

Psychological Phenomenology of Death

Evan Crooks*

Department of Psychology, Ghent University, Ghent, Belgium

Corresponding Author*

Evan Crooks
Ghent University,
Ghent, Belgium,
E-mail: krs@gmail.com

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Received: December 14, 2022, Manuscript No. JPAC-22-20903;
Editor assigned: December 16, 2022, PreQC No. JPAC-22-20903 (PQ); **Reviewed:** December 30, 2022, QC No. JPAC-22-20903; **Revised:** March 14, 2023, Manuscript No. JPAC-22-20903 (R); **Published:** March 23, 2023, DOI: 10.35248/2471-9900.23.12.2.348

Introduction

The psychological phenomenology of death is poorly understood. NDEs contradict objective mechanistic theories by posing the possibility that the phenomenology of death may entail a number of intricate psychological processes. They have been reported by people who have died or been close to dying throughout recorded history and in all cultures. Loss of the dread of death, psychological aftereffects, and complex conscious capacities are three important NDE features that are discussed in this article to substantiate this assertion. These have consequences for improving how society views death, and their practical application in fields like palliative care, where death is a frequent occurrence, is highlighted.

Death cannot be avoided. Each person experiences it in turn. Preparing for it is difficult to predict when and how we will pass away, but eventually our physical our bodies will stop working, and by all accepted objective standards, we will be dead.

Denial of death is widespread in Western nations where it is regarded as a social taboo talks of death are uncommon. In fact, not much is there is little information on the dying process or the subjective psychological phenomenology that most likely makes up the experience. Generally speaking, the physical element of dying is frequently regarded as the sole purview of the medical industry, but the subjective experiencing element when acknowledged as such theology has been deemed to be the field best suited to address it. Research in science has a tendency to disregard psychological mechanisms. The concepts of death and diminished the value of any contribution made by religion efforts. Given its inevitable nature and pervasiveness, the one of the most important areas of psychological phenomenology near the end of life is all humans are faced with important concerns. What takes place in the beginning of our to ensure proper knowledge and awareness, it is necessary to comprehend death. Spread widely, allowing for appropriate planning for this most important event of human interactions.

Description

A historical review of the place of death in psychology is done. Leading reasons for its neglect as a topic of study in the early

years of psychology are offered. The reasons for its revival as a viable area for scientific investigation in the middle of the 1950's are examined, along with the difficulties involved in doing such research. A summary of empirical facts, clinical opinions, and viewpoints developed via work in the field of thanatology is then given. The likelihood that such pressing social issues as abortion, AIDS, and euthanasia, as well as such harmful behavior as drug use, alcoholism, and some forms of violence, have to do with attitudes toward death presents a challenge for psychology to improve the response to unsuitable behavior and loss.

An objective mechanical model of death is used to characterize it, and it has its foundation for contemporary organ focused medicine. This model predicts that when we die when our physiological structure stops working, and that is the end. The objective in this paradigm is clinical death criteria for evaluating physical death, which comprise the three distinguishing features of anoxia of the brain, stoppage of respiration, and cessation of heartbeat. When a purpose is regarded to have satisfied these three conditions the person is declared dead by an outsider. The idea of extinction this model's foundation has undoubtedly shaped Western nations' perception of death as a foe to be vanquished or avoided.

The most important topic is psychological phenomenology at the end of life. Dealing with people. Traditions from Egypt and Tibet recognized a wide range of people are confronted with the possibility of dying, they encounter significant obstacles. Emphasis on psychologically preparing for death. Like these customs, contemporary societies must view death as something to be embraced rather than as an enemy similarly to how other developmental stages are anticipated and planned for equipped for life's challenges. A lack of knowledge and awareness regarding the psychology of death, and what each of us might expect as we inevitably start on this most profound of human experiences still permeates many Western cultures societies.

Conclusion

This ignorance is maintained by a medical philosophy that views death as a failure, an enemy, and something to be avoided at all costs, and by the many death denying societies have an innate fear of existential mortality. Learning more about the hereafter is important for ensuring that one is adequately prepared for it. Dying process psychological phenomenology. NDEs offer a clear signal. They provide a solid groundwork for achieving this since they provide insight into the psychology of the original levels of death.

Therefore, further theoretical and empirical research should dedicate to these occurrences because they may offer incredibly rare insights into possible expectations for death. Such information would have very beneficial implications for societal understandings of death, and how humans might better relate to this inevitable aspect of life. NDEs are as close as we can get to being dead, and still being able to live and tell the tale. They have much to contribute to our understanding of the psychology of death.

Cite this article: Crooks E. "Psychological Phenomenology of Death". J Psychol Abnorm, 2023, 12(2), 1.