

SOCIAL SIGNIFICANT FACTORS WHICH AFFECT THE MATTER OF IMMORTALITY

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Abstract

Before the late modern era, most religions and ideologies took it for granted that death was our inevitable fate. Moreover, most faiths turned death into the main source of meaning in life. Try to imagine Islam, Christianity, or the ancient Egyptian religion in a world without death. These creeds taught people that they must come to terms with death and pin their hopes on the afterlife, rather than seek to overcome death and live forever here on earth. The best minds were busy giving meaning to death, not trying to escape it. But for scientists death is not an inevitable destiny, but merely a technical problem. People die not because the gods decreed it, but due to various technical failures and every technical problem has a technical solution. Immortality is eternal life or the ability to live forever. But there are conflicts around issue that relate subject to human rights. There are two main perspectives; on the one hand it's acceptable for human being to live longer because development of science can make this right for human being. On the other hand, some scientists express that extending the human lifespan is both undesirable and morally unacceptable.

In this paper, we argue that problem of the most countries is the reduction of population growth rate. Therefore increase human lifespan are obviously concerned for the new world thinkers and is possible through the advancement of science. Also sociological factors and conditions to realize this phenomenon is considered here. The findings show that reduction of disorganization, elimination of social inequality, wealth creation, welfare, poverty reduction, can lead to increased lifespan.

Keywords: Immortality, population growth rate, disorganization, life span, social inequality

1. INTRODUCTION

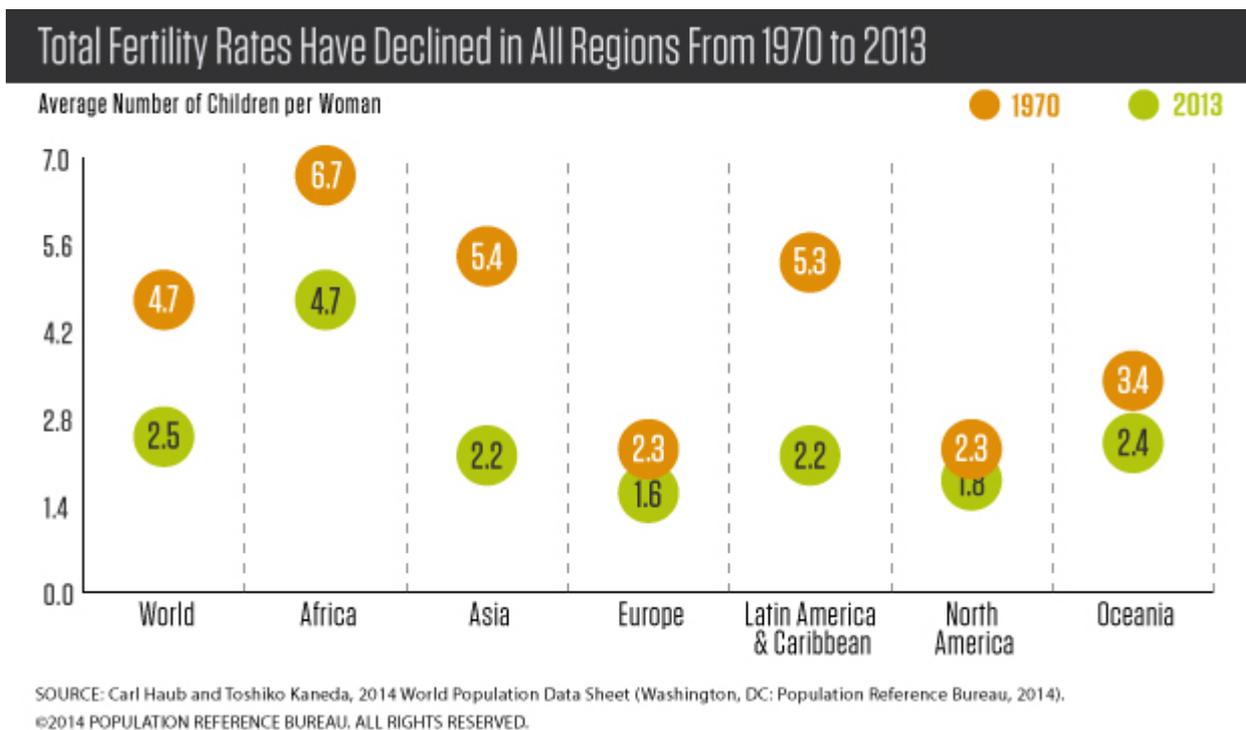
In much of the developing world, demographic change has contributed to economic growth and reductions in poverty. Over the last 40 years, women are having fewer children, from 4.7 children per woman in 1970 to an average of 2.5 children today. Total fertility rates (TFRs) range from 1.1 in Taiwan to 7.4 in Niger. (Countries with the lowest and highest fertility rates)

In 1970, just under one-half (48 percent) of the world's population was younger than 20, a nearly equal percentage was ages 20 to 64, and only 5 percent was 65 and older. Today, as a result of lower fertility rates and longer life expectancy, the share of global population under age 20 has dropped to about 35 percent, the

population between ages 20 and 64 represent 58 percent, and ages 65 and older represent 7 percent. Asia, Latin America, and Oceania all have population age structures similar to the global averages.

In general, today we find ourselves in a demographically divided world, one where national projections of population growth vary more widely than at any time in history. In most European countries and Japan, population has stabilized or is declining; but in others, such as Ethiopia, Pakistan, and Saudi Arabia, population is projected to double or even triple before stabilizing.

Demographers use a three-stage model to understand how population growth rates change over time as modernization proceeds. In the first stage, birth and death rates are both high, resulting in little or no population growth. In the second stage, death rates fall while birth rates remain high, leading to rapid growth. In the third stage, birth rates fall to a low level, balancing low death rates and again leading to population stability while offering greater possibilities for comfort and dignity than in stage one. It is assumed that countries will progress from stage one to stage three.



Today there are no countries in stage one; all are either in stage two or stage three. However, instead of progressing steadily forward toward stage three as expected, some countries are falling back toward stage one as the historical fall in death rates is reversed, leading the world into a new demographic era, there's a different possibility too: The developing countries pass the third step rapidly in future and leads to new stage. With advances in science and technology appearing and rising at an exponential rate, it won't be long before effective treatments for aging become available to one and all in a world of shared abundance. Physical immortality, however, is but one of three forms of immortality that we concern in this paper. However, this is what the social science, such as medical science give hope to think about the immortality. Regardless of physical issues, what is important in this paper is social significant factors which affect the immortality because this is the main concern of new world.

2. Social factors that affect the Immortality

2.1. Immortality

Immortality is the ability to live forever or eternal life. (Immortality: definition of immortality in Oxford dictionary (American English) (US) Retrieved 20 April 2015.)

Certain scientists, futurists, and philosophers have theorized about the immortality of the human body, and advocate that human immortality is achievable in the first few decades of the 21st century, whereas other advocates believe that life extension is a more achievable goal in the short term, with immortality awaiting further research breakthroughs into an indefinite future. Aubrey de Grey, a researcher who has developed a series of biomedical rejuvenation strategies to reverse human aging (called SENS), believes that his

proposed plan for ending aging may be implementable in two or three decades. (Rae, Michael, 2007, p.416)
There are three main causes of death: aging, disease and physical trauma. (Hayflick, 2007, p.13).

- Aging is "a collection of cumulative changes to the molecular and cellular structure of an adult organism, which result in essential metabolic processes, but which also, once they progress far enough, increasingly disrupt metabolism, resulting in pathology and death." The current causes of aging in humans are cell loss (without replacement), DNA damage, oncogenic nuclear mutations and epimutations, cell senescence, mitochondrial mutations, lysosomal aggregates, extracellular aggregates, random extracellular cross-linking, immune system decline, and endocrine changes. Eliminating aging would require finding a solution to each of these causes, a program de Grey calls engineered negligible senescence. There is also a huge body of knowledge indicating that change is characterized by the loss of molecular fidelity. (Bernstein, 1991, aging)
- Disease is theoretically surmountable via technology. In short, it is an abnormal condition affecting the body of an organism, something the body shouldn't typically have to deal with its natural make up.
- Physical trauma would remain as a threat to perpetual physical life, as an otherwise immortal person would still be subject to unforeseen accidents or catastrophes. The speed and quality of paramedic response remains a determining factor in surviving severe trauma.^[10] A body that could automatically repair itself from severe trauma, such as speculated uses for nanotechnology, would mitigate this factor. Being the seat of consciousness, the brain cannot be risked to trauma if a continuous physical life is to be maintained. Therefore, it cannot be replaced or repaired in the same way other organs can. If there is no limitation on the degree of gradual mitigation of risk then it is possible that the cumulative probability of death over an infinite horizon is less than certainty, even when the risk of fatal trauma in any finite period is greater than zero. Mathematically, this is an aspect of achieving "actuarial escape velocity". (Walker, 1991, p.36)

2.2. Social Inequalities

Social inequalities occurs when resources in a given society are distributed unevenly, typically through norms of allocation, that engender specific patterns along lines of socially defined categories of persons. The economies of the world have developed unevenly, historically, such that entire geographical regions were left mired in poverty and disease while others began to reduce poverty and disease on a wholesale basis. While many societies worldwide hold that their resources are distributed on the basis of merit, research shows that the distribution of resources often follows delineations that distinguish different social categories of persons on the basis of other socially defined characteristics. For example, social inequality is linked to racial inequality, gender inequality, and ethnic inequality as well as other status characteristics. (Rugaber, 2014)

There are some strong reasons describe why social inequality lead to inequal world since to achieve immortality should seek to reduce inequalities.

1-social inequality can give wealthier counties an unacceptable degree of control over the lives of others.

2-social inequality can undermine the fairness of political institutions.

3-social inequality undermines the fairness of the social system itself.

4- Countries as participants in a scheme of cooperation that produces international income, have a claim to a fair share of what they have helped to produce.

2.3. Social Disorganization

Social Disorganization is defined as an inability of community members to achieve shared values or to solve jointly experienced problems (Bursik, 1988).

Immortality as human civilization needs social order and cooperation among communities. By the division of labor at national and international level, new world is not a place to live alone. That is why we compromise on law and universal rights.

2.4. Views on Issue

Views on Issue since There Are Three Types of Immortality: Physical, Religious, Spiritual, So There are different views on this issue either.

Around physical type of immortality, there are two main perspectives: First view discusses about possibility of immortality because of advancement of Science, justification of death by medical reasons, Declining fertility rates in the world, the need for world peace and Human intelligence. Death is just a medical event and to

prevent aging or destruction of cells or incidence of diseases can be fought with death.

Second view argues about disadvantages of immortality. They claim to immortality is contrary to religion. As the day we were born we must die a day, also Immortality is against human rights and is a betrayal of future generations. Natural resources and the right to life not only for our generation but also Posterity are allowed to use it.

From a sociological perspective in this paper, we are considering to reduce the importance of religious immortality that allows people and scientists to focus on physical immortality. Since Philosophical and religious beliefs are less important today than they were before.

BELIEF IN PERSONAL GOD	1914	1933	1988
Personal belief	27.7	15	7
Personal disbelief	52.7	68	72.2
Doubt or agnosticism	20.9	17	20.8
BELIEF IN IMMORTALITY	1914	1933	1988
Personal belief	35.2	18	7.9
Personal disbelief	25.4	53	76.7
Doubt or agnosticism	43.7	29	23.3

Surveys of National Academy of Sciences members
on religious immortality

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