

Fear As a Cultural Phenomenon

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Annotation

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In this article, fear is described as a cultural phenomenon, and some ideas about its importance and causes in the management and reformation of the human psyche are presented....

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The idea of the problem of fear and its strong influence on the life of the whole society and especially on each individual has been put forward before, but the 20th century has become a period characterized by excessive excitement and anxiety - the social and cultural conditions for the emergence, spectrum, scope and transformation of fear are different. it happened.

The understanding of fear is also qualitatively different. It is now largely constructed through the prism of postmodern culture's modern self-awareness, and its appeal and terror are intertwined: "the only stable state is a state of instability."

Despite the fact that modern man has created many things for his security, he feels vulnerable. For the most part, the disasters that have befallen humanity in the 20th century are the results of human activity itself, including the protection of people from the dangers of the world around them and the improvement of the well-being of life. Manipulation of fear will be of the most powerful nature. Mass media plays a key role in this process. Politicians and ideologues who shape public opinion "bring the mind to the masses" and as experts "can sell anything", including fears. Manipulation is used for political purposes, in the organization of terrorist activities, in advertising and in the film industry. Irrational fear is a very effective way to "turn off" common sense and protective psychological mechanisms. A shocked person is easily swayed by the offer and believes any "savings" offered to him. The question arises about the importance of understanding the nature of fear in a specific situation. In the modern world, such a situation is connected, for example, with the problem of terrorism, the main purpose of which is not to kill specific individuals, but to affect the emotions of a wide range of people, to declare the "war of all against all" as the norm of life.

The current achievements of scientific reflection on the nature of fear, its functions, features and characteristics, based on the value and semantic guidelines established in this society, raise the question of the socio-cultural conditionality of fear. Obtaining theoretical knowledge about the evolution of the problem of fear, the results of this process, is necessary to develop a strategy for the development of

human culture that corresponds to modern realities and, ultimately, to justify the ideological guidelines of people's lives in the 21st century.

Fear as a research topic has always interested thinkers - from antiquity to the present day. Its various aspects have been considered by many eminent European philosophers. Among them: Epicurus, Plato, Aristotle, T. Hobbs, R. Descartes, B. Pascal, B. Spinoza, I. Kant, L. Feuerbach, Hegel and others.

Fear is also a topic that is treated as a religious phenomenon. From this point of view, fear is interpreted as a feeling arising from contact with highly sensitive images, its aspects, level, as well as the conditions under which the presence of fear should become a regulator of religious consciousness are studied. Fear is studied to understand the ways in which religious sects are "zombified" in attracting new adherents.

Political science is interested in studying the generality of factors that lead to the emergence of political regimes, the use of fear in political technologies as a means of manipulation, for example, in election campaigns or in the execution of terrorist attacks.

In addition, all cultural studies of the 19th and 20th centuries, dealing with the problem of the crisis of culture, in one way or another affect the issue of emotional mood in the crisis of value bases, and fear is considered as the main condition. In general, the problem of fear began to take shape independently in the 19th and 20th centuries.

As a cultural phenomenon, fear is determined by the categories of "value" and "norm" - the elements of the social system that have a special meaning in the mind of an individual or society and regulate people's behavior. The perception of danger in the human mind is distorted through the symbolic world, fear for a person is primarily a fear associated with a threat to some values that a person considers important for him. Fear allows us to see and react to danger. Driven by fear, mankind has created and continues to create many cultural works to change and stabilize the situation. In terms of cultural, cognitive and societal development, fear has proven to be more effective than hope in many ways.

Fear also prompts a search for meaning, because a person first tends to fear what he does not understand. In particular, human fear is irrational fear. The meaning of life is given by a person's adoption of values, and since values are highly subjective and changeable, fear encourages a constant search for changeable meaning. Realizing his own absurdity and the absurdity of the whole world, a person becomes a bundle of thoughts, falls from obscurity to indifference, contemplation and loneliness. Often a person is not even afraid of death, but is forgotten. During the "worldly time" allocated to him, he looks for people who will witness his life, he strives to "continue" - in children, manuscripts, the results of his work, in people who remember him. It is also a way to overcome non-existent fear.

In the era of information society, the main value for a person is information. Accordingly, the main concerns are related to the manner of distribution, storage, processing and presentation of information.

Throughout human history, people have sought ways to overcome fear. Mechanisms developed by culture include ritual, religious belief, play, the formation of personal beliefs, rules of conduct, social associations, and institutions.

In general, it can be concluded that fear acts as a powerful socio-cultural regulator and deserves the closest attention of modern humanities in general and cultural knowledge in particular.

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