157 - THANATOLOGY, HISTORICAL AND CULTURAL ASPECTS: A BRIEF DISCUSSION

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INTRODUCTION

The long rise of science led to the development of technologies in an impressive degree of complexity and sophistication, which meant that researchers to know the intimate mechanisms of the human body and allowing a greater longevity to humans (Zorzi, 2004).

Thus, the disease is now seen as an enemy and will be prosecuted by the utopian ideal to eliminate it. The scholars do not consider the subtle psychological and spiritual aspects of the disease and prevent the awareness that their absence is almost completely incompatible with the process of life.

The last existential result is, of course, death, however, like all other philosophical and existential issues, the question of death is avoided. The lack of spirituality, that has become characteristic of our modern technological society, is reflected in the fact that health professionals, like the society as a whole, deny death. Within the scope of mechanistic science, the death cannot be qualified. The distinction between a good death and an unfortunate death has no meaning, death is simply, the total stoppage of body-machine and, despite being an issue as old as the existence of man, it is still present, with questions to be answered (CAPRA, 1997; ZORZO, 2004).

In view of the multiple dimensions that involve the phenomenon of death and dying, this article aims to present a reflection on the Thanatology and its interface historical, cultural and technological.

RESULTS AND DISCUSSIONS

THANATOLOGY the science of life and death.

Thanatology is a word of Greek origin, derived from two words: *Tanathos*, the god of death and *logos*, science or study. So is the science of Death and Dying. Initially, Thanatology concern over the terminal patient, that hospitalized, then began to concern itself also with the family of this patient, with medical professionals and health care and with all those who, in one way or another, are related to him. Today, the Thanatology studies the representation of death in the human psyche and daily losses, that is, small deaths, so that, finally, the man understands what is called "the greatest loss" (SOTAMIG, 2007). This science is considered as old as humanity itself, because the man, especially the ancient philosophers, always tried to unravel the mysteries surrounding the before and after its existence (D'ASSUMPÇÃO, 2003).

The Egyptians propose a life dedicated to the preparation of death. Fascinated by the big mysteries, created the first schools where they revealed the laws of creation of the universe through the hermetic principles. The first record of spiritual wisdom is the Egyptian Book of the Dead, which describes the processes of "death migration" to the world of the gods for the chosen ones, and reincarnation in order to improvement to the man (D'ASSUMPÇÃO, 2003; ROTTENSTEIN, 2007).

Between 3,000 and 500 B.C., has been the Jewish civilization, supporters of monotheism. At that time, the Vedic people introduce the idea of reincarnation and the possibility of being reborn in more favorable locations (D'ASSUMPÇÃO, 2003).

Christianity arose around the year 30 A.D. with the teachings of Jesus Christ. A new vision spreads with strength among the peoples of the pagan Roman Empire. They believe in a single and merciful God and the promises well-fortune to all (D'ASSUMPÇÃO, 2003, ROTTENSTEIN, 2007).

During the Middle Ages (the V century to XV), death was considered controlled, saw with little dramatic view, was part of the family living, was individualized and lived in public. In the centuries XV and XVI, the man began to believe in life after death, valuing material goods and self-centered feelings, and began to wish the postponement of death to enjoy what life offered (SPÍNDOLA; MACEDO, 1994; POLES; BOUSSO, 2006).

In the Industrial Era, XIX to XXI century, society develops a technological and scientific power, that moves man away from the natural cycles and the perception of one's own body. The medicine makes progress that retreats the limit of death, the society has difficulties in dealing with the limits and death begins to be considered as an enemy and lived with anguish (COMBINATO; QUEIROZ, 2006).

So, the death that was present in the visit room in the Middle Age moves to the hospital and, in some cases, to an Intensive Care Unit (ICU). In an isolated environment, with closed windows, artificial light, constant temperature maintained by air conditioning and technical equipment, health professionals perform highly sophisticated procedures with patients who are in extreme situations between life and death (COMBINATO; QUEIROZ, 2006).

This feeling of power is reflect in exacerbated consumerism of industrialized products at the expense of manufacturing, advertising and marketing, emphasizing the "culture of the necessity of having" where man learns to want to be master of everything that is possible to acquire (D'ASSUMPÇÃO, 2003). This paradigm, according Zuben (1998) did not teach us the art of dying. Everything is done to hide death, and living without thinking of it as a project, as our only project would consist of efficiency in making and having, in search of a material happiness that, over time, we realized not being enough.

These aspects and contexts lead us to the following questions: Why live? What do we do in the time of life we have left, to find a broader sense of life before death comes for us? Zuben (1998) explains that the life and death are dimensions of the same process, is dialectic, death is part of life - "You do not die for being sick, but because you are alive" and Dying "begins with the birth", complements D'Assumpção (2003).

FINAL CONSIDERATIONS

Just as birth, death is part of the life of human beings. It is something very natural of the biological point of view, but characterized, mostly by symbolic aspects, by the meaning and values which brings to things. Reflect on Thanatology and their interfaces, gives subsidies that allow us to recognize that the link between beliefs, knowledge and practices about life and death can be contemplated, in various stages of discussion, involving the care in its essence.

However, it is necessary that these links do not accomplish itself, but are built with the participation of the patient, family, health professionals and organized society.

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THANATOLOGY, HISTORICAL AND CULTURAL ASPECTS: A BRIEF DISCUSSION

ABSTRACT: The long rise of science led to the development of technologies in an impressive degree of complexity and sophistication, which meant that researchers know the intimate mechanisms of the human body and allow greater longevity. This way, the disease is now seen as an enemy to be eliminated. The last existential result is, of course, death, however, this is avoided as all other philosophical and existential issues. The lack of spirituality characteristic of our modern technological society is reflected in the fact that health professionals, like the society as a whole, denies death. Within the scope of mechanistic science, the death cannot be qualified, taking into account the multiple dimensions that involve the phenomenon of death and dying. This article aimed to present a reflection on the Thanatology and their interfaces, focusing on aspects relating to its history, cultural impact and technological advancement. These thoughts bring subsidies that allow recognize that the relationship between the beliefs, knowledge and practices that involve Thanatology are included, in various stages of discussion, involving the care in its essence. However, it is necessary that these links do not accomplish itself, but are built with the participation of the patient, family, health professionals and organized society. Keywords: Thanatology, History article, Bioethics.

THANATOLOGIE, LES ASPECTS HISTORIQUES ET CULTURELS : UNE BRÈVE RÉFLEXION

RÉSUMÉ: L' évolution des études scientifiques a permis le développement des technologies d'une grande complexité, d'une extrême sophistication. De cette façon, les rechercheurs peuvent conaître les mécanismes plus intimes du corps humain. Ainsi, les études conduisent à la découverte d' une plus grande longévité. Dans ce sens, la maladie devient un ennemi qui doit être éliminé. Le dernier résultat existentiel c'est évidemment la mort, pourtant elle est évitée comme toutes les outres questions philosophiques et existentielles. Notre moderne société technologique, qui est caracterisé par la manque de la spiritualité, se réflet, en effet, dans le comportement des professionnels de santé qui nient la mort, comme toute la société. Chez le mécanisme de la science, la mort ne peut pas être qualifiéé, en raison des plusieurs dimensions qui enveloppent le phénomène da la mort et du mourrir. Cet article a pour but présenter une réfléxion sur la thanatologie et leurs interfaces, il met l'accent sur les aspects historique, la repercussion culturelle et l'évolution technologique. Ces réflexions aident la reconnaissance de l'articulation entre les croyances, les savoirs et les pratiques qui envelloppent la thanatologie comme sujet qui est bien considéré en plusieurs moments de discussions qui abordent le soin essentiellement. Cependant Il faut que cet articulation ne s'enferme pas, mais qu'elle soit construite avec la participation du patient, de la famille, des professionnels de santé et de la société organisée. Mots-clés: Thanatologie. Article historique. Bioéthique.

TANATOLOGIA ASPECTOS HISTÓRICOS Y CULTURALES: UNA BREVE REFLEXIÓN

RESUMEN: La larga subida de la ciencia condujo al desarrollo de las tecnologías en un impresionante grado de complejidad y sofisticación, lo que ha posibilitado con que los investigadores conozcan los mecanismos íntimos del cuerpo humano y permitan una mayor longevidad. Por lo tanto, la enfermedad ahora es vista como un enemigo que debe ser eliminado. Evidentemente, la muerte es el resultado último existencial, sin embargo, ella es evitada como lo son todas las demás cuestiones filosóficas y existenciales. La falta de espiritualidad característica de nuestra moderna sociedad tecnológica se refleja en el hecho de que los profesionales de la salud nieguen la muerte, al igual que el conjunto de la sociedad. En el ámbito de la ciencia mecanicista, la muerte no puede ser calificada, teniendo en cuenta las múltiples dimensiones que implica el fenómeno de la muerte y los moribundos. Este artículo tiene por objetivo presentar una reflexión sobre la tanatologia y sus interfaces, centrándose en los aspectos relativos a su historia, su repercusión cultural y avance tecnológico. Estas reflexiones traen subvenciones que permiten reconocer que la relación entre las creencias, conocimientos y prácticas que implican tanatologia se incluyen, en diferentes etapas de discusión, que incluyen el cuidado en su esencia. Sin embargo, es necesario que estas uniones no se concluyan por su cuenta, pero que se construyan con la participación de los pacientes, la familia, los profesionales de la salud y la sociedad organizada. Palabras clave: Tanatologia, artículo histórico, bioética.

TANATOLOGIA ASPECTOS HISTÓRICOS E CULTURAIS: UMA BREVE REFLEXÃO

RESUMO: A longa ascensão da ciência permitiu o desenvolvimento de tecnologias num impressionante grau de complexidade e sofisticação, fazendo com que os pesquisadores conheçam os mecanismos íntimos do corpo humano e possibilitem uma maior longevidade. Dessa forma, a doença passou a ser vista como um inimigo a ser eliminado. O resultado existencial último é, evidentemente, a morte, no entanto, esta é evitada como todas as outras questões filosóficas e existenciais. A falta de espiritualidade característica da nossa moderna sociedade tecnológica reflete-se no fato de os profissionais da saúde, à semelhança da sociedade como um todo nega a morte. Dentro do âmbito mecanicista da ciência, a morte não pode ser qualificada, tendo em vista as múltiplas dimensões que envolvem o fenômeno da morte e do morrer. Este artigo objetivou apresentar uma reflexão sobre a tanatologia e suas interfaces, enfocando aspectos relativos à sua historicidade, repercussão cultural e avanço tecnológico. Essas reflexões trazem subsídios que permitem reconhecer que a articulação entre as crenças, saberes e práticas que envolvem a tanatologia sejam contempladas, em diversos momentos de discussões, que envolvem o cuidar em sua essência. Todavia, é necessário que essas articulações não finalizem em si só, mas que sejam construídas com a participação do paciente, da família, dos profissionais de saúde e da própria sociedade organizada. Palavras-chaves: Tanatologia, Artigo histórico, Bioética.