

***СОВРЕМЕННАЯ НАУКА:
ПРОБЛЕМЫ, ИДЕИ,
ТЕНДЕНЦИИ
(MODERN SCIENCE:
PROBLEMS, IDEAS, TRENDS)***

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под общей редакцией **А.И. Вострецова**

СОВРЕМЕННАЯ НАУКА: ПРОБЛЕМЫ, ИДЕИ, ТЕНДЕНЦИИ (MODERN SCIENCE: PROBLEMS, IDEAS, TRENDS)

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IDEAS ABOUT DEATH IN MODERN SOCIETY

Аннотация: In this paper we study the basic views on death in society. The article deals with the problem of faith in the afterlife, as well as the question of how religiosity affects the fear of death.

Ключевые слова: the death, denial, modern society, system, digital media.

Death is one of the few cases faced by every society and every individual throughout history. It was defined as the ultimate situation par excellence. Since it cannot be known specifically, it exists on the periphery of any symbolic system, any solid structure of meaning that society can possess.

Each era has its own conventional ways of dealing with the burden of death through a wealth of symbols, prevailing ideas, and more or less common individual and collective strategies. Analysis of this symbolic repertoire of ways of representing and perceiving death, as well as ways of resistance, means deciphering aspects of all social consortia [1].

Death and its understanding emphasize various related social problems, from social conflicts to the characteristics of everyday life, etc. [2]. This leads to the ability to argue that death should be seen as one of those fundamental indicators that allow the study of collective behavior, as well as one of the Central themes for the analysis of images of the era. Through transformation, cultural transformations can be identified in the representations of death.

The approach to death can be divided into two points of view. The first sees death as the ultimate goal, and it is through this faith that he determines the meaning of his existence. On the contrary, another view is the search for immortality, believing that life without victory over death is meaningless life [1].

Denial is, after all, a form of protection. This is similar to what Sigmund Freud meant by the term "Verleugnung," which is to refuse to acknowledge a too traumatic reality. [3] Denial exists in many forms, and the most common, because it is the most effective, is precisely the replacement of unwanted awareness with false confidence [2].

From a historical point of view, at least in the Western world, only one culture accepts death as a real, natural fact – Greek. It is a culture that has adopted finiteness and therefore did not need forms of negation.

Historically, the creation of various myths about immortality, the most consistent forms of denial, has often been the most common response to the burden of death. It is no coincidence that in many cultures mourning and relationships with the dead or with death were based on symbols and signs associated with the afterlife.

It must be assumed that people throughout all historical periods lived with the nightmare of death. For this reason, they were inclined to accept any magically-religious solution to such a terrifying problem. And what is the promise of immortality, if not the essential "denial of death"? In the Christian world, fear, denial and faith have been and remain bound. This belief was so strong and consonant with the widespread desire to induce the majority of the population not only to make it their own, that is, to assimilate it, but also to accept the domination of the religious and political elite based on this. Assumption and ideology shape the rest of his legitimacy.

Moreover, Christianity left a heavy legacy: the belief that life without immortality is a meaningless life. Although the value of religious principles has lost its hegemony, modern man often continues to project himself into the afterlife. [3] From this point of view, in fact, the idea that life without extension after death is a wasted life is so deeply ingrained and so comforting an idea that it is very difficult to give up. And this concept is still alive in many modern orientations and beliefs about death, albeit in a disguised

form.

This phenomenon is accompanied by an increasingly widespread cult of youth, expressed in the strengthening of the body, health and dominant aesthetic models. All this testifies to the widespread obsession with old age, the fear of disease and limb, which manifests itself in the biological degeneration of the body and physical suffering.

Thus, medicalization adjusts the technical relationship with death and disease, which determine the second method of denial or concealment. The patient was transferred to technologically equipped institutions and transferred to specialists for adequate treatment. In the hospital, not at home, he faces the end. The doctor becomes part of the "thanatocracy", an exponent of the idealized expert system that gives faithfully observe the scientific recipe and with whom the people pin their hopes [2]. He stands between the sick and the dead, he allows us to avoid a direct collision with death and, above all, he represents the pursuit of immortality.

However, at least in our time, the denial of death in the public sphere coexists with an abundance of images in all media. Death becomes visible, producing new ways views, a ritual of, memory and narrative. Of course, the death shown and mediated is different from the experience close to real death, the ability to prepare for mourning, or one's own purpose. It may well be that they remain a distant experience, as the mediation of death may be related to the charm of breaking the boundaries between public and private, rather than an exhibition of common meanings, symbols and rituals.

While myths and narratives have always represented death through a variety of symbolic features that affect and pollute the collective imagination, today's new media are the preferred place for the "mise-EN-scene" of this phenomenon. First the press, then the electronic media and finally the digital media seem to provide a new relationship with death and the dead. Thus, the invasion of corpses, zombies and symbolic characters representing death in the media takes many perspectives and representations [3]. On the one hand, they are perceived as an incentive to overcome the fear of death. On the other hand, they seem to signal a symbolic rebirth and an advanced form of its metabolism that transcends and blurs the boundaries between the worlds of the living and the dead.

However, while the images of death presented in the media provide new means of bridging the gap between the living and the dead, the emergence and spread of new digital media provide new and unique opportunities to observe and represent death.

In recent years, the world wide web is increasingly becoming a place of death. The term "digital death" was coined to describe this phenomenon. It is a kind of death that will be combined and added to the well-known idea of physical death. The concept of digital death on the Internet has changed or, more simply, is added to the way people always think about the transition from the physical world to the afterlife. Rituals to commemorate the dead are also increasingly delegated to digital tools that remove them from urban areas and physically bring them closer to the dead, displacing them not only in private space, but also in mobile and digital space. It is currently impossible to understand the social and cultural significance of death without taking into account the impact of digital culture on the way we live in this world. In these mobile societies, death-related practices are a hybrid between physical and digital reality. As technology is constantly available, it produces symbolic and emotional representations of death and remembrance that foster innovative forms of genuine belonging. However, their effectiveness should be carefully analysed.

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