**D.A. Iskakova, Zhumadilova A.S.**

**(Taraz, Kazakhstan)**

**PREVENTION OF SUICIDAL BEHAVIOR USING THANATOTHERAPY**

The issue of suicide and self-harming behavior is a paramount concern in our contemporary society. Statistical data reveals that approximately 600,000 individuals take their own lives annually, with suicides among young people tripling over the past decade. The primary triggers for suicide include conflicts within families, unreciprocated love, apprehensions about the future, and feelings of isolation. Annually, approximately one out of every twelve teenagers aged 15 to 19 makes a suicide attempt.

The likelihood of suicide is elevated in individuals who meet the following criteria:

1. Have recently been diagnosed with a progressive illness. The presence of a progressive disease is a more significant factor than the extent of its impact on functioning or loss of work capacity.

2. Are experiencing economic disruptions. This can lead to difficulties in obtaining basic necessities such as food, clothing, or financial stability. Individuals who perceive their lives as unsuccessful may view their future with great uncertainty.

3. Life undergoes an irrevocable transformation following the loss of a cherished individual. The customary structure of family life shatters, giving way to a range of reactions: denial of the new reality, somatic disturbances, panic disorders, feelings of guilt, romanticizing the abandonment, apathy, and even harboring resentment toward friends and relatives who offer assistance. Grief-stricken individuals often attempt to fill the void left behind by their loved ones, struggling against the prevailing loneliness and emptiness in their existence.

In numerous instances, divorce and family discord can be regarded as more distressing than death. In the event of a person's passing, there exists a rational and often religious rationale. However, divorce lacks such clear-cut explanations, both rational and divine. The ramifications of these issues carry a substantial psychological burden for both parents and children. Research indicates that a significant proportion of individuals who resort to suicide have been raised in single-parent households. Thanatotherapy can serve as a valuable resource to offer support to those vulnerable to suicidal tendencies.

Thanatotherapy originates from the Greek words "thanatos" meaning "death" and "therapia" meaning "healing." Essentially, it signifies that the awareness of our mortality and the realization that death is an inescapable part of life can intensify our appreciation for living. This system and approach are rooted in physical therapy and were introduced by Vladimir Baskakov in 1989.

Thanatotherapy is centered around the realm of dying, engaging with the processes of death, and its primary aim is to establish the deepest, most comprehensive, and genuine connection. Every living individual acknowledges their eventual mortality, yet few truly believe in it. The acknowledgment of one's mortality exerts a profound emotional and physical influence on a person. Thanatotherapy is grounded in the understanding of the phenomenon of dying, both within the biological and social context. Life and death represent two facets of the same reality, and confronting death involves a profound self-examination.

The term "thanatotherapy" embodies the concept of physical therapy. During this practice, the external aspects of the client are connected with the body of a deceased person. It involves engaging with biological and life processes, essentially signifying a form of "life therapy" rather than being focused on death.

When we delve into the historical origins of thanatotherapy, we find that this form of therapy emerged in the late 1980s. The term itself is deeply rooted in philosophical concepts found in ancient schools of wisdom, serving as a means to enhance the appreciation for life through the contemplation of death. According to these philosophies, the full value of life can only be realized by coming to terms with death. It's akin to the saying, "Winter is gone; spring is coming for us." Much like a seed buried in the ground sprouts into a plant or a larva transforms into a butterfly, the soul departs from the body and undergoes a metamorphosis. Life processes at various levels maintain a constant connection between the realms of death and life, within the psychological reality of an individual.

We can say that thanatotherapy is the most basic form of psychotherapy.It becomes evident that these interwoven processes of death and life are closely tied to the innate longing for life itself.

The primary objective of thanatotherapy is to offer targeted assistance, nurturing, and physical support. Consequently, the focus of thanatotherapy revolves around working directly with the body. This approach extends its application to individuals nearing the end of life and those grappling with suicidal tendencies. The overarching objective of thanatotherapy is to address both psychological and psychosomatic issues comprehensively.

Thanatotherapy offers more than just specialized care; it also offers potent instruments for soul evolution through transpersonal encounters. The primary approach when addressing suicide is centered on "body-tuning," aiming to harmonize and align the body with an individual's inner self.

What sets thanatotherapy apart from other techniques, such as body psychotherapy, is its ability to evoke profound and exquisite sensations. This therapeutic path contributes to the conceptual and personal growth of the individual.

It is recommended to use the Thanatotherapy method in the following cases:

* conquering various fears.
* preventing situations that might lead to suicide.
* addressing sleep disorders.
* when there is a history of suicide attempts.
* extending support to the family of the deceased.
* offering assistance to those affected by sudden, distressing situations.
* managing neurosis.
* addressing certain psychological and psychopathic conditions.

Achievable results when using the thanatotherapy method:

* gaining a profound sense of one's position in the "life-death" continuum.
* developing a comprehensive appreciation for vital resources, recognizing one's own worth, and valuing the people in one's life.
* experiencing powerful transpersonal effects.
* guiding biological responses through self-awareness.
* to be a good partner when solving psychological problems
* the potential to alleviate prenatal conditions through acknowledgment and acceptance.

In thanatotherapy, practitioners frequently tackle concerns related to resolving psychological dilemmas, managing the fear of death, and coping with losing loved ones.

In today's world, a substantial number of individuals fail to recognize the true value of life, often taking it for granted, oblivious to its irreplaceable nature, and its profound meaning and significance. Consequently, they may overlook the potential for fresh opportunities, new connections, and unexplored experiences. It's worth emphasizing that the purpose of life extends beyond ensuring the success of every endeavor; it also encompasses embracing and learning from less fruitful or unsuccessful pursuits.It is only upon this foundation that we can truly lead a fulfilling life. Individuals who understand this tend to cherish life, valuing each moment, day, and minute. In line with this perspective, Immanuel Kant's words resonate: "Death is least feared by those whose life holds the greatest value." This insight underscores the idea that we can truly appreciate life when we comprehend its inherent worth.

Sociologists associate suicide with societal deterioration, while psychologists tend to view it as a manifestation of personal degradation. However, both perspectives converge on the notion that an individual typically contemplates suicide when they no longer believe themselves suited for life. It is important to understand that not every suicidal thought is triggered by a specific life mistake or circumstance. Thanatotherapy, as a method, offers the potential for a transformation in a person's perspective on life and a rekindling of their will to live.

**Bibliography:**

1. Baskakov V. Yu. "Thanatotherapy: A Psychotechnical Approach" in "Figures of Thanatos," Philosophical Almanac, Fifth Special Edition, St. Petersburg, 2015.

2. Durkheim E., "Suicide" in "History of Suicidology" Moscow, 2018.

3. "Handbook of Body-Oriented Psychotherapy" edited by L. S. Sergeevoi, St. Petersburg, 2013.

4. Anthony de Melo, "One Minute of Wisdom: A Collection of Meditative Parables" 2016.