінофільмах, літературі, відео- і комп'ютерних іграх). Показано, що все розмаїття чоловічих образів Сходу, які експлуатуються творцями творів маскульту, можна звести до наступних основних груп. Це образи простого східного хлопця, образи військові, до яких слід віднести такі архетипічні для популярної культури образи, як самурай, ніндзя, буддистський монах, поліцейського з східними коренями, образ духовний (йог і мудрого східного наставник), негативні, а також «милий» / кавайний образ. Продемонстровано, що всі вони відображають еволюцію ставлення до Сходу в масовій свідомості. Значна частина чоловічих образів, які репрезентують Схід, з творами в жанрі «action», і, так чи інакше, з східними бойовими мистецтвами і релігійно-психологічними практиками. На популярність зазначених вище чоловічих образів Сходу вплинула їх зв'язок з концепцією надлюдини Ф. Ніцше, надзвичайно популярною в західній культурі. Можна стверджувати, що останнім часом формується нова точка зору про Схід і його мешканців, що означає їх включення в західну картину світу на новому рівні. «Каваїзація» чоловічих східних образів означає їх перетворення з потенційно-небезпечних і войовничих в милих і домашніх.

Ключові слова: масова культура, Схід, Захід, діалог культур, чоловічі образи.