MYKHAILO BOICHENKO,
Taras Shevchenko National University of Kyiv (Kyiv, Ukraine)
e-mail: boychenko_m@univ.net.ua, ORCID 0000-0003-1404-180X

NATALIIA BOICHENKO,
Shupyk National Medical Academy of Postgraduate Education (Kyiv, Ukraine)
e-mail: n_boychenko@ukr.net, ORCID 0000-0001-8793-7776

ZOIA SHEVCHENKO,
Bohdan Khmelnytsky National University of Cherkasy (Cherkasy, Ukraine)
e-mail: shevchenko.zoe@gmail.com, ORCID 0000-0001-9980-4372

THE SOCIAL AND BIOLOGICAL ASPECTS OF HUMAN DEATH AND SOCIAL DOWNSHIFTING AS A PHILOSOPHICAL PROBLEM

Social downshifting is emerging as one of the key strategies of optimizing and maintaining the quality of human life in view of the prospect meet one's death with dignity. *The aim of the issue* is to conceptualize the term "social downshifting", by analyzing the relationship between social and biological aspects of death and the connection of a person's understanding of his/her death with his/her social self-identification. In this study the functional approach was used in its value interpretation, that is, as a method of value functionalism. If social downshift emerges as a social value, it can have different functional consequences - institutional, organizational, communicative. On the other hand, the functional choice of a person in favor of social downshift as accepting a new value of the state of limited functional capacity can have very different value reasons - biological (anthropologic, environmental, etc.) or social (ethical, religious, political, economic, etc.). Social downshifting is not an outgrowth of social identity frameworks, but rather their artificial (possibly temporary) narrowing. While there may be objective reasons for this, social downshifting is still the result of the subjective, conscious position being taken by an individual, with which he or she is replacing his/her previous, socially aggressive and expansive position. Changing of the social identification is the best alternative to the uncompensated loss of grounds for the individual's ordinary method of social identification. The uncompensated loss of identity is essentially social death of a person - full or partial, and it is not surprising, therefore, that it often entails overt or covert suicide, that is, premature, artificially caused physical death. Therefore, social downshifting as a realistic variant of changing the social identity of an individual in unfavorable circumstances, acts as a safeguard against suicide. With successful social downshifting, the person acquires a new meaning of life and new, acceptable living conditions. Thus, a person is motivated to use the technological life-extension capabilities that global civilization offers.

Key words: social downshifting; human death; social identity; value functionalism; sanctity of life; quality of life; technological life-extension capabilities.

Introduction

In modern society, death has increasingly become a matter of probability and a statistical indicator of the success of medicine, the height of the level of social security and economic development of the country, and not the result of the random vicissitudes of capricious fate. Death becomes now less brutal and sudden, and can be more accurately calculated and predicted at the time of its occurrence. Thus, death loses much of its tragedy, but instead becomes increasingly an object of concern and care. Death is only an episode, albeit the last one, in a person's life, and the more a person takes control of his/her life, the more he or she can predict the approximate time and conditions of his/her death. Social downshifting is emerging as one of the key strategies of optimizing and maintaining the quality of human life in view of the prospect meet one's death with dignity.

Research on the relationship between social and biological aspects of death is one of the classic problems of Stoicism philosophy, including the theories of the Greek philosopher Epicurus (*Gordon and Suits, 2003*), the Roman philosophers Mark Tulius Cicero (*Cicero, 1923*) and Lucius Annaeus Seneca (*Seneca, 1989*). They emphasized the importance of conscious acceptance of old age and changes in life priorities during this period of human life. Existential philosophy, particularly the German philosopher Martin Heidegger, reveals new aspects in reflection about death (*Heidegger, 1962/2019*). The contemporary German

philosopher Hans Ulrich Gumbrecht draws attention to the new meaning of sport as the fullness of human performativity (*Gumbrecht, 2006*), which emerges as an alternative to death. Important to understand what a person is losing with a death gives a clear vision of the social identity of the individual. Studies of social identity and social self were carried out, in particular, by a representative of symbolic interactionism, the American philosopher and sociologist George Herbert Mead (*Mead, 1934/2016*), as well as the German sociologist and philosopher Niklas Luhmann (*Luhmann, 1981*) and American psychologist Cathy Caruth (*Caruth, 2014*). Psychologists and sociologists have been using the term downshifting for some time, including Canadian sociologists Dr. Emily Huddart Kennedy, Ph.D. Harvey Krahn, Ph.D. Naomi T. Krogman (*Kennedy, Krahn and Krogman, 2013*) and Russian psychologists Dr. Eugeniy V. Nikolsky, Dr. Vladimir F. Efimov, Ph.D. Daria Ya. Romanova (*Nikolsky, Efimov and Romanova, 2016*), social psychologists Nyla Branscombe and Robert Baron (*Branscombe and Baron, 2016*). But there is lack of philosophical study of problem of social downshifting in its correlation with prospective of death.

The aim of the issue is to conceptualize the term "social downshifting", by analyzing the relationship between social and biological aspects of death and the connection of a person's understanding of his/her death with his/her social self-identification.

Methods

As a methodology for the study of social downshifting, a functional approach was used in its value interpretation, that is, as a method of value functionalism. According to this method, "concrete values serve as means to achieve wished social results, so they could be considered as some social functions. The same value could give different results and different values could lead to the same result" (*Boychenko, 2015: 140*). This is possible because the same values can have different functional uses, and vice versa - different values could perform the same social function. In our case, the point is that social downshifting can be assessed from different value and function positions, however, there can be no arbitrary combination of these positions. If social downshift emerges as a social value, it can have different functional consequences - institutional (in terms of employment, family, political participation, etc.), organizational (in terms of a specific position at work, change of place of work, redistribution of family responsibilities, change of political party belonging, etc.), communicative (reducing the intensity, diversity, content, etc. of social communication). On the other hand, the functional choice of a person in favor of social downshift as accepting a new value of the state of limited functional capacity can have very different value reasons - biological (anthropologic, environmental, etc.) or social (ethical, religious, political, economic, etc.).

Results and discussion
Framework conditions for social development as creating conditions for a worthy death of a person

The eminent German philosopher Martin Heidegger was one of the first to consider profoundly the death concern as the main and true meaning of each person's life, perhaps the only subject worthy of deep existential experience: "Death is not 'added on' to Dasein at its 'end'; but Dasein, as care, is the thrown (that is, null) basis for its

death" (*Heidegger, 1962/2019: 354*). According to Heidegger, comprehending death is first and foremost the task of the inner spiritual concentration of the individual, the subject of his unique existential experiences. The difference is that when such concern becomes mass, becomes commonplace and even compulsory for every member of society, it loses its existential character. Mass concern about death is no longer Dasein, it is a matter of daily routine, moving to the level of das Man: every modern human in a developed society can easily, with the help of public means - medicines, lifestyle changes, diets, and eventually medical operations, etc. - substantially extend the life span of his/her life, or substantially reduce it by own legitimate choice.

Thus, for modern civilization, death is increasingly becoming technological in nature, becoming increasingly conditioned by social rather than biological causes. After all, biological death as a fatal result of a critical loss of the human body to perform vital functions of life, could and therefore should become subject to control over the state of performance of these functions, and therefore - adjustment, restoration (so far - partial) performance of these functions by the human body. Such control, adjustment, and restoration is a matter of public concern - human life is of value to society, on the one hand, and social technologies offer far greater opportunities and, in many respects, greater efficiency than individual efforts, on the other. Since then, dying has become a matter of choosing a strategy of social behaviour for a long period of life, when a person gradually leaves the mode of intensive social interaction and hard achievements and switches to a mode of comfortable interpersonal communication. Thus, the development of civilization contributes to the prolongation of human life, and this continuation is increasingly considered as the use of social, rather than biological capabilities of man.

However, it is necessary to distinguish between the technical possibilities to prolong the life expectancy of a person and those values that lead to the appeal to these technical capabilities: in order to live long, one must take care of it accordingly. And here we are not talking about the existential concern that Heidegger explored, but not at all philosophical everyday practices: hygiene, elementary gymnastics, adherence to the right diet, generally maintaining a healthy lifestyle, regular visits to doctors - in prevention, not up to the moment of the disease has already taken root in the body. Nataliia Boichenko notes: "As the achievements of modern medicine make it possible to significantly prolong a person's life, the problems of quality of life of elderly people, people with incurable diseases, etc. are becoming more urgent" (*Boichenko, 2019: 7*). For all this, every modern person in developed country has wide access to a choice of food, insurance medicine, free access to a variety of information and numerous specialized health and sports institutions, and other benefits of civilization. On the other hand, modern civilization has also expanded the scope of leisure activities in which a person may not gain as much as lose his/her health - even with pleasure. In order to raise the question of extending the life expectancy of a person, one must not only identify all the possibilities for this, but also consistently reject all arguments in favor of reducing the life expectancy - for example, to improve its quality.

Considering all the pros and cons of one way or another of life extension, delaying death and planning for dying, it

is impossible to find conclusive, decisive arguments in favor of a particular personal and social strategy, based only on the data of science. First, not only science, but traditionally also religion, art, national traditions provide their recommendations on preparing for death. It is not always the scientific guidelines that are in harmony with them - often science confronts other "advisers" about dying strategies. Secondly, only philosophy, in particular, ethics, social philosophy, philosophy of life and death, and other philosophical positioning options, can provide theoretical and practical means to choose the most appropriate technological solutions among the proposed science, and other instances (such as religion, art, etc.).

Strategy of social downshifting as a moderate preservation of quality of life of a person

Even in the works of Cicero and Seneca, we come across reflections that, in general terms, are quite consistent with modern ideas about the strategy of social downshifting - that is, a conscious decrease in the speed of life, a decrease in the types of active participation of an individual in it, and a decrease in the total amount of social load. Modern psychologists interpret downshifting as "... orienting one's life around reduced consumption confers both benefits to the environment and personal happiness" (*Kennedy, Krahn & Krogman, 2013: 768*). However, in our opinion, since this phenomenon is widespread in nature and has become a special social phenomenon, it is worth talking not just about "downshifting" but about "social downshifting". The natural aging of the body and the associated decrease in some mental indicators need to require a person after 50-60 years old to review his/her usual way of life.

Dying does not look like an instant death, but like its gradual approach - accordingly the gradual extinction of physical, mental and other vital and socially significant functions that a healthy adult can easily and successfully perform. Dying can last 20-40 years and it is reasonable to make it not only comfortable and enjoyable for the person himself/herself, but also the same as much as possible for those around him/her. For this, it is quite obvious for the person to make a conscious choice and to begin to reduce loads in all types of his/her activities in time, while maintaining the general regime of active participation in social life. "The word "downshifting"... is borrowed from the lexicon of motorists - it means change to a lower gear in a motor vehicle or bicycle" (*Nikolsky, Efimov & Romanova, 2016: 4*).

At the same time, participation in family life, friendships, in various leisure projects should increase, and participation in work, political activities and other activities that require high physical and emotional stress should decrease. It is also possible to foresee even a change of place of work and place of residence to reduce the overall burden on the individual: "...a lower step in society, modest prosperity, lack of career prospects, but complete freedom and independence from generally accepted rules and possibly maintaining health and potential longevity" (*Nikolsky, Efimov & Romanova, 2016: 5*). All this can be considered at the same time as a aim for person's own strategy after achieving 50 years of age, as well as state and other public programs supporting the strategy of personal downshifting for people of such age. For a more detailed medical perspective on the value of life for older people, see Dr. Ezekiel Emanuel. What is life after 75 worth living?" (*Is life after 75 worth living?, 2019*)

However, social downshifting can be seen not only as a strategy for the elderly. For example, children who, from birth, have certain limitations in their functionality, should, from the outset, follow the strategy that their parents and other adults from their environment, first of all, teachers, physicians, and psychologists, must first offer. Similarly, people who have experienced a life tragedy, others who are in a state of post-traumatic syndrome (*Caruth, 2014*) and the like only benefit from social downshift. It is possible that only for a certain period, temporarily, until physical, mental and intellectual rehabilitation takes place - but nevertheless social downshifting is definitely required even for everybody socially disabled in general. Thus, the basic approach should be not a generational approach, but a value approach: it is important not to whom the social downshifting strategy is applied, but why. It is important to find out what values we use to choose this strategy.

Social downshifting is not a rejection of modern or postmodern values - it is not a return to traditional values, but merely a restriction on the values of modernity. Moreover, such downshifting can be seen as one of the manifestations of the postmodern, namely, a critique of the modern from the standpoint of functionalism. It is functionally unjustifiable to place a heavy burden on those who cannot (albeit temporarily) perform it. Social downshifting appears not as a restoration of traditional values, but as one striking example of the return of classical sound to humanistic values. "The introduction of the latest biomedical technologies into human daily life has compromised the traditional values inherent in our socio-cultural realities. With the advent of human genome editing, the creation of the desired number of embryos using in vitro technology, the study of embryonic stem cells and the like, the question of the value of human life, its sanctity and inviolability has escalated. More and more evident in ethics and law is the urgent need to find out the value basis of human life, the limits of intervention, and the possibilities of influencing both its beginning and its completion. The aforementioned and not mentioned difficulties should not only be carefully considered and analyzed, but certain concepts that cause the most controversy should be normalized before what they indicate becomes the subject of any biomedical research" (*Boichenko, 2019: 4*). One of such concept is for sure social downshifting.

No doubts that in addition to the medical and ethical aspects of the return to classical humanist values, the social reasons for such a return should also be considered: today, society not only has a moral obligation to care for the preservation of human life and to provide it with the greatest possible comfort, but also has an utilitarian benefits from it - economic, political, cultural, etc.

Consequences of adopting a social downshifting strategy for social self-identification theory and practice

Setting boundaries of human life is always a confirmation of a certain type of human identity. As Epicurus once said, "We are - there is no death, death comes - we are gone" (*Gordon & Suits, 2003: 16*). Later, Heidegger wrote in other words, but almost the same: "When Dasein reaches its wholeness in death, it simultaneously loses the Being of its 'there'. By its transition to no-longer-Dasein [Nichtmehrdasein], it gets lifted right out of the possibility

of experiencing this transition and of understanding it as something experienced" (*Heidegger, 1962: 281*). Epicurus and Heidegger deny death by denying this identity, or rather by its negative confirmation: as long as certain human characteristics are present, human exists. But what are the characteristics that are significant and critical to determining a person's identity so much that their absence in itself indicates a person's death? Is it predominantly biological, or predominantly social, and possibly predominantly spiritual?

Often, people change their social, and sometimes even biological characteristics - modern means of surgery can significantly change the appearance of a person, even change his/her sex - but, however, this does not cause death of a person, but only change the parameters of his/her identity. At the same time, when a person dies, in the memory of loved ones, as a rule, he or she retains all his/her social identification parameters, as well as for some time - some of its biological characteristics. So, a person can be honored by relatives, loved ones, work colleagues, other people who are familiar with him/her, even many years after his/her death. Some prominent personalities are known to us through historical and social memory. Socrates, Pericles, and other famous figures of ancient Athens are well known to us for their actions and expressions, for their works of art and other documents that describe their activities. Similarly, a person may be in a state of lethargic sleep for a long time, which, at first glance, is little different from death, but return to life again - sometimes years later. Modern medicine is also able to support the biological life of a person in a state of artificial coma for quite a long time.

Recently, experiments have been carried out by means of cryomedicine, which are used beyond its limits, namely for the long-term storage of living tissues: "Very low temperatures create conditions that can preserve tissues for centuries, possibly including the neurological basis of the human mind. Thanks to a process called vitrification, brain tissue can be cooled to cryogenic temperatures without ice formation. The damages associated with this process are theoretically reversible in the sense that rejuvenation is theoretically possible with the help of a specific predictable technology, which can preserve tissue for centuries, possibly including the neurological basis of the human mind. Through a process called vitrification, brain tissue can be cooled to cryogenic temperatures without ice formation. Damage associated with this process is theoretically reversible in the same sense that rejuvenation is theoretically possible by specific foreseeable technology" (*Best, 2008: 493*). However, even freezing cannot keep the characteristics of a person unchanged - it can only be about restoration, and it is almost exclusively biological, but not social and, moreover, not spiritual features.

But the point is that a person retains his or her identity not because he or she preserves some of his / her external parameters, but, conversely, by changing external manifestations, the person has the ability to retain his / her internal identity. This question has been classically explored by representatives of symbolic interactionism, most notably George Herbert Mead, for whom the self is preserved by the distance of the changing core of identity ("I") from the permanent social roles ("me") (*Mead, 1934/2016*). Then the set of social roles that the individual must also know and a certain part of it perform is more or less

conditional, defined by the social context. This context consists of both particular historical circumstances that are more powerful than individuals and certain conventional conditions that operate only with the consent of the individual. Certain social roles are a must, other roles are chosen by person on his / her own. Much of the patterns of personality functioning in direct interactions with other individuals are studied by social psychology (*Branscombe & Baron, 2016: 222-258*).

And yet there are certain not only conventional but also more sustainable grounds for social identity - in particular, certain biological characteristics, something similar to that of a hardware carrier without which software programs cannot function. With regard to mandatory social and biological characteristics, it is often the criterion for determining the presence of human life is recognized by their specific combination - the preservation of functional characteristics of the brain. This functionality is provided by the biological characteristics of the brain, its functional state, and what exactly is such functionality is determined by social requests to the person to which it is able to adequately respond. If the human body is still alive and the brain has already died, person can be considered dead. One may also refers to political leader as a "political corpse" in the event that he or she irreversibly loses his/her political reputation. Throughout his life, a person gradually acquires certain social qualities and then gradually loses them. Together with these qualities, the social identity of a person changes: in some aspects, a person acquires a certain social identity, in others - loses.

In addition to the functional characteristics of the brain as a basis for defining social identity, it is worth mentioning other, first of all, social systems that define, according to Mykhailo Boichenko, "framework conditions for social development" (*Boychenko, 2015*). Niklas Luman argues that social systems, natural languages, and mass media make it possible to overcome the improbability of social communication. To these inner social conditions, Luhmann adds conditions that are external to social communication - biological (human as an organism) and mental (human as a system of personality) (*Luhmann, 1981*). But it must be acknowledged that at the same time, these three groups of conditions are frameworks, respectively, social, biological and mental, for social identification.

Conclusions

As seen in the previous analysis in this article, social downshifting applies to all the framework conditions for achieving social identity, both external and internal to social communication. In this case, social downshifting is the most manageable slowdown and reduction of the use of certain social opportunities. In other words, downshifting is not an outgrowth of social identity frameworks, but rather an artificial (possibly temporary) narrowing. While there may be objective reasons for this, social downshifting is still the result of the subjective, conscious position being taken by an individual, with which he or she is replacing his/her previous, socially aggressive and expansive position.

Changing of the social identification is the best alternative to the uncompensated loss of grounds for the individual's ordinary method of social identification. The uncompensated loss of identity is essentially social death of a person - full or partial, and it is not surprising, therefore, that it often entails overt or covert suicide, that is, premature,

artificially caused physical death. Therefore, social downshifting as a realistic variant of changing the social identity of an individual in unfavorable circumstances, acts as a safeguard against suicide and a moderate delay of the moment of death of the individual. With successful social downshifting, the person acquires a new meaning of life and new, acceptable living conditions. Thus, a person is motivated to use the technological life-extension capabilities that global civilization offers.

REFERENCES

Best, Benjamin P. (2008). Scientific justification of cryonics practice. *Rejuvenation Research,* Apr; 11(2): 493-503.

Boichenko, N. M. (2019). Tsinnist liudskoho zhyttia: etyko-pravovi aspekty. In: Trynova, Ya. O. (ukladach). *Pravove rehuliuvannia temporalnykh mezh zhyttia liudyny: Materialy zasidannia "kruhloho stolu",* Kyiv, 22 zhovtnia 2019 r. Kyiv, S. 4-8. (In Ukrainian)

Bojchenko, N. M. (2017). Czennostnaya transformacziya prav i svobod cheloveka v kontekste biomediczinskoj etiki. *Sakharovskie chteniya 2017 goda: ekologicheskie problemy XXI veka: materialy 17-j mezhdunarodnoj nauchnoj konferenczii,* g. Minsk, Respublika Belarus. Minsk, Ch. 1. s. 273. (In Russian)

Boychenko, Mykhailo (2015). Making global justice as a valuable functionalism in action. *Hileya: naukovyy visnyk,* 99: 140-143.

Branscombe, Nyla R., Baron, Robert A. (2016). *Social psychology.* 14th ed. Pearson, 528 p.

Caruth, Cathy (Ed.) (2014). *Listening to Trauma: Conversations with Leaders in the Theory and Treatment of Catastrophic Experience.* Johns Hopkins University Press, Baltimore, 392 p.

Cicero (1923). Cato the Elder on Old Age / trans. by W. A. Falconer. In: Cicero. *On old age, on friendship, on divination.* Cambridge, MA: Harvard University Press, 8-99.

Convention for the Protection of Human Rights and Dignity of the Human Being with regard to the Application of Biology and Medicine (1997). Convention on Human Rights and Biomedicine, Oviedo, 4.IV.1997. Retrieved from https://rm.coe.int/168007cf98

Gordon, Dane R. and Suits, David B. (2003). *Epicurus. His Continuing Influence and Contemporary Relevance,* Rochester, N.Y.: RIT Cary Graphic Arts Press, 236 p.

Gumbrecht, Hans Ulrich (2006). *In Praise of Athletic Beauty.* The Belknap Press of Harvard University Press, 263 p.

Heidegger, Martin (2019). *Being and Time* / Translated by John Macquarrie & Edward Robinson. Martino Fine Books, 590 p.

Is life after 75 worth living? (2019). This UPenn scholar doubts it. Retrieved from https://bigthink.com/culture-religion/elderly-life

Kennedy, Emily Huddart, Krahn, Harvey and Krogman, Naomi T. (2013). Downshifting: An Exploration of Motivations, Quality of Life, and Environmental Practices. *Sociological Forum.* Vol. 28, Issue 4: 764-783.

Luhmann, N. (1981). The improbability of communication. *International Social Science Journal.* Vol. 33. №1: 122-132.

Mead, George Herbert (1934/2016). *Mind Self and Society from the Standpoint of a Social Behaviorist* (Edited by Charles W. Morris). Annoted Edition by Daniel R. Huebner and Hans Joas, The University of Chicago Press, Chicago and London, 560 p.

Nikolsky, E. V., Efimov, V. F., Romanova (Matvienko), D. Ya. (2016). Sovremennyj daunshifting: opyt soczialno- psikhologicheskogo i religiozno-filosofskogo analiza. *Meteor-Siti: nauchno-populyarnyj zhurnal,* № 6: 3-21. (In Russian)

Seneca, Lucius Annaeus (1989). *Moral letters to Lucilius* / translated by Richard M. Gummere. Harvard University Press, 496 p.

LIST OF REFERENCES LINKS

Бойченко Н. М. Ценностная трансформация прав и свобод человека в контексте биомедицинской этики. *Сахаровские чтения 2017 года: экологические проблемы XXI века:* материалы 17-й международной научной конференции, г. Минск, Республика Беларусь. Минск, 2017. Ч. 1. С. 273.

Бойченко Н. М. Цінність людського життя: етико-правові аспекти. *Правове регулювання темпоральних меж життя людини: Матеріали засідання "круглого столу",* м. Київ, 22 жовтня 2019 р. / укладач Я. О. Триньова. Київ, 2019. С. 4-8.

Никольский Е. В., Ефимов В. Ф., Романова (Матвиенко) Д. Я. Современный дауншифтинг: опыт социально- психологического и религиозно-философского анализа. *Метеор-Сити: научно-популярный журнал.* 2016. № 6. С. 3-21.

Best Benjamin P. Scientific justification of cryonics practice. *Rejuvenation Research.* 2008 Apr; 11(2). Pp. 493-503.

Boychenko Mykhailo. Making global justice as a valuable functionalism in action. *Гілея: науковий вісник.* 2015. Вип. 99. С. 140-143.

Branscombe Nyla R., Baron Robert A. Social psychology. 14th ed. Pearson, 2016. 528 p.

Cicero. Cato the Elder on Old Age / trans. by W. A. Falconer. *Cicero. On old age, on friendship, on divination.* Cambridge, MA: Harvard University Press, 1923. Pp. 8-99.

Convention for the Protection of Human Rights and Dignity of the Human Being with regard to the Application of Biology and Medicine: Convention on Human Rights and Biomedicine, Oviedo, 4.IV.1997. URL: https://rm.coe.int/168007cf98

Gordon Dane R., Suits David B. Epicurus. His Continuing Influence and Contemporary Relevance. Rochester, N.Y.: RIT Cary Graphic Arts Press, 2003. 236 p.

Gumbrecht Hans Ulrich. In Praise of Athletic Beauty. The Belknap Press of Harvard University Press, 2006. 263 p.

Heidegger Martin. Being and Time / Translated by John Macquarrie & Edward Robinson. Martino Fine Books, 1962/2019. 590 p.

Is life after 75 worth living? This UPenn scholar doubts it. 2019. URL: https://bigthink.com/culture-religion/elderly-life

Kennedy Emily Huddart, Krahn Harvey and Krogman Naomi T. Downshifting: An Exploration of Motivations, Quality of Life, and Environmental Practices. *Sociological Forum.* 2013. Vol. 28. Issue 4. Pp. 764-783.

Listening to Trauma: Conversations with Leaders in the Theory and Treatment of Catastrophic Experience / Caruth Cathy (Ed.). Johns Hopkins University Press, Baltimore, 2014. 392 p.

Luhmann N. The improbability of communication. *International Social Science Journal.* 1981. Vol. 33. №1. Pp. 122-132.

Mead George Herbert. Mind Self and Society from the Standpoint of a Social Behaviorist / Edited by Charles W. Morris. Annoted Edition by Daniel R. Huebner and Hans Joas. The University of Chicago Press, Chicago and London, 1934/2016. 560 p.

Seneca Lucius Annaeus. Moral letters to Lucilius / translated by Richard M. Gummere. Harvard University Press, 1989. 496 p.

Михайло Бойченко,
Київський національний університет імені Тараса Шевченка (м. Київ, Україна)
e-mail: boychenko_m@univ.net.ua, ORCID 0000-0003-1404-180X

Наталія Бойченко,
Національна медична академія післядипломної освіти ім. П. Л. Шупика (м. Київ, Україна)
e-mail: n_boychenko@ukr.net, ORCID 0000-0001-8793-7776

Зоя Шевченко,
Черкаський національний університет імені Богдана Хмельницького (м. Черкаси, Україна)
e-mail: shevchenko.zoe@gmail.com, ORCID 0000-0001-9980-4372

СОЦІАЛЬНІ ТА БІОЛОГІЧНІ АСПЕКТИ СМЕРТІ ЛЮДИНИ І СОЦІАЛЬНИЙ ДАУНШИФТИНГ ЯК ФІЛОСОФСЬКА ПРОБЛЕМА

Соціальний дауншифтинг стає однією з ключових стратегій оптимізації та підтримки якості людського життя з огляду на перспективу гідної зустрічі смерті. Метою статті є концептуалізація терміна "соціальний дауншифтинг" шляхом аналізу взаємозв'язку між соціальними та біологічними аспектами смерті та взаємозв'язку розуміння людиною своєї смерті зі своєю соціальною самоідентифікацією. У цьому дослідженні функціональний підхід був використаний у його ціннісній інтерпретації, тобто як метод ціннісного функціоналізму. Якщо соціальний дауншифтинг стає соціальною цінністю, це може мати різні функціональні наслідки - інституційні, організаційні, комунікативні. З іншого боку, функціональний вибір людини на користь соціального дауншифтингу як прийняття нового значення стану з обмеженою функціональною здатністю може мати дуже різні ціннісні причини - біологічні (антропологічні, екологічні тощо) або соціальні (етичні, релігійні, політичні, економічні тощо). Соціальний дауншифтинг є не розширенням соціальних рамок ідентичності, а швидше їх штучним (можливо, тимчасовим) звуженням. Незважаючи на те, що для цього можуть бути об'єктивні причини, соціальний дауншифтинг все ще є результатом суб'єктивної, свідомої позиції, яку займає індивід, якою він замінює попередню, соціально агресивну та експансивну. Зміна соціальної ідентифікації є найкращою альтернативою некомпенсованій втраті підстав для звичайного способу соціальної ідентифікації людини. Некомпенсована втрата ідентичності по суті є соціальною смертю людини - повною чи частковою, і тому не дивно, що це часто тягне за собою явне або приховане самогубство, тобто передчасну, штучно спричинену фізичну смерть. Тому соціальний дауншифтинг, як реалістичний варіант зміни соціальної ідентичності індивіда в несприятливих обставинах, виступає як гарантія від самогубства. При успішному соціальному дауншифтингу людина набуває нового сенсу життя та нових, прийнятних умов життя. Таким чином, людина мотивована використовувати технологічні можливості продовження життя, які пропонує глобальна цивілізація.

Ключові слова: соціальний дауншифтинг; смерть людини; соціальна ідентичність; ціннісний функціоналізм; святість життя; якість життя; технологічні можливості продовження життя.