Historical Variations of Death

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Introduction

Death has been affecting history since the beginning of time. Throughout history, the way people handle death has changed tremendously as tradition, religion and cultures have transformed, so has the way people handle the death of their loved ones. Spellman theorizes that there are three different approaches to morality and they have changed over time. The first is that death is inevitable and the end of life, a theory by Greek philosopher Epicurus. Some believe there is no afterlife and after we die, that is it. This first theory is most consistent with people who do not have strong religious values or are realists and only believe in what can be proven about death and the afterlife, which is nothing. The second main theory about death is agnosticism, commonly known by Plato's theory of death. The acceptance that realist theory does not take into account the possibility while also remaining true that the afterlife has no proof. Agnostics commonly acknowledge the fact that an afterlife is possible based on the acceptance of a higher power but there is no proof. The third, and most common view of life after death as accepted by most religions beginning in Greek mythology is the idea of life after death and the possibility of resurrection. Those who believe this think death is not the end of a soul's life which can include heaven, as accepted by many religions, Christianity, Judaism, and Islam or as resurrection which is accepted by many Asian and African religions. Religion or the absence of, is at the core of the history of death (Spellman, 2014). This essay examines the discussion of the history of death, through tradition such as burials and funerals, music, literature and art and how modern cultures view death and accept the inevitable.

The History of Death

Death is a fact of life that every civilization has dealt with whether it was something they understood or not. According to Aramesh, before the 12th century, it was most common to die around loved ones and people accepted their death. During this period of time, Aramesh refers to death as tamed death because there was not a fight when people died. This could be partially due to the fact that life expectancy was shorter, and diseases were much more common and deadly. From the 12th to the 18th century is one's own death period. Throughout this time period, religion was widely spread and the idea of judgement became a large part of death. Catholicism and Christianity were the most common religions practiced during this time and the church practiced the idea of a judgement when you met God. This period is called "one's own death" because although people still accepted their death, they used the time before death to prepare to meet God and repent for their sins in order to gain freedom in heaven. This is still common in modern days to prepare for judgment from God before death even though religion is less common than it once was. Following this period of time, attitudes towards death dramatically changed.

Starting in the 18th century the current view of death took form because of modern medicine and the fear of death. Using modern medicine allows people to live longer and conquer diseases that would previously take people's lives and shows the benefit of preventive medicine that can protect people from getting sick in the first place. This period beginning in the 18th century, Aramesh refers to the fear of death or forbidden death. It is now more common for loved one's to be blind the condition of their family members and people are more likely to die alone in the hospital than in their homes surrounded by family and friends which was previously more common (Aramesh, 2016). Death practices continue to change through the course of history and

with Aramesh's view on the timeline of these changes are headed by events in the world that shifted culture in the world. Through the end of the 12th century, religion began developing and expansion was taking place in order to spread the ideas of Catholicism and other developing religions. Because of the growing numbers of people around the world learning about religion, this sparked the change for the second wave of the view of death, one's own death. These major events that impacted the world had the biggest change on the way in which different cultures viewed death. With different diseases starting and killing millions, people were more comfortable with the idea of death and it was more common to deal with the death of loved ones because there was no cure for the diseases spreading around the world. As modern medicine took over with the creation of vaccines and other modern technologies, people became less and less comfortable with the idea of death, sending popular culture into the current state, where we are terrified to die and talk about death as little as possible.

Death and Dying Throughout History

The main causes of death have changed drastically throughout history. During medieval times and up until around the 18th century; disease, famine, and sanitary conditions killed the majority of people before the average age of 40 years old (Spellman, 2014). People were comfortable with the idea of death and accepted an early death as the reality of the times. Disease and dirty conditions in cities ~~was~~ were the reality of life during this time and these facts reflected heavily in the way people died. With no form of medical intervention or public health standards, the people during this time had no option but to accept the fact that their lives would be short and disease would most likely be what would kill them. People would gather around their loved ones during their time of death and respect their wishes after they passed. Funerals were common but

2 things

held in the home in order to keep death personal and mourn the loss of family and friends. In modern times, causes of death have switched from disease and health concerns to heart disease and cancer. Cancer, as well as many other diseases that have a high likelihood of taking people's lives garner a lot of attention from political figures and healthcare professionals, but heart disease is not recognized as much. Called the silent killer, heart disease affects around 45% of Americans in their lifetimes but is rarely recognized and there is not as much money poured into solving the problem as there is with other deadly diseases. Heart disease deaths have grown considerably since modern medicine has become readily available because other modern factors have taken over the world as well. Type 2 diabetes rates have grown as well because obesity has become more common now than ever. People used to die of famine but now the complete opposite is what is killing more Americans than anything else (Fischer, 2017). Because heart disease deaths are technically preventable with a healthier lifestyle, more exercise and healthier food consumption, it does not garner as much attention as necessary. This could be due to a number of factors, but the reality is that heart disease disproportionately affects lower income communities and minority groups. Due to the fact that not only could the rate of heart disease be lowered by healthier lifestyles, but it also affects groups that America historically does not put as much research and effort into the problem that heart disease death rates continue to grow does not alarm people as much as it should or would if the affected where a different demographic. Causes of death have changed dramatically over time and will continue to change as modern medicine solves the current deadly diseases that ravage all over the world.

Isn't heart disease a health concern?

It gets plenty of attention

Refs

Awkward

Too much for 1 sentence

How Pandemics Changed Death Culture

2 sentences

The Black Plague, Spanish Flu, Polio and Coronavirus are all diseases that rampaged around the world and killed millions of people ~~that~~ They changed the course of medicine and the way people viewed death and dying. The plague created ~~time of mass~~ hysteria, similar to the current coronavirus situation, a religious resurgence, and left people feeling unprepared for death and afraid the plague would kill them too. Public health officials took the time when people were quarantining to stay safe from the plague, accessibility to public health became a primary concern. In the early 1300's healthcare was hard to come by for people who were not rich, the black plague changed that because the pandemic was affecting people from all walks of life. This resurgence of faith was different from others due to the fact that people were afraid of God and his ability to take the lives of healthy people so those who lost their path, went to God begging to not die. This created a strong fear of both death and God, changing the death attitudes of millions because they felt as if they had no control over their own lives (Snowden, 2019). When the modern flu took over the world in the 1910's people pushed for medical intervention. Before this time, hospitals and doctors could not do anything to prevent pandemics from spreading and killing more people. Modern medicine started taking shape by the time the modern fly broke out and the public pleaded for a vaccine to be created in order to eradicate the disease. This changed death attitudes because people chose to put their faith in medicine instead of religion. The world knew the flu could take over like pandemics had done in the past, and the only solution as to create a way to stop the virus completely with medical intervention. Death became something people believed they could conquer with medicine which intensified the fear of death if it could not be stopped. Governments poured millions into creating a vaccine in order to ~~keep the public at bay~~ to ~~not create~~ avoid mass hysteria ~~like what~~ as had happened in the past (Spinney,

Maybe say something about the what, where & when of the plagues and which ones you are referring to

You just talked about healthcare not faith

Two sentences

Not the best way to say it

2020). After the push for more money into the healthcare system, a lot of European governments made the decision to switch to universal health care to ensure that if a pandemic ever broke out again, everyone from all walks of life would be able to access doctors and stop the spread of disease as soon as possible. America took the opposite direction and used privatized insurance in order for people to get the best care possible, this drastically affected the way the various flu pandemics and the coronavirus would take over the United States in the future.

Interesting!

The Coronavirus pandemic is predicted to change the way we think about death in the future. People are dying alone in hospital rooms, not by choice but due to government regulations. We have never been so disconnected from ~~death~~ dying, even though death is an everyday occurrence and the stages of loved one's deaths before that it is impossible to ignore how the lives taken by COVID-19 will impact the future social constructs around death. Mustafa predicts the United States' view of death will revert back to ~~how they~~ previously ~~were~~. Valuing the time with our friends and family and sticking by them during their time of death and sickness will become the norm again because the opposite was so devastating for those who lost family members (Mustafa, 2020). The various pandemics that have occurred throughout history have changed the way in which people dealt with death for many centuries and historians are predicting the coronavirus will be no different.

Too much

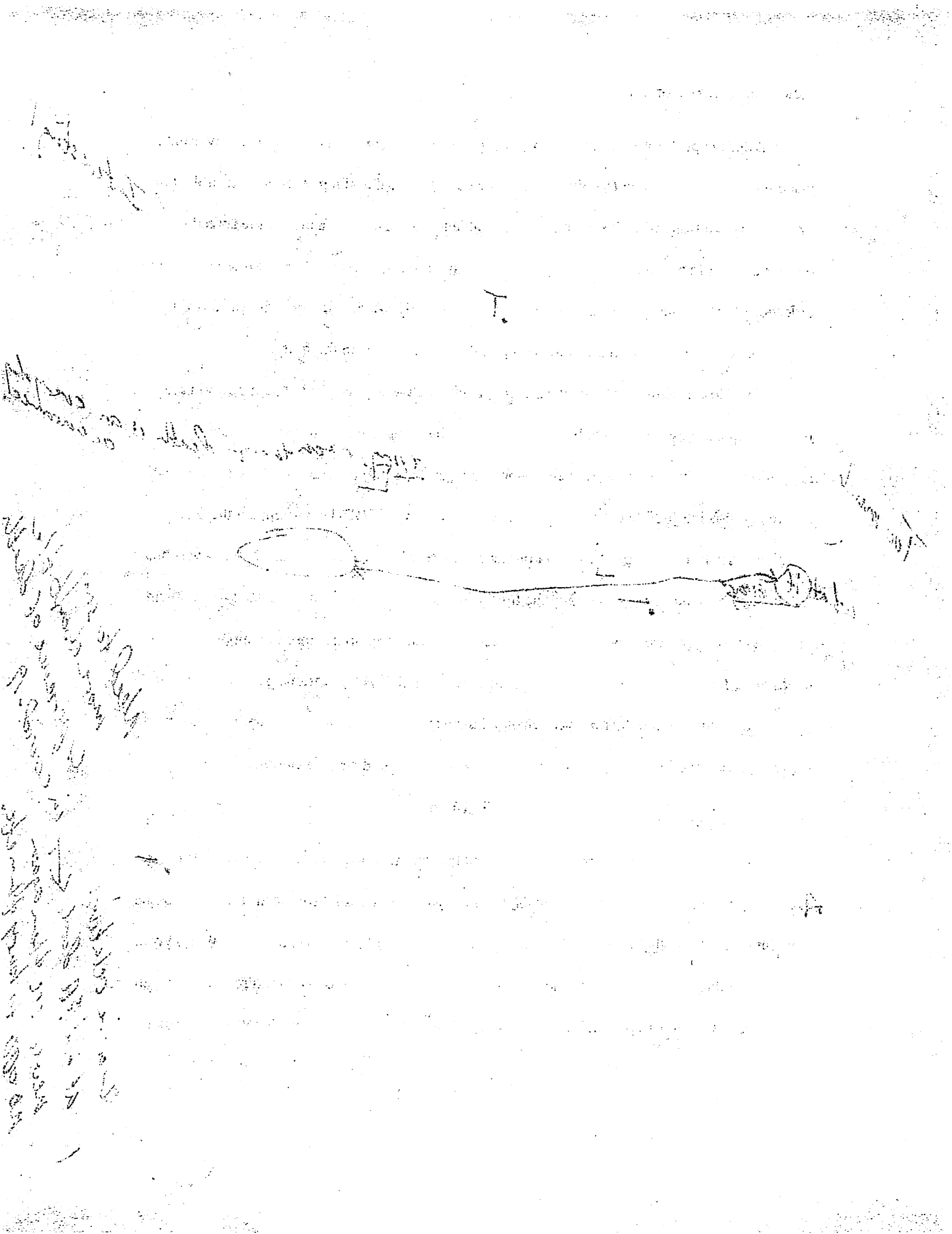
what if was

Need to say more about the experience of death in covid-19

Civil War

During the Civil War, approximately 620,000 soldiers died between 1861 and 1865 ~~and~~. According to Faust, this number equals to the total number of American fatalities in the Revolutionary War, the War of 1812, the Mexican War, the Spanish – American War, World War II, and the Korean War combined. To fully understand how race and culture defined death and dying during the Victorian age and at slavery's end, the first question to consider is what a

Leaving relatives at the door never see them again no opportunity to bury them etc.



good death was? To have a better understanding of the dying process and death during this period, the second question to consider is what was the turning point ~~changing the~~ for views of death and dying? This paper discusses the approach ~~of~~ to death and the meaning of death, social dimensions of the American Civil War, death and the American Civil War, and an institution's perspective on mortality in the medical history of the late nineteenth century.

Civil Deaths

How interesting term

No quotes allowed

At some point of the Civil struggle, about 620,000 squaddies died among 1861, and 1865 and consistent with Faust, "this number equals the overall quantity of Yankee fatalities in the modern war, the struggle of 1812, the Mexican battle, the Spanish – American struggle, and the world. Conflict II and the Korean war blended." on the way to absolutely understand how race and lifestyle described loss of life and demise for the duration of the Victorian age and at slavery's give up, the first question to don't forget is what changed into a good death? To have a better expertise of the dying technique and demise in the course of this era, the second one query to remember is what the turning was factor changing the views of dying and death? This paper will talk about the technique of loss of life and which means of loss of life, social dimensions of the yank civil battle, dying and the yank Civil war, and an organization's perspective on the loss of experience within the clinical records of the late nineteenth century.

why not just say "end"?

why not just say "understand"?

why not just say "question to consider"

makes no sense

Before the Civil struggle, a good dying person becomes regarded as being an excellent Christian needing to be prepared at his or her second of judgment to die properly. Dying good death meant being in control of the last moments and accepting the inevitable lightly. The majority of the infantrymen observed Christian ideals. At some point, soldiers' loss of life was

straighter than killing. However, Faust cited that by killing one because of a conflict, the situation will not be considered to be murder. Infantrymen on both sides of the struggle believed that God was on their faces, and that their men were striving to die a terrific demise. However, they looked ahead serenely to the lifestyles hereafter, in the (artwork of dying) of the Christian lifestyle. The Christian just battle idea is 1600 a year antique try and answer the subsequent questions. When is it permissible to wage a salary battle? And what are the guidelines that govern just and honest conduct in struggle and after the warfare, and what are the constraints at the manner we charge conflict. The simple war principle is the method via which war may determine to be justified or no longer. Being a Christian philosophy, the war idea reconciled three things: "taking human life is critically incorrect, states have a responsibility to guard their citizens and defend justice, shielding harmless human lifestyles and protecting vital moral values. Now and again calls for a willingness to apply force and violence."Sermons for the duration of the conflict unequivocally showed the bond of Christianity, the battle, and a great loss of life. A part of the following sermon was preached by Reverend Horace Bushnell in the summertime of 1861 as recorded by way of historians.

what?

why not say "a good death"

Before the Civil War, a good death was viewed as a good Christian needing to be ready at his or her moment of judgment to die well. Dying well-meant being in control of one's last moments and accepting the inevitable calmly. Majority of the soldiers followed Christian

Christian Just War Theory

Beliefs and for those soldiers dying was easier than killing even though Faust noted, "killing in war was not considered murder." Soldiers on both sides of the war believed, "God was

Like this maybe

on their sides, and their soldiers strove to die a good death in which they looked forward serenely to the life hereafter, in the art of death of the Christian tradition."The Christian War Theory is a 1600-year-old attempt to answer the following questions. When is it permissible to wage war? And what are the rules that govern just and fair conduct in war and after the war, and what are the limitations on the way we wage war? The Just War Theory is how war may be determined to be justified or not. Based on Christian philosophy, the War Theory reconciled three things: "taking human life is seriously wrong, states must defend their citizens and defend justice, protecting innocent human life and defending important moral values sometimes requires a willingness to use force and violence." Sermons during the war unequivocally showed the bond of Christianity, the war and a good death. Part of the following sermon was preached by Reverend Horace Bushnell (Micale, 2015).

This has already been said why say it again

According to Reverend Bushnell as cited by author James Moorhead, "from a religious perspective, loss and pain were good. If the North won too easy or a cheap victory, its citizen loyalty would not be established." During this time, the churches placed emphasis on the preservation of the Union because America held a special place in world history. Moorhead notes that, "Protestants still enjoyed significant numerical and cultural dominance in the 1860's. Protestants, given their numbers and positions in American life, contributed religious or theological justification of the war that had wider social and political impact. Before the Civil War, a good death was viewed as being a good Christian needing to be ready at his or her moment of judgment to die well. Dying well-meant being in control of one's last moments and accepting the inevitable calmly. Majority of the soldiers followed Christian beliefs and for those soldiers dying was easier than killing even though Faust noted, "killing in war was not

considered murder." Soldiers on both sides of the war believed that they had God on their side this motivated the soldiers to carry on and to die a good death looking forward to the serene hereafter lives in the art of death of the Christian tradition.

The Christian Just War Theory is a 1600 a year old attempt to answer the following questions. The Just War Theory is the means by which war may be determined to be justified or not. Being a Christian philosophy the Just War Theory reconciled three things: "taking human life is seriously wrong, states have a duty to defend their citizens and defend justice, protecting innocent human life and defending important moral values sometimes requires willingness to use force and violence." Sermons during the war unequivocally showed the bond of Christianity, the war and a good death. Part of the following sermon was preached by Reverend Horace Bushnell in the summer of 1861 as recorded by historians. The Civil War forced Americans to reconsider what counts as appropriate treatment of the dead, as well as to conceptualize the symbolic meanings of the dead body,"28 writes Faust. Christian tradition also informed people how to treat the dead, but this was sometimes ignored. On the battlefield laid dead and dying soldiers. Some soldier's bodies were "carried under tents and rolled together like logs on a corduroy road." Other dead and dying soldiers without shelter faced horrible conditions. Schultz points out that, "worms soon bred in the fresh wounds, the sun burned their faces till the skin peeled away, and in the agony of thirst and fever it seemed like a merciful relief when their spirits rid themselves of the moral and mutilated bodies. There has been a transformation of the social meaning and the phenomenon of death during the 20th century which differentiates from the 19th century. Compared to the 19th century when a good death was defined as dying at home and as a Christian, as time progressed the definition of a good death changed with some gradual

resolution of the problems of death. Death is irreversible and inevitable. Every known culture has beliefs for defining death as the ultimate rite of passage. In the early 1960's a survey was conducted by the National Opinion Research Center, the first national United States survey about attitudes towards death. The research found that most people at all ages held "non-threatening images of death. Death is sometimes a blessing; death is not tragic for the person who dies only for the survivors."

Funeral and Burial

It's believed that in the first half of the 20th century, "society lost sight of the importance of rituals associated with death and dying and the need for appropriate death education. "Funeral rites are as old as human race itself ("The History of Funerals - Funeral History - The Funeral Source", 2020) every culture has three common threads for the dead and disposition of their dead 1) Some type of ceremony 2) a sacred place for the dead, and 3) memorials for the dead. Home funerals were the practice everywhere in early America. There were a group of women in each community that would come to the home and assist with "Laying of the bed "("U.S. Funeral History- North American Funerals: The Funeral Source", 2017) there would be a visitation followed by a procession to the church and cemetery.

Not in Rel section

Not in Rel section

Most families care for their own dead until the mid-1800s. Caring for consisted of preparing, dressing, and displaying their loved ones in their own home. They will often have a quite formal room that remains closed off. They will place the body in a casket that was made or purchased from the General Store. Proper families would fill the rooms with their finest possessions: quality furniture, portraits, sterling silver, and often a piano. Grander homes in the

19th century often had a "death door" (U.S. Funeral History- North American Funerals: The Funeral Source", 2017) leading from the closed-off room. It will lead outside and was used to remove the body. It was considered improper for the body to be removed by the door the living used to enter. It was also considered bad to remove the body feet first. After removal, a grave would be dug in the family cemetery. Eventually, funeral homes replace the closed-off room in the home. At this point, the room had been turned into the modern living room.

where did these beliefs come from? How do we explain?

During the Civil War, caring for your own dead began to drastically change. Families wanted the soldiers who died on the battlefield to be sent home for burial. The United States established National military cemeteries for members of the Armed Forces to be varied, which they continue to be today. Shortly afterward this became the normal way for families to take care of their loved ones. Over time, the people who took care of the Dead became known as morticians and funeral directors.

Refs

Today a standard American, usually Christian, funeral takes place at a funeral home with attendees and dressed in all black (Garden et al., 2018) the body rests in an open casket in front of the crowd. Following the service, a hearse takes the casket to a cemetery for burial. The most significant change is probably the popularity of cremation. Jessica Midford's best-selling book, "the American way of death" reveals abuses in the United States Funeral Home industry, such as how they worked hard to convince people it was important to preserve their loved ones. The funeral industry stressed this to keep burials prevalent.

Not in Ref section

Ref

Mitford's book provided alternative ideas to consumers. The cremation rate was only 3% in the 1960s, whereas cremations now outright burials. The Cremation rate was 51.6% in 2017

No ref. for Garden

(Garden et al., 2018) and is expected to increase more than 6 percentage points by 2022. Following this time they were major shifts and how people experience death and what they do with the remaining. Funerals have now gotten personalized. For example, sometimes mourners request to wear non-black clothing and tombstones pay homage to the person's Hobbies. This brings to mind a funeral I attended a few years ago. A family friend was a truck driver, and following the service, his truck along with others was lined up out front. In the 1960s people may have included funeral recommendations in their will, whereas now people have gotten comfortable enough to plan their own funeral. Today funerals are viewed as not dwelling on the loss or grief, but instead a celebration of life. Additionally, the terminology of funerals has changed over the decades. It morphed from "funeral service" into "memorial service", and now "celebration of life".

Why do you use odd words and avoid more obvious choices?

Ref?

There was a time when human beings died at home, surrounded by their own family and friends. According to Marilyn Webb, creator of the good demise: the brand new American seek to Reshape the cease of existence writes, "the familiarity with loss of life that after was there whilst loss of life passed off mainly at home, in 1974 when hospice began within the U.S. With that stated, ought to the problem of dying be overlooked? "Over the past 50 years, cutting-edge remedy can also actually have had the hubris to indicate implicitly, if no longer explicitly, that if ought to demise would be defeated. If death is visible as a failure in preference to as an

Is this an editing error?

Vital part of life then individuals are diverted from getting ready for it and medicinal drugs no longer provide the attention it should to assisting humans die an awesome dying. Loss of life asks for our identity. "Like social businesses, norms pertaining to death and dying are also difficult to trade as society adjusts. A number of the many sociological concerns (abortion, Legal

definitions of demise, capital punishment, genocide, genetic engineering, homicide), certain strands of sociological studies are in particular reflective of the modern-day scene. "Forty loss of life is an increasing number of postponed. Death is also a segment of living and loss of life is the final result and once in a while thinking of the demise system, sometimes of loss of life as an occasion that concludes the system, and occasionally of the reputation of being lifeless.

"The Greek truth seeker Epicurus (341-270 B.C.E) made the case that demise means nothing to us one manner or the other: when we are right here, dying isn't. While demise is right here, we aren't."41 the best dying turned into one which did not reveal the community to reprisals from irritated spirits or fire up confusion and discontent among the survivors. Private sorrow changed into skilled whilst a family member died, however the network as an entire replied with a sequence of rituals supposed to keep away from the failures attendant on an awful demise. Other conceptions of the best loss of life have additionally been around for a long term. Early

Christian cultures all valued heroic death in war. Lifestyles were often difficult and short. Patriotic and religious beliefs extolled individuals who selected a glorious dying instead of a more and more burdensome and unsure lifestyles. Images of the heroic loss of life have no longer been confined to the remote past. Many subsequent commanders have sent their troops to almost sure loss of life, urging them to die gloriously. "The U.S. Civil battle (1861–1865) offers several examples of fellows.

Pressing forward into withering firepower, however comparable episodes have additionally occurred repeatedly at some stage in the sector. Critics of heroic dying look at that

the younger men who assume they're giving their lives for a noble reason are virtually being manipulated through leaders involved only in their own strength." A terrific death is probably the only that strengthens and educates the dwelling. The present day hospice/palliative care movement lines its origins to deaths of this kind. "With the arrival of Christianity the stakes became higher for the dead individual. The dying and resurrection of Jesus caused the promise that genuine believers could additionally find their way into heaven – but one would possibly as an alternative condemned to everlasting damnation.

Death and Children

Death is a natural phenomenon that occurs for everyone. It is a shadow over every individual because with life also comes death. Children tend to be shielded from death, whether it be from television or books, but are we doing them more harm than good? Notably, it is important to highlight the modern idea that the perspective of death should not be shared with the same intensity between children and adults because children are more sensitive to such topics compared to adults (Wilson, 2014). This is believed because adults have already developed the complexity and abilities of addressing concerns and topics surrounding death. Furthermore, it is common that most parents do not develop the need to talk or discuss the concept of death with their children simply because they are unable to envision it impacting the family (Delisle & Woods, 2016). As a result, when death occurs and the children lack a place of reference regarding the issue, it impacts their social and emotional development and this can adversely alter their lives forever but grief ought to be perceived as a matter of fact.

The Portrayal of Death in Literature

This is the first word in the section. What does this reference? I had no groceries. Accordingly, I went to the store.

Accordingly, we ought to note that there is no reliable source of information that perfectly defines death as an experience but the emphasis is on death's nature as a mysterious occurrence and secret (Koocher, 2014). Arguments are presented that death is portrayed as one of the most trustworthy experiences that humans go through but at the same time remains unknown and inexplicable. As a result, it is projected that humans need to encounter the experience of death in distinct ways such as being close and watching the death of others and even through fiction and imagination on one's feelings about death (Stanbridge, 2018). Moreover, from a literary perspective, it is claimed that the main reason ~~and role as to why~~ we seek ~~through fiction is the knowledge about death that has been denied to us~~ in our daily and contemporary live~~lihoods~~. Since philosophy and fiction purposely prepare us for death, it then calls for concern on the relationship between literature and death.

odd choice of word

Needs to... in order to... So this bit seems odd.

to encounter death through fiction is that we don't encounter it..

Comparatively, there is a scientific approach to death which tries to apply the philosophical and deep look at the concept of death which makes it more approachable and closer to children despite being unable to effectively communicate the mentality of the child. In that, it presents death as a form of deep sleep or as a punishment and atonement of sins (Crase & Crase, 2012). It, however, does not seem to provide the best results since most children end up developing a rather horrifying perception since they might get afraid of when sleeping or doing their daily activities and this deprives them of the attainable pleasure of day-to-day involvement. Also, the early literary presentations seem oblivious when educating children about death in the sense that they insinuate negative projections for children in being able to understand and deal with their loss and grief (Butler, 2012). Therefore, the modern perspectives of death are devoted

why doing daily activities?

Are we still on children? If not why isn't this in the previous section.

An example would be cool.

not to degrade death to mere puns and jokes but present it ~~a reality as well as not exposing children to~~ age-inappropriate ~~literary books~~.

With the modern or the ~~literary~~ writings ~~made~~ after and during the 20th century, they ~~form a~~ very contemporary perspective regarding death. Here, they present the concept of death as techniques that are essential in addressing this abstract term of reference through the use of concept terms that help evade the use of euphemisms and this helps young ones aged between one-year-old to three-years-old in understanding and coping up with the concept of death (Guy, 2013). Consequently, there is the use of animals and other beings in the presentation of death and this enables the children to correlate with the fictions and integrate them into their real-life involvements. Additionally, there is also a portrayal of respect and acceptance to feelings (Grollman, 2019). It is achieved by the realization that even a child experiences loss and grief. Therefore, the main change is how death is currently being portrayed positively with religion enabling the eased adaptation of the death concept.

Since time in history, literature has always strived to provide humans with different paths for use whilst approaching death and with that, it enables us to imagine from different perspectives. For instance, several literature genres inclusive of the elegies and lamentations have been deliberately scripted as a response to the loss of a loved one or object but at the same time, literature may function as a consolidation to those suffering loss form death (Sexton, 2017). Besides, some specific literary deaths are presented as more perplexing and less closed in comparison to others but other literary heroes leave life more painfully and dramatically compared to the rest. Additionally, in assessing comedy literature, it is notable that though violence might cause pain to the victim, they always survive but in tragic~~ally~~ literary

representations they are more meaningful and dramatic since the grand scale of death prolongs the death scene. I don't think you are really understanding your sources, you are just rephrasing in a way that doesn't get the ideas across.

Based on different literature perspectives, the classical tragedy mainly embarks on the suffering where the drama in most instances results in the premature death of the tragic hero. Separate sentence incorporated with the establishment of a certain type of self-recognition. From a tragedy literature perspective, the meaningfulness in the existence of the hero is paradoxically enhanced through their death (Arruda-Colli, Weaver & Wiener, 2017). Noteworthy, literature provides insights into the concept of death, dying, and morality in distinctive ways. For example, an individual may argue that death is essential in literature. In the provision of the fictional characters to the audience, the narrations may use death to trigger the emotional effects, plot shifts, mystery a well as suspense (Poling & Hupp, 2018). Conversely, there seems to be evidence of an existential and fundamental connection between death and children's storytelling in literature. Therefore, life and death offer humanity an opportunity to develop children's literature which mainly consists of illusion.

This seems like it should come more earlier.

Noteworthy, the concept of death is here to stay and has been in existence all along and will remain forever. Every known and established community across the globe is known to be forced to formalize themselves with the fact that human death is a reality. Due to that, death is arguably part of our existence and experiences as individuals who will eventually die whilst taking part in the development of society and the general history of the human species (Thompson et al., 2016). Conversely, human beings are well known over the history of their infinite and significantly inventive and indigenous strategies which incessantly have to correlate with death and an exploration of the main issues of living. Through this, it is infinite that death is

the biggest threat to living even though dead people do not have problems. Humans are also the only creatures who have a problem in dying since they can anticipate their end meaning that it is not about death but the knowledge of death that causes alertness.

The concept of death does not integrate a lot of changes since the past and present relationship between death and literature seem unaltered. It is because the idea of attempting to live with, evade or even understand death and the knowledge about death is the key defining aspect of human life within any type of social and cultural jurisdiction (Wass & Shaak, 2016). The current absurdity concerning the life that is lived-towards-death gradually changes and becomes the source of life. Consequently, it is through the concept of death that enables humans to do whatever they do, say or even think and plan as this would not be comprehensible if death was non-existent or perceived as meaningless (Klingman, 2019). It is then necessary to highlight that the literature perspective on death entirely focuses on the ideology that death is similar to life in defining the attributes of human existence.

The issues revolving around death and dying have been addressed realistically and sympathetically in the current children literature compared to the initial representations of death in early literature. It is because of the realization that books form integral portions in assisting children to recover from their catastrophic experiences. In ascertaining this, literature offers a fictional character to the children of similar children who have endured similar conditions as they are and this generates fundamental background death knowledge among the children (Walker & Jones, 2016). Furthermore, the problem of death in all capacities has remained an integral part of human existence obligating us to understand that death does not stand still since it does not have anything on its own. The early presentation of aging and death of loved ones was equally

acceptable as a natural part of children's initial priority and knowledge since families were closer geographically but in the present technological society removes children from the knowledge of death and dying.

In linking the different literature perspectives of death and the children literature, there is an overview of the different opinions developed by Philippe Aries. From Aries's point of view, there is a presentation of the much-cited and magisterial definition of a continuous encounter of death mentalities from a span that commences from the middle ages to the modern community. There is an outline of Aries's point of view where it begins from the "tamed death" then advances to a situation with distinct inherent limitations within literature writing but then offers a possible solution for it (Ariès, 2015). Additionally, the modern literature writing by Aries suggests the modern "forbidden death" but there is yet an insight about the Western community associated with "spectacular death" where the concepts of dying and mourning have increased into significant complications. Also, there is the "partial re-reversal" of "forbidden death" where some features are similar to the previous historical death mentalities.

Subsequently, there is a representation of the death mentality which cuts across the middle ages to the present period. Inefficiently accomplishing this, Aries further defined the spectacular death which covered the 20th century and early times of the 21st century. The "spectacular death" is distinctively discreet in comparison to the final phase of Aries's writings on the "forbidden death" in that "spectacular death "insinuates a revival of interest in death, dying as well as bereavement (Gibson & Zaidman, 2016). It can be either professionally, publicly or even personally and this ignites the problematic concerns that revolve around the notion of taboo, disappearance and denial of death which formed the greatest part of Aries's

This is not Aries idea

"forbidden death." At the close, Aries offers a suggestive idea that "spectacular death" indicates a "partial re-reversal" of the "forbidden death" which creates the concern that the demise of "spectacular death" is only a historical predecessor that is haunted by denial of death.

This is almost straight out of the predecessor article.

When referring to children's literature, the readers often develop various experiences concerning the complexities and feelings of the presented fictional characters leading to catharsis (Seibert & Drolet, 2013). Through catharsis, it allows for the release of tension through a symbolic gratification of the socially declined desires or mainly the substitute gratification of socially accepted intentions. Furthermore, this purging fear, grief, anger, and a mix of other feelings can be exhibited as a result of other different ways. In that, reading children's literature such as books is an agent that triggers and evokes a discussion of the initially hidden feelings (Leavy, 2015). Majoring on the reading experiences of children literature, children develop an insight into the feelings and responses that have been shared by others. As such, there are tremendous amounts of literature articles written for young individuals regarding death and dying. Thus, it helps children understand death as an incontrovertible biological and natural part of the human life cycle.

Through the long-established historical processes that guide from the aforementioned Middle Ages "tamed death" all through to the 20th century "death of one's own" and the "death of the other" and then the modern society "forbidden death," our understanding and knowledge about death has swiftly but profoundly changed to an almost unrecognizable nature. The phenomenon of "reversed death" by Aries integrates distinct mutually helpful processes that were as a result of making death hidden, forbidden, invisible, and requisitioned from experience (Jacobsen, 2016). Besides, the changes that have been experienced in death perspectives within

literature particularly in children's books were first insinuated by the "medicalization of death" referring to religion. Through this, there was the formation of dying for immortality but this intensity gradually paved the way for medicine and technology which are all important in predetermining and making relevance about death. Hence, heaven, hell, and purgatory as the final destinations have been replaced with mundane, tangible and secularized options.

Besides, most literary descriptions about death are not entirely focused on the painful scenes and presentations of the fictional work on the dying characters but also entail the concept of death which can be widely understood as a site of major projections and fantasies as well as it is a metaphor about different social concerns. As such, literature is capable of describing the concept of death either metaphorically or through characterizations (Mellor, 2012). With the gradual shift of death perspective in literature as contributed by Aries, the primary survival strategy that was initially initiated in the religiously focused hope for eternal life surpassing existence of the body is different in the modern as it is more invested on medicine, fitness, and health as these would secure bliss of immortality. As a result, individuals have since increasingly begun to pursue hope and comfort from medicine when faced with a death whereas technology dethrones rituals of the early literature perspective particularly in children's literature.

Notably, one of the main central tasks of literature is to develop a structure of life and death while giving a meaning to both. Essentially, literature is a discipline that focuses on understanding the world in which we live and the way we desire to give an interpretation of it as part of our role as participants of human nature. Precisely, the main concern of non-specialist in literature is the difficulty in understanding different ways through which literature functions but more specifically, when giving a true account in understanding death across time in history

(James, 2019). The ideas presented by Aries regarding the gradual shift and transformation of literature perspective on death across time in history gives the broad limelight on the nature of death and dying among human beings. In some cases, it may be an eschatological account whereas on other times, death is hardly perceived to be serious since we have developed the hope that our death will be taken more seriously.

Shelton 2003 Death & Dying in Literature

The greatest consideration made at any circumstance is the context at which death has been placed. As a result, literature advocates for the idea that death serves distinctive roles in the sense that literature offers the idea of death and dying a wide range of roles mostly in fiction books and children literature. The exhibited changes and transformations in the comprehension of the attitudes about death have resulted in significant changes in our lives in conditions such as historical, religious, social, and economic all integrated with technological advancements (Troyansky, 2012). Besides, there is a need to trace death to its historical, cultural and social backgrounds as this is effective in understanding the impact caused by death on humanity across these different platforms of human involvement. In understanding these mentalities, Aries was not solely interested in whatever occurs in the minds of the concrete individuals but by "death mentalities" which he referred to as 'extensive transformations of a historical epoch.'

Aries works in the vast social science studies are truly essential in the modern world since they have managed to maintain their mainframe and relevance as a point of reference even after so many years apart since their publication. Death in early literature is projected as a widely varied concept similar to death perspectives in society today. Also, death is one of the inescapable destinies for every human being and for that reason, it always permeates through our thoughts and actions all times and bears different intensities and levels (Jacobsen, 2013). All this

is contributed by the immediate realization of devastation that personal bereavement offers us with strategies of controlling the reality of death by constantly pressing it against our face creating familiarity and comfortability spooky that resembles the deaths explored in the literary works of fiction that the children get exposed to. Through that, it will adequately expose children to the issue of death with a positive mentality hence evade extreme reactions when it occurs.

Literature use in the modern era is essential in all professions as it enables individuals to become more effective and articulate regarding their worries related to death by enabling them to freely share and talk about their feelings. As a fact, reading literature is helpful to professionals even those dealing with health matters as this aids in their handling of the young ones when conveying topics related to death and dying (Kastenbaum & Costa Jr, 2017). Literature exploration of the concept of death is enforced by their ability to handle the older generation who have been crusted over with cynicism of experience. Also, other potential functions are projected as a way of presenting the real sense of what literature is and capable of doing in educating children about death if studied repeatedly. However, literature is not an easy subject to approach and that means that specific techniques ought to be generated to identify the finer sentiments of the death concept.

Although death will always remain as a merciless constant in human life since, it cannot be waived off or ignored no matter how hard humans try. Death is also a constant process that partakes in the deconstruction through which human beings can make sense in distinctive ways. Children's literature must be highly considered in particular because at times when children are exposed to such traumatizing experiences with lack of prior preparation, it creates a negative impact in their lives as well as the perception of death (Davies, 2019). Noteworthy, positive

exposure of young ones in the modern era is the most appropriate mode of exploring the death concept with the children as compared to the earlier forms of exposure which left the children with more concerns and fears about death. Referring to Aries's ideas about contemporary society, "spectacular death" does not have an exemption in the idea of humans living under that shadow of death.

Death in Music

Music is one way in which people express their feelings about death and to help people cope with their feelings about death. One song most Americans associate with both death and the celebration of life is Amazing Grace. Amazing Grace is a common song in religious practices in the United States which shows feelings of both grief and reminiscence. In Chicago, it is common for bagpipes to be played at firefighters and police officers funerals when the funerals are hosted by the state. This practice began when people immigrated from Ireland to the city of Chicago and Catholicism is the most common religion practiced in Ireland. The bagpipes are one of the most common instruments in Ireland and playing them at firefighter and police officers funeral in American plays homage to their heritage. It is a sign of respect to include Irish culture in these funerals because a lot of Irish men chose to take dangerous jobs like police officers and firefighters because no one else wanted to have these jobs and there was an anti-immigrant sentiment in Chicago at this time (Matousek, 1993). This practice not only shows the important place music has in mourning, but it also connects people in a time of grief and allows people to come together through a song to celebrate the life of a loved one even if they do not know each other.

Another important aspect of music in the mourning process is how it has become more common to sing about death and express feelings of death and despair in music. Hymns in the Catholic religion have been a part of the church for centuries and some were specifically written to be played during funerals and connect those attending the funerals through song. Although singing hymns in church is less common now, music has been transformed in a public space to show feelings of death. Popular artists such as Taylor Swift, Charlie Puth, and various rappers have written songs about their experience with death and how they dealt with their feelings. These songs provide an outlet for not only the artist but also the listener to work through their feelings in a positive and cathartic way. Music is arguably one of the most important pieces of popular culture and due to the openness of various artists, music has a specific place in the process of mourning death, grieving and healing when losing a loved one.

what does this mean?

Conclusion

To fully understand how race and culture define death and dying during the Victorian age and at slavery's end, a question to consider is a good death? Dying well-meant being in control of one's last moments and calmly accepting the inevitable. Majority of the soldiers followed Christian beliefs during the civil war, and this made the dying process easier. Overall, each individual ought to simultaneously deny death and acknowledge its inevitability and the need to consciously accept that all humans will eventually die. Humans also have a certain level of knowledge about death and this enables them to live meaningful lives but under the shadows of death. The view of death has significantly transformed since time in history because the Middle Age death perceptions are distinct from the 21st-century perspectives. Due to pandemics, changing diseases, modern medicine and religious beliefs, death attitudes have continued to

change over the decades. Moreover, Philip Aries has a vast contribution to the presentation of death and dying as he offers well-defined steps of death and its transformation. Aries presents death in different modes such as "tamed death," "forbidden death," "spectacular death," and the "partial re-reversal" where all these are as a result of different death mentalities. People use different types of media in order to demonstrate how they feel about death including music, literature and art. Thus, we can note that our conception of death gradually changes in history following the constantly shifting understanding of human life.

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