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Murder deaths in us 2020

It's safe to assume that at some point or another, each of us has thought about what happens to us after our physical bodies die. In fact, that metaphysical speculation can even date our species. Scientists have found evidence that Neanderthals, a now extinct variety of primitive humans, performed burial rituals that suggest they believed in an afterlife. When Homo sapiens took over the planet, our early ancestors developed a similar belief. Most ancient cultures had built religions around a version of immortality, in which the soul -- that is, our individual consciousness -- survived after the flesh died, either as an individual mind or as part of a greater consciousness. Some believed that the spirits of dead ancestors remained in the places where they had lived, while others thought they traveled to an empire of the dead, or were eventually reborn, but not necessarily in human form. Others believed that after death, the essence of a person was absorbed back into a great mind, just as his or her body was absorbed by the Earth. Gradually, as civilizations evolved, people developed more elaborate beliefs, ranging from the Hindu samsara, which is the cycle of birth-still-rebirth from which souls can eventually escape by becoming more spiritually advanced, to the Christian concept of heaven and hell. Some have theorized that the desire to believe in an afterlife, and to create a vision of it, is encoded in our genes. But many people over the centuries, including famous figures, from philosopher Friedrich Nietzsche to music icon John Lennon, have rejected the idea of life after death. Science fiction novelist and biochemist Isaac Asimov even once said he was glad there was no heaven because it sounded like a boring place to spend eternity. The question of whether life continues after physical death, however, is a very difficult one to answer, and it can always be. Some point to near-death experiences -- in which people who have recovered from cardiac arrest recount memories of leaving their bodies, encountering bright lights or tunnels and speaking to ethereal beings -- as an indication that an afterlife exists. Oncologist Jeffrey Long, author of the recent book Evidence of the Afterlife: The Science of Near Death Experiences, has studied 1,600 such incidents around the world, and says that despite extensive scientific research on NDEs, there is no conclusive explanation to refute the idea that they offer a glimpse of the next world. The question of whether there is life after death is complicated in part because it depends on another question: What exactly is life? Is consciousness a biological process, or is there a separate mind or soul in flesh-and-bone body that makes it alive? Although it seems as if a soul would be a prerequisite for having an afterlife, there is an alternative possibility. Some researchers in artificial intelligence -- that is, the effort to make machines that surpassing human thinking -- have speculated that what we see as consciousness is actually the equivalent of a computer's operating system, a kind of biochemical software program. One day engineers may even be able to duplicate the essence of a person and upload it to a computer, a mechanical body, or even to a flesh-and-blood body donor. The idea was first floated by computer scientist Vernor Vinge back in 1985, and more recently, inventor-futurist Ray Kurzweil and others have said they expect such mind-duplication and transmission to be possible within 20 to 30 years. So the safest answer to the life-after-death question may simply be: If it doesn't exist now, it may exist well one day. Over time, death is defined in many ways. We often personify death, with visions ranging from the gruesome and gnarled Grim Reaper to the dashing handsome Brad Pitt in the 1998 film Meet Joe Black. In the first edition of Encyclopedia Britannica, death was summarized briefly as the separation of the soul and the body, and this definition generally reflects how our conceptions of death are connected to our religious beliefs (or lack thereof). Fifteen editions later, the entry was 30 times longer [source: Kastenbaum]. That increase in length is probably due to the greater understanding we have of the human body. But from a purely biological point of view, death is no easier to define; indeed, medical advances and technology have only made it more difficult to determine when a person is in fact dead. Not that identifying death without medical technology was a picnic, either. Imagine if you lived hundreds of years ago. You're at home with the matriarch of the family, who seems to have died. You don't call a doctor for help. Instead, you would have called the local priest to determine death. The family and the priest would only have outward signs that the person was dead -- they may have held a mirror to the woman's mouth or a feather above her nose to look for signs of breath. If the mirror is not clouded or the spring does not move, then that person was as good as gone. In the 18th century, enough was known about the human body that you would have controlled for a heartbeat, but it was still several decades before the invention of the stethoscope. You would have done something known as Balfour's test, which means you would have put needles through the skin in the heart. Then you would have looked at the top of the needles, which had flags attached, to see if there was movement. As time went on, however, people realized that even if all the outward signs of life, such as breathing and heart rate, were gone, there was still chances that the person wasn't completely dead. In fact, stories began to circulate (with the help of one Edgar Allen Poe) that a person could be buried alive. Death was somehow reversible. Today, we know that there is technology that makes death reversible. If someone stops breathing, they can to a ventilator that keeps the respiratory and circulatory system functional. We have feeding tubes, CPR and a whole range of devices that can keep a person alive, if you measure life with a pulse. But doctors and family members began to think that a pulse might not be enough to qualify someone as alive. There were a number of patients who never recovered consciousness after being connected to these machines. Doctors began with terms like persistent vegetative condition and irreversible coma. In 1958, French neurologists described this state as coma depasse, or a state that continued in a coma. These people didn't come back because their brains were too damaged. Around the same time, doctors had discovered how to transplant organs into those close to death to prolong their lives. But there was one problem -- they didn't have enough organs to go around. Learn how these two situations collided to create a new definition of death on the next page. Page 2 Imagine the suicide state on "Futurama", only really. Learn more about the Sarco suicide capsule at HowStuffWorks. While most of us enjoy spending our time on hobbies and relaxing with loved ones, others need to find some kind of satisfaction in posting on message boards about horrific deaths. At least, that's the only thing that can be suspected from my research into the worst ways to die. While useful to me professionally, I can't deny that reading through pages of real and imagined death scenarios was also oppressively depressing. The next time you consider ing fellow commenters with a particularly dark story, consider jogging or knitting - even a good look at an empty wall - instead. 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