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PERCEPTIONS OF THE BEREAVED, CLERGY, AND FUNERAL
DIRECTORS CONCERNING BEREAVEMENT

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CHAPTER I

INTRODUCTION

Statement of Problem

At the present time, one out of 20 persons in the United States is widowed, and a greater number have experienced grief resulting from the loss of a loved one other than their mate (Fulton, 1972). Studies in the bereavement process have indicated that both men and women survivors have problems adjusting to the death experience (Gerber, 1973). Due to the increasing awareness of the problems one faces in grief, there is a growing desire for a better understanding of how individuals face the crisis of death in their lives (Fulton, 1972). This is true among the general public and those professionals most closely involved in the care of the dying and bereaved.

Even though death can be intellectually considered, the inevitability of death honestly faced, and the reality of bereavement recognized, the death of a loved one consistently finds the mourners basically unprepared to face what is probably the most severe crisis in human existence (Pincus, 1974; Gut, 1974). According to Parkes (1972), of all psychological stresses faced by individuals, the loss of a husband or wife is one of the most severe. The seriousness of the situation can be seen when one considers the difficulties bereaved persons often encounter following the death event. Research has revealed a number of problems that bereaved individuals tend to face at a much higher rate

than their non-bereaved counterparts. Among those difficulties more frequently faced by the bereaved are:

1. An increased rate of suicide (Bock, 1972).
2. Greater use of tranquilizers (Ferguson, 1972).
3. High depression (Clayton, 1974).
4. Mental illness (Parkes, 1972; Stein, 1969).
5. Deterioration of general health (Maddison, 1969; Hobson, 1964).
6. Higher mortality (Parkes, 1972; Maddison, 1972; Young, 1963; Rees, 1967).
7. Breakup of the remaining family members. Stephens (1972) discovered that in England, within the first year following the loss of a child, approximately 70 per cent of the bereaved parents faced such serious difficulties that they found themselves on the verge of separation and divorce.
8. A restricted social involvement (Lopata, 1972).
9. A decrease in one's social position (Caine, 1974).
10. Loss of weight (Parkes, 1972).

As Gut (1974) pointed out, the individual facing bereavement may have the most difficult task of his life ahead of him, requiring his total effort and concentration.

Fulton (1972) indicated that at this point in history, the major cause of death tends to be advanced age. Thus, those closest to the deceased and probably experiencing the strongest grief, often are older, with limited formal education and limited resources. Because of this, they find themselves less able to cope with their problems--since they often fail to understand them--and are more in need of assistance.

In spite of the difficulty of the task, many individuals never have seriously considered what they would do upon the death of a spouse, child, or close relative, and are unprepared to meet it (Weisman, 1972). As Wiener (1972, p. 799) stated:

Today the majority of American people are without adequate guidance as to how to face death and bereavement, and without social help in living through and coming to terms with the grief and mourning which are the inevitable responses to the death of someone whom they have loved.

Not only is the individual unprepared. Those around him often are unable to assist, since they lack information on how to conduct themselves in the presence of bereavement (Mills, 1969). Until the community at large is better prepared to assist the bereaved, this responsibility will fall on the professionals who work with survivors (Stephens, 1972). In spite of this responsibility for their help, "For the most part, medical practitioners and the clergy know next to nothing about grief and bereavement" (Fulton, 1972, p. 3).

Even though there is a serious need for insight and a better understanding of bereavement, research dealing with specific ways bereaved are assisted at times of death is limited (Sudnow, 1967). While there has been a proliferation of writings on the general subject of death, no research has appeared concerning the comparison of perceptions among funeral directors, clergymen, and bereaved persons with respect to the bereavement process. There is also a need for more research evidence concerning what those in bereavement feel has been overlooked or missed in these efforts to assist them. Therefore, the present investigation was designed to gain additional understanding in these two important areas, from the perspective of both the bereavement professionals and individuals who have lost a mate or other close family member in death.

The study centers on five aspects: (1) what professionals are attempting to accomplish through the various rituals they perform, (2) what those in bereavement feel are the major methods of assistance they have been given during their bereavement crisis, (3) what various actions are undertaken for the bereaved that, in their opinion, have not been of significant benefit, (4) how funeral directors and clergy estimate they might better help each other in assisting the bereaved, and (5) suggestions that could help individuals who in the future will be losing a loved one, or help individuals to more effectively assist a person experiencing a loss through death.

Purpose of the Study

The purpose of this research was to determine how the various rituals and agents of comfort involved in the experience of death can be the most effective in assisting the bereaved. The specific purpose of the study was:

1. To determine the practices, perceptions and preferences of bereaved persons concerning:
 - a. The funeral home selected for the service.
 - b. Events preceding the funeral.
 - c. The funeral service itself, including such factors as costs, duration of the service, and activities undertaken by the participating clergy and funeral directors.
 - d. Events occurring following the funeral service.
 - e. Difficulties in adjusting to the death of a spouse or close relative.

2. To determine the perceptions of the bereaved persons as to ways they were most and least helped, both by the serving professionals and by individual acquaintances, in facing the bereavement experience.
3. To determine the perceptions of the clergy concerning each of the following:
 - a. General themes stressed in their funeral messages.
 - b. The value of having an open casket at the funeral service.
 - c. The value of practicing the observance of funeral services.
 - d. Their objections to current funeral practices.
 - e. Changes they would desire to occur in the funeral and in the rituals for disposition of the remains.
 - f. Suggestions as to how the funeral director might better aid clergy in their efforts of ministry.
4. To determine the perceptions of the funeral directors concerning each of the following:
 - a. The value of having the casket open at the funeral service.
 - b. The value of practicing the observance of funeral services.
 - c. Their objections to current funeral practices.
 - d. Suggestions as to how the minister might better aid funeral directors in their efforts of service.

A second purpose of the study was to examine the following hypotheses:

1. There is no difference in the degree of difficulty bereaved persons experienced in adjusting to the death of a loved one according to:
 - a. Sex.

- b. Race.
 - c. Age.
 - d. Socio-economic status.
 - e. Whether the respondent was present at the time death occurred.
 - f. The relationship of the bereaved and the deceased.
 - g. Whether death was discussed in the family when the respondent was a child.
 - h. The degree of the respondent's belief in life after death.
 - i. The conception of how life continues after death.
 - j. The respondent's evaluation of the funeral's overall worth since the death of the loved one and the funeral experience.
 - k. The degree to which friends and/or neighbors have visited the respondent since the death of the loved one.
 - l. The degree to which the respondent has visited friends and/or neighbors since the death.
 - m. The method chosen for disposal of the deceased's remains.
 - n. The level of religious emphasis of the service.
2. There is no difference among clergy, funeral directors, and bereaved concerning each of the following:
- a. The term most often used for death.
 - b. The desire for the casket to be open at the funeral service.
 - c. The preferred method for the disposal of one's own body after death.
 - d. Methods of body disposal that the respondent finds distasteful.
 - e. Methods of body disposal that the respondent feels to be immoral or sacreligious.

3. There is no correlation between the degree of religious orientation of the bereaved and the number of serious physical or emotional problems experienced by the bereaved in their grief.
4. There is no difference in the bereaved respondent's degree of religious orientation according to each of the following:
 - a. One's degree of difficulty in adjusting to the death of the loved one.
 - b. The degree of belief in life after death.
 - c. The degree of desire of the individual for a funeral service to consist of "traditional religious" elements such as Scripture and prayer.
 - d. The degree of desire for the individual to have the casket open at the funeral service.
 - e. The degree of visitation by friends and/or neighbors since the death.
 - f. The degree of visitation by the bereaved since the death.
 - g. The location (church, funeral home, or graveside only) preferred for the conducting of one's own funeral.

Definitions

1. "Bereaved individuals" in the study are defined as persons who within one year prior to the research had lost a loved one, either in their immediate family, such as a child or mate, or a close relative, such as a parent.
2. "Professionals" in the research are defined as clergy and funeral directors.

3. "Ritual" is defined as the various activities in which the bereaved and the community at large participate from the point of the deceased's death to the final arrangements and committal of the remains.

CHAPTER II

SELECTED REVIEW OF LITERATURE

The following review of literature is organized into the four areas which most likely would affect the process of grief work by the bereaved individual. The first section reviews various physical and psycho-social stages associated with grief and bereavement. Section two examines factors affecting the amount of grief experienced by bereaved persons. The third section reviews aspects of the death rituals, including the pre-funeral period, the funeral rituals, the committal or disposal rituals, and the post-funeral period. The last section examines various agents of comfort, including the funeral director, clergymen, and friends and acquaintances of the bereaved.

Physical and Psycho-social Stages Associated With Grief and Bereavement

Until 1944, little scholarly attention was given to the subject of death, bereavement, and grief. Freud, in 1917 examined mourning and guilt (Strachey, 1957), but it was not until the 1944 Cocoanut Grove fire in Boston that a serious attempt was undertaken to identify patterns that individuals experience upon the death of a loved one. Following the fire, Lindemann (1944) contacted and interviewed the families of the deceased, and from the investigation he determined five reactions that typically were experienced by the bereaved:

1. Somatic distress, such as sighing, shortness of breath, weariness, fatigue, and digestive complaints.
2. Preoccupation with the image of the deceased.
3. Guilt.
4. Hostility reactions, irritability, and a wish to be left alone.
5. The loss of patterns of conduct as manifested in talkativeness, restlessness, and an inability to initiate and maintain organized activity.

After this early study, little examination was given to the patterns of dying and bereavement until 1969, when Kubler-Ross conducted her study on patients with terminal illness (Kron, 1974). She identified from her clinical observations five stages of grief that individuals facing death move through (Kubler-Ross, 1969).

1. Denial.
2. Anger.
3. Bargaining.
4. Depression.
5. Acceptance.*

Lists of bereavement reaction patterns have been developed by numerous researchers since Kubler-Ross (See Appendix A for a listing of various researchers and their suggestions of grief stages). While different

* While later researchers have questioned the validity of Kubler-Ross's concepts (Schultz, 1974; Shneidman, 1973), few deny the extreme importance of her contribution to the understanding of bereavement. Although studies of grief patterns were developed by individuals such as Osborn (1958) prior to the Kubler-Ross research, it was this investigation that played a major role in pioneering the study of grief patterns and bereavement (Kron, 1974), and started the practice of increased openness of grief discussion (Ruitenbeck, 1973).

in various aspects, most of the models trace the reactions on a chronological sequence, presenting in each chronological stage various psychological, social, physical, and behavioral problems that may appear. In the models, an individual tends to progress from intense shock at the time of death to eventual acceptance and readjustment.

Although numerous authors attempt to design chronological patterns of reactions and identify the "stages" of bereavement (Parkes, 1972), not all sources agreed that this was feasible. As Shneidman (1973, p. 7) stated, "One does not find a unidirectional movement through progressive stages so much as an alternation between acceptance and denial." Stephens (1972, p. 45) summarized his discussion of bereavement stages by indicating, "...each individual is a unique personality and so will differ in his reaction to personal bereavement."

Factors Affecting the Degree of Reaction by the Bereaved

The degree of difficulty experienced in grief depends upon a number of factors within the bereaved individual (Maddison, 1972). Schmale (1972) indicated that one's difficulty in adjustment is related to:

1. The degree of intensity in the relationship with the deceased.
2. The personality of the bereaved.
3. The availability of support offered to the bereaved and the opportunity to replace the loss.
4. Cultural and social forces.

Parkes (1972) reported that there are three factors determining the outcome of bereavement: those that existed before the death occurred, such as the relationship with the bereaved; those concurrent with the loss,

such as sex, age, and social class; and finally, those factors occurring after the death, such as the amount of support the individual receives, and secondary stresses that occur in the life of the bereaved (See Appendix H for the author's summary of factors discovered in the literature).

One major problem in bereavement is the unwillingness or inability to accept the pain of grief (Lindemann, 1944; Green, 1971). Denying one's distress at death may result in a delayed grief reaction, which according to Parkes (1970) is often more severe, and may last for an extended period of time. Another possible result of inhibiting the mourning process is the later appearance of grief in other forms and in seemingly unrelated types of problems (Ruitenbeck, 1973; Maddison, 1972; Pincus, 1974).

There was a difference of opinion expressed concerning the most difficult period of time in bereavement. Schoenberg (1970) indicated the first week following a death was the hardest to face. Parkes (1972) expressed a different opinion, stating the peak of bereavement is reached during the second week, after the funeral is over and friends have departed. There was agreement, however, that normal grief will be experienced differently by different individuals (Weisman, 1972; Irion, 1966). In some, grief may last as long as two years, and if the deceased was especially meaningful, the survivor may never get completely over the loss (Schoenberg, 1970).

Aspects of the Death Ritual

Today there is a tendency for many to believe that sacred ceremony is largely out of date (Fulton, 1965), and man's needs have changed to

such an extent that death rituals no longer have great significance (Mitford, 1963). However, as Irion (1966, p. 13) stated:

There seems to be far less reason for assuming that these basic needs have been altered than for supposing that resources which can meet these needs have been neglected or superseded.

What is needed more than an abandonment of death rituals is a clearer understanding of why people need and plan the ritual forms they do, and a recognition of the benefit the various rituals can offer. As Knight stated in the introduction to the book For the Living (Jackson, 1963a), "It is the misfortune of our time that we expend great effort attacking our traditions and ceremonials without understanding their usefulness to men through the ages."

Certain activities must be undertaken at a time of death whether in a simple or complex society (Jackson, 1966). These activities or rituals allow emotional release for the survivors and furnish an acceptable method for disposal of the remains (Gorer, 1965). If no set funeral patterns exist (as might be the situation in newly coalesced groups), or if former patterns no longer have significance, the group quickly will establish a meaningful ritual for the death event (Feifel, 1959).

There are four stages following the death of an individual for which various rituals have developed. These are:

1. The pre-funeral stage.
2. The funeral stage.
3. The committal or disposal stage.
4. The post funeral stage.

Pre-Funeral Stage

A number of established procedures or rituals are followed in the initial contacts with bereaved individuals. First, visits customarily are made by the immediate family, close personal friends, clergy, physicians, and the funeral director. The visits are a means of expressing the caller's sympathy, offering help, and conveying to the bereaved that he or she is not alone in their ordeal (Flesch, 1974). During these early stages, those on the fringe of the deceased's social circle may have feelings of discomfort if they approach the family too soon after the death itself. (Stephens, 1972). For example, the New York Times, on November 22, 1963, stated the newsmen who were at Hyannis Airport shortly after the assassination of President Kennedy, apologized to Senator Kennedy and the family for having to intrude on them so soon.

There is often a lack of established social ritual for neighbors and friends in these first contacts with the bereaved (Mills, 1969). What seems to be lacking is a clear understanding of how best to be helpful (Gorer, 1965; Dunn, 1973). Thus, friends hesitate to approach the family. They fear their visit may intrude on those in grief (Glick, 1974) or that what they say and do will be improper (Stephens, 1972).

Another activity of the pre-funeral stage is the wake, which is named from an Anglo-Saxon term meaning literally "to watch a corpse" (Salomone, 1966). The origin of this practice is unknown. The ceremony has changed over the years from an all-night vigil of relatives and friends in the home of the bereaved to a "period of visitation" at the funeral home. During this visitation, which may last over several days, friends and acquaintances stop by the funeral home and view the restored body of the deceased (Solomone, 1966; Glick, 1974). The surviving

family may or may not be present, but the visitation and viewing has become one way of indicating interest and support to the bereaved. Various factors, such as one's religious beliefs, age, nationality, or social class, all tend to effect whether or not the wake is observed, and the form that it follows (Grollman, 1974).

Another practice observed in many areas is the supplying of food to the bereaved family in the period between the death and the funeral service (Stephens, 1972). The food may be brought in by many groups: close friends, relatives, social organizations, fellow employees, neighbors, and the bereaved's local church fellowship. This bringing of food fulfills a need of the bereaved to have an adequate quantity of food for guests who come by, and to be released from the necessity of preparing meals during this first period of shock. Equally important is the benefit this supplying of food offers to society itself. As Vernon (1970, p. 175) indicates, the giving of gifts and food "...focuses attention upon the fact that the group is a functioning entity and is thus able to continue despite the loss of the deceased."

Funeral Stage

The funeral has been defined as an "Organized, purposeful, time-limited, flexible, group-centered response to death...involving rites and ceremonies..." (Raether and Slater, 1974, p. 189). These established ceremonies are of ancient origin and in many ways have remained constant through the years (Habenstein, 1963). While spokesmen from time to time have urged revision of the funeral observance (Puckel, 1926), it was not until about 1960 that serious charges against funeral practices began to appear on the American scene. One of the first serious and scholarly

presentations of the need for extensive change was in the book The American Funeral: A Study in Guilt, Extravagance, and Sublimity, by Bowman (1959). In this book the author claimed that the American funeral "...appears to be an anachronism, an elaboration of early customs rather than the adaptation to modern needs that it should be" (Bowman, 1959, p. vii). He criticized many of the current funeral practices and urged changes and reforms in the various activities followed at death.

This early analysis was followed in 1963 by Harmer's The High Cost of Dying and Mitford's The American Way of Death. These two works expanded the censure of the funeral industry and, even more significantly, popularized the criticism of current funeral practices. As a result of writings such as these, death rituals in recent years have been examined and evaluated more closely than ever before in the history of funeral practices.

One possible result of this examination has been a movement toward simpler funerals (Parkes, 1972), with less emphasis on display and verbiage. A summary of various positions favoring and opposing current funeral practices discovered in the review of literature is located in Appendix B.

Funerals are expensive. In 1973, Americans spent 2.5 billion dollars on funeral and burial costs. This averages to \$280,000 every hour of the day (George, 1975). In the Consumer Survival Kit: The Last Rights: A Look at Funerals, published by the Maryland Center for Public Broadcasting, a breakdown of funeral costs for an average 1974 funeral in the Baltimore -- Washington area was computed as follows:

1. Basic services of the funeral home \$800
2. Casket (Costs range from \$300 to \$3000) \$800

3. Liner or vault to cover the casket in the
ground (required by many cemeteries) \$240
4. Opening and closing the grave \$180
5. Grave Marker \$ 75.00

Thus, the total cost for a typical funeral service in this eastern United States area was \$2,245 (George, 1975). While recognizing that funeral costs can be expensive, supporters of the industry stress that people do not tend to pay as much for the funeral director's efforts as for other services they receive (Jackson, 1966). For example, Fulton (1965) reported that Americans pay almost twice as much for a wedding as for a funeral.

The purpose of the funeral should be to meet the various psychological needs of the bereaved. Far too often modern society glosses over the fact of death and denies an adequate opportunity for the psychological release of emotion. If this expression of grief is not allowed, then increasingly the bereaving individual will struggle with maladaptive and even neurotic responses (Gorer, 1965). As was stated by Pincus,

...human beings need to mourn in response to loss, and if they are denied this, they will suffer, psychologically, physically, or both. The first therapeutic task of our society, therefore, is to give sanction to mourning (1974, p. 254).

The establishment ritual of the funeral is one means available to society for meeting this need (Jackson, 1966; Habenstein, 1963). As Silverman (1974, p. 200) stated in her reference to the funeral: "The important issue is to help people come to grips with the reality of what has happened within the framework that is most acceptable to them." While recognizing that no two persons are alike, Irion (1971) indicated

various typical needs of a bereaved individual. They were:

1. The need for support.
2. The need for meaning.
3. The need for realism.
4. The need to express authentic feelings.
5. The need to affirm finality.

As Irion (1971, p. 7) indicated, "It is part of the task of the one who conducts the funeral to have a knowledge of these needs. ...Only then can the function of the funeral be properly understood as a response to human needs."

Committal or Disposal Stage

In the Directory for the Public Worship of God, published in 1645, it was forbidden to kneel or pray beside or toward the corpse, or to read or sing on the way to or at the grave. The position was stated: "When any person departs this life, let the body be decently attended to from the house to the place for public burial and there immediately interred without any ceremony" (Puckle, 1926, p. 21).

In spite of the above objection to ceremonial elaboration at the time of internment, various rituals have developed related to the final placement of the dead. There are three basic methods of disposal ritual currently practiced in America:

Burial. This form is probably the oldest method of disposition of bodies (James, 1957), and is the most often selected method today (Fulton, 1965; Glick, 1974). The origin of placing the body in a box rather than shrouded in the ground came from the desire to preserve the corpse as long as possible from decay, and had its background at least

in Christian society, in the belief of a final material resurrection of the body (Puckle, 1926). A variance was discovered in the literature concerning the value of burial as a means of body disposal. Some, such as Irion (1966) and Grollman (1974) tended to favor the practice, while others, such as Bell (1970) opposed it as being another means of avoiding the reality of death. This avoidance of death's reality, according to the critics of current burial practices, can be observed in such actions as making cemeteries look like parks and giving them "sweet" religious or infantile names.

Cremation. The second form of disposal is cremation. Of primitive origin, it was the most common means of managing the dead for the ancient Greeks (Mitford, 1963). Because of the emphasis on the resurrection of a physical body, early Christians did not approve of cremation, and in western society it largely was replaced by burial. More recently the practice has reappeared (Roberts, 1971). In 1971, the number of cremations in the United States had reached 92,251, which was a 66 per cent increase in eleven years (Walezak, 1973). Among the states located on the west coast of the United States, cremation tends to be popular, and of all body disposals within this geographic area, 17 per cent are by cremation. In the central region of the United States, which includes Oklahoma, the percentage of cremations is the smallest in the country (1.1 per cent of all deaths). While this region is experiencing an increase in the number of cremations performed, its growth (two per cent in the 11 year period) is the smallest in the nation (Walezak, 1973). There is a divided opinion concerning cremation's value. Some, such as Mitford (1963) support the method. They criticize the funeral industry for encouraging what is believed to be unfair limitations on the practice

and undue expense in what could be an economical means of disposal. Other authors, such as Fulton (1965) question if cremation is as helpful a method of body disposal as burial. Cremation does not, as some believe, result in only a small quantity of ashes. On the average the cremated remains weigh between four and six pounds and contain portions of recognizable bone fragments (Consumer Survivor Kit, 1975). It is for this reason that some states, such as California, have passed laws restricting where cremation remains may be disposed (Kates, 1971a).

Donation of the Body to Science. Two methods of donation are available. First, the entire body may be contributed to a medical school for use in training future doctors and dentists (Harmer, 1963). If the only funeral service desired is a memorial service in which the body is not present, then the deceased may be removed immediately upon death to the medical school. If a traditional funeral is desired, a funeral director is needed to perform partial embalming for body preservation (Morgan, 1973). Most medical schools will handle the final remains as the family wishes. They will, if desired, return the remains to the family in a sealed box. Some will return the ashes, and all will, if requested, take charge of the ultimate disposal themselves. Another method of body donation involves the contribution of various parts of the body such as the eyes, inner ear, or kidneys. These are then given free of charge by the involved hospital to persons with specific needs. Donation of specific parts of the body is followed by a funeral and disposal service (See Appendix C for a list of locations to contact for information regarding these possible opportunities of donation and steps to take in donating either the entire body or its various specific parts).

Whichever method of final placement is selected, the disposal ritual is intended to stress two affirmations. First, it visually indicates the fact that death has occurred and relationships as they were known have ended. The second affirmation is the open indication of the mourner's willingness to accept the pain of separation (Irion, 1966).

Post-Funeral Stage

The family usually returns to the home of the deceased following the committal ritual (Sudnow, 1967; Stephens, 1972). At this time a meal is often served. Most food dishes are prepared by neighbors and friends, or in some instances if the deceased has been involved in a church or organization, by these groups. Before long, however, relatives return to their own homes, neighbors return to their normal life, and the mourner is left without ritual and support at a very serious time of adjustment (Stephens, 1972; Silverman, 1974; Caine, 1974). As Wiener (1972, p. 800) stated, "The typical reaction of the majority of American people is the denial of mourning in the period after the funeral." This withdrawal is not planned, but is simply the result of everyone going home to their own responsibilities (Gorer, 1965). Other possible reasons for this withdrawal might be:

1. The fact that in America, there tends to be no means of mourning dress or display by which the bereaved can indicate their sorrow (Sudnow, 1967; Parkes, 1972).
2. There is a lack of set patterns for interaction between bereaved individuals and friends following the return home (Gorer, 1965). As indicated by Sudnow (1967), the bereaved is faced with the responsibility to give those around him cues as to how they

should approach him, such as with expressions of sorrow or of joviality.

3. Bereavement is seen by society as "private" and not something to be displayed before others (Wiener, 1972).
4. In America, the usual expectation is for most public grieving to stop with the return home, and the bereaved are expected to return quickly to "normal" activity (Jackson, 1966). Fulton (1965) indicated that the "appropriate" length of time for the open expression of grief is believed by many to be three days. Within a week, the bereaved is expected to be back on the job and acting as he did before the death.

This practice of separation from the bereaved presents him with two problems. In the first place, to expect a quick return to "normalcy" is unrealistic. Findings indicated that the time required to work through grief is much longer than most realize, often taking as long as two years (Parkes, 1972; Schoenberg, 1970). The second problem is the uncertainty as to what actions are "normal" for the bereaved. Sudnow (1967) reported the statement by some bereaved that they felt a social pressure to act remorseful in their dealing with some associates, even after remorse had lessened. Parkes (1972) indicated that this uncertainty as to what composes normalcy, and the absence of social expectations as to the duration of mourning "leaves the bereaved person confused and insecure in his grief" (Parkes, 1972, pp 160-161).

Far too often the return home from the funeral signals the withdrawal of continued attention by friends, relatives, and the church--just at the time social support is so greatly needed (Silverman, 1974; Gorer, 1965). This abdication causes the bereaved to face their grief

and loneliness without adequate social help or support (Jackson, 1966; Silverman, 1974; Caine, 1974; Stephens, 1972).

Agents of Comfort

Funeral Director

The title "undertaker" as one who makes a business of arranging funerals entered the vocabulary in the year 1698. However, it was not until around 1850 that undertaking developed as a specialized profession rather than one of several occupations a man might have, such as cabinet maker or barber (Harmer, 1963).

As the profession became more specialized, society began to evaluate the quality of offered services. One of the first published criticisms of the undertaking profession was by Dowd (1921). He, as well as later writers tended to complain most strongly concerning the charges made to the bereaved for the undertaker's services. As Glick indicates:

Much of the literature on funeral directors...is critical of them, emphasizing their exploitations of grief for profit and their sometimes unscrupulous business behavior, which can include sales of unnecessary services and products (Glick, 1974, pp 103-104).

There are two basic methods currently followed in pricing the funeral. Some funeral establishments practice the "single unit" or "standard price" method which includes all costs in one fee. The second practice observed by numerous firms in the "functional" or "itemized" method, in which the various services available are listed, and the cost for each service indicated. In this method, cost tends to be more flexible than the single unit fee, with the bereaved family selecting those services they specifically desire (Kates, 1972a).

Several sources (Kline, 1975, Glick, 1974) stated that individuals who have used the services of the funeral director are often more favorable in their evaluation than those who have not. The bereaved generally are satisfied with the efforts of the funeral home, including its methods of charging (Kates, 1971b). Glick's study (1974, p. 104) discovered that their sample of bereaved widows "...felt the charges [of the funeral director] were entirely justified, given their services."

The clergy's evaluation of the industry tends to be positive (Bowman, 1959), with most clergy expressing satisfaction in the funeral director's efforts to be a help during the period of grief. In fact, apart from the financial issue, the efforts of the funeral profession generally receive quite favorable evaluations by all with whom they deal. As Kutscher (1969, p. 226) indicated,

The funeral director is usually a knowledgeable, experienced individual who sympathetically and empathetically organizes the funeral according to the wishes of the immediate survivors, recognizing the legal, social and religious responses necessary.

Surveys have been conducted among the bereaved to assess what characteristics of funeral directors are most favorably received (Martin, 1950; Glick, 1974; Kline, 1975). Among those characteristics making the most favorable impression were:

1. Their professional attitude.
2. Personal attention.
3. Courtesy.
4. Attention to detail.
5. Dignity.
6. Promptness.

7. Embalming detail.

8. Help in completing required forms and papers.

An important service offered by the funeral industry is the funeral home itself. Specifically designed for the conducting of funeral services, it often offers a dignified and helpful atmosphere that otherwise would be lacking. While most Roman Catholic funerals tend to be held in the local church, the majority of Protestant funerals are conducted in the funeral home chapel (Fulton, 1961). Across the United States, there are three funerals held in the funeral home for each one conducted in a church (Irion, 1966).

Clergy

Since earliest times, funerals have tended to be religious in nature (Irion, 1966), and have included the participation of a religious representative (Habenstein, 1963). Glick (1974, p. 111) reported that their sample of widows was no different in this regard, and that

Irrespective of the religious commitment of the widow or her husband, all of the funerals and burials were held within a religious context, and a religious service was a matter of course.

Even though tradition would have religion an integral part of death rituals, not all bereaved have a religious orientation. In these instances, the bereaved "hire" the clergyman as they would any technician, without great concern for his religious doctrine (Gorer, 1965). As a result, many "religious" services are observed only in a formal sense by people who are not themselves interested in religious beliefs (Irion, 1966; Gorer, 1965). Because of the demand, even among the non-religious, for clergy participation in the funeral service, there currently exists

in American society two forms of funeral services: religious and pseudo-religious (Irion, 1966). Pseudo-religious funerals (in which non-meaningful religious terms are simply inserted in otherwise secular services) distorts much of the possible meaning religious concepts might ever hold for the presently non-religious person. Irion (1971) and Salomone (1966) both suggest that this hypocrisy can be avoided by clergy developing "humanistic" services, which involve the aspects of the funeral and its psychological values, without theological wording or religious position.

In their dealing with funeral practices, clergy tend to raise two basic objections. First is their concern for the funeral's excessive cost (Salomone, 1966). The second concern of clergy is the tendency for the funeral director and society in general to place too much emphasis on the physical body of the deceased (Bowman, 1959). The literature reported the concern of many clergy that the display of a body, looking as lifelike as possible, makes it more difficult for the bereaved to accept and adjust to the reality of death (Krupp, 1972). In addition, numerous clergy felt that the emphasis on the body counteracts their spiritual basis of hope. They indicated that their message on the resurrection and the fact that the deceased "no longer is present with us," is subverted as the guests file by the open casket viewing the body in its restored state. For this reason, there was a common plea by clergy that the casket be closed at the start of the service and not opened again (Jackson, 1966).

One problem faced by clergy is to determine the role that he should observe with the bereaved (Jackson, 1963b). Glick stated: "Most clergy seemed to appear only in the limited, though essential, role of religious

representative; few attempted to give solace or counsel in a personal way" (Glick, 1974, pp 111-112).

A reason for this hesitation to become closely involved with the death experience might be due to the fact discovered by Pincus (1974) that many clergymen are uncomfortable in the presence of death. This would make it difficult to offer meaningful counsel or support to the bereaved persons. Some clergy attempt to divorce themselves almost entirely from the situation of death. As Mills (1969, p. 253) stated:

...strangely enough, many contemporary pastors are defensive about their work in this area [care of the dying and bereaved]. They feel that the medical profession cares for the dying and the funeral director cares for the bereaved.

Perhaps the saddest commentary on this lack of clergy assistance was reported in the research by Glick (1974, p. 112). The majority of his sample of widows indicated that in their experience the clergy had offered them nothing which compared with the medication they were given by their family physician.

One difficulty reported by clergy in their dealings with bereaved individuals was in the gift or honorarium they were offered (Jackson, 1963b). There was an uncertainty as to the practice of accepting the gifts, and the appropriate response to make when the gift was offered. Some clergy indicated they never accept gifts and return all of them to the family (Osborn, 1962). Others reported that gifts were accepted and were given to one's wife or used in the work of the church (Hay, 1961).

The amount of honorarium was mentioned in the literature. Bowman (1959) found that most funeral directors tend to recommend \$25 as the amount of the gift. However, his sample of clergy reported their usual honorarium was five or ten dollars.

In discussing the practice of honorariums, Jackson (1963b) encouraged the minister to accept the gift with simple thanks. In fact, Jackson indicated that failure to accept the gift might offend the bereaved who is trying in the best way he knows to say "thank you" for the service.

Friends and Acquaintances of the Bereaved

Of all those who assist survivors in their sorrow, most important are those individuals closest to the bereaved as a relative or friend. The reason for this importance lies in the fact that the professionals soon become involved in other responsibilities and withdraw from the bereaved (Glick, 1974; Gorer, 1965). At the same time, the various organizations that at first gave attention are drawn to other interests and drift away. Thus, the task of comforter and supporter falls on the friends and relatives. Far too often, these most important persons also fail to give the support needed by the bereaved. This may occur for any of several reasons:

1. Their own responsibilities and busy schedule may pull them away (Silverman, 1974; Wiener, 1972).
2. A feeling of being unprepared to meet the need (Dunn, 1973; Mills, 1969; Gorer, 1965).
3. A compassion fatigue, which sees the individual rushing in at the time of death, and then growing tired of the demands placed upon him (Ferré, 1973).
4. Embarrassment or feelings of insecurity (Stephens, 1972).
5. Not wanting to intrude where they fear they may no longer be needed or wanted (Glick, 1974).

6. An indication by the survivors that the visitor's support will no longer be needed (Glick, 1974).

Summary

One's grief following death may well be the most serious crisis he or she will face in a lifetime (Parkes, 1972). The wish of friends and acquaintances involved with the bereaved might be for a better understanding of how best to assist the bereaving in their sorrow.

In addition, bereavement professionals--those clergymen and funeral directors who often are the first called at death--might wonder which of their efforts give the greatest assistance. It would be a help for these professionals to know which of their practices--either in the home or in the various funeral rituals--are of benefit, and which fail to aid in the survivor's facing of grief.

While much has been written in recent years on death and dying, little research exists that deals with these important areas. It is, therefore, the intention of this study to begin the search for a deeper understanding of the rituals of death and the ways in which the various individuals involved in the rituals can most effectively assist in overcoming the suffering of the bereaved.

CHAPTER III

PROCEDURE

Selection of Subjects

Subjects for this study were selected from three groups of individuals: clergy, defined as persons engaged in a pastoral role within an established church or synagogue; funeral directors, who at the time of the research owned or managed a funeral home; and bereaved individuals, who had experienced the death of a loved one no less than six months, or more than 12 months prior to the time of the study.

Description of the Subjects

Bereaved Individuals

Names of the bereaved to be contacted were located by examining death announcements in Oklahoma newspapers printed between November 1, 1973 and January 31, 1974. Newspapers used in the selection were chosen on the basis of their editorial policy of indicating as part of the death announcements, the names and addresses of the next-of-kin. A total of 923 names were selected from across Oklahoma (See Appendix D for a list of specific communities from which bereaved were selected). Forty-three per cent of those contacted lived in rural areas or communities of less than 25,000 people. Fifty seven per cent of the selected individuals lived in metropolitan areas or communities of more than

25,000 people. Each individual was contacted by letter and requested to help in the research.

Due to the emotional pain that answering questions on the subject of death might cause the bereaved, it was decided that the cover letter to these respondents should be as positive and appealing as possible. For this reason it was decided to obtain professional assistance in designing the appeal letter to the bereaved, and the firm of Virgil W. Hensley, Inc., of Tulsa, Oklahoma, was contacted. This company is involved in public relations and direct-mail solicitation campaigns, and it was felt that their experience would enable them to design the best possible appeal letter. A copy of the letter designed by the firm and sent the bereaved is included in Appendix E. The decision also was made to design one follow-up letter to be sent those individuals who failed to respond to the earlier request (See Appendix E for the follow-up letter).

Of the 923 bereaved individuals selected for inclusion in the research, 131 letters were returned by the Post Office as being undeliverable, due to such reasons as death, the subject leaving the community, or the information given by the newspaper being inaccurate. Thus, 792 letters apparently were delivered to the sample. From the initial contact letter, a total of 143 individuals responded. As a result of the follow-up letter, an additional 57 persons completed questionnaires. Letters or phone calls were received from another 17 persons stating that due to circumstances, such as the difficulty of the subject, or a general desire not to participate, they were unable to complete the questionnaire. Thus, of the 792 individuals contacted, a total of 217, or 24 per cent responded, with 200 returning usable instruments.

While this percentage of return is not as high as that obtained by some research (Nass, 1969; Oppenheim, 1966), the emotional content of the material, and the difficulty for many to deal with personal bereavement is such that the 24 per cent response could be considered an acceptable level. Glick (1974) in his research originally contacted a total of 274 bereaved individuals. While early contact in his study was made with a larger per cent of individuals (57.66%), the final number who agreed to participate and complete the study (24.82% of the original contacted number) was comparable to the percentage of responses in this current study. In addition the number of individuals composing the current sample was much greater than in much bereavement research (Pincus, 1974, Bowman, 1959). For example, Salomone (1966) conducted his bereavement study with a total of 44 bereaved and 24 clergy residing in one Louisiana Parish. Even bereavement research composed of greater numbers of bereaved [such as Lopata (1972), whose sample was 100 persons larger than this study], tended to draw their participants from limited geographic areas. For example, Lopata (1972) included only 60 Chicago neighborhoods in her sample, and Glick (1974) restricted much of his study to persons within the Boston area.

The difficulty some of the sample had with the topic might be supported by the fact that 17 persons telephoned or wrote letters of explanation as to why they could not complete the study. Those replying in this manner made such comments as: "I'm sorry, but I don't feel like telling my experience of my grief;" "it is difficult for me to answer the questions;" "our family does not wish to participate in your survey;" "I am sorry, but I am just not able to help you;" "I do not feel up to answering any questions;" and one, from an elderly widow, "I am not well,

am alone, and I refuse to answer everything that people send me, for I do not know what they are up to. I am sending you \$1.00 for the questionnaire you sent [note: the money was returned]. I am the next-to-the last to go if that is what you are trying to find out, and I would like to be left alone. If I am unkind, I am sorry." Because of the obvious hurt that continuous contact might cause, the decision was made to limit our attempt to obtain information from the bereaved to one follow-up letter.

Clergy Sample

Names of clergy to be contacted were located from the listing of "Oklahoma Religious Communities (Denominations)" as published by the Oklahoma Conference of Churches (1974). The state ecclesiastical or denominational leaders of all listed denominations were contacted. The research goals were presented and a list of participating clergy in their religious organization requested. Replies were received from 28 state or regional offices (See Appendix D for a listing of Religious Communities included in the study), and from their lists of active clergy, names were selected on a random basis, by selecting every third or every fourth name (depending on the number of clergy within the particular denomination). A total of 700 Oklahoma clergy were chosen to be contacted, and cover letters with questionnaires were mailed to each one. A copy of the request letter is located in Appendix E. With both the clergy and funeral directors, the decision was made to send two follow-up letters to those failing to respond to the initial contact (See Appendix E for a sample of the follow-up letters used with the clergy).

Of the 700 clergy selected for contacting, a total of 27 were returned by the Post Office as undeliverable, due to the individual's leaving the community, or incomplete address information given by the regional offices. Four hundred and seventy-one clergy responded to one of the three appeals, for a total of a 70 per cent return.

Funeral Directors Sample

The sample of funeral directors was selected at random from the National Directory of Morticians (Barmeier, 1972), which lists the majority of funeral homes in the United States. Due to the limited number of firms in Oklahoma, and the prior use of a number of firms in establishing reliability of the instrument, the decision was made to expand the base of selection for the funeral director sample to include three states surrounding Oklahoma. A total of 305 firms were chosen, using random selection--picking every third, fourth, or fifth firm listed (depending on the number of firms existing within the various states). Those selected included 99 firms from Oklahoma (30 per cent of the total number of firms in the state), 103 firms from Texas (10 per cent of the registered establishments in Texas), 35 funeral homes from Arkansas (20 per cent of the firms in that state), and 68 firms from Kansas, which is 20 per cent of the number of Kansas establishments. In the case of the Oklahoma firms (37 of which were used earlier in the development and testing of the instruments), a list of previously participating firms was kept, and on those occasions when the random selection resulted in choosing a firm already involved in the research, the next firm in the listing was substituted.

Letters of request (See Appendix E for a sample of the funeral director letter) with enclosed questionnaires were mailed to the selected firms. Thirteen letters were returned by the Post Office as undeliverable. Of the 292 delivered requests, a total of 184 individuals returned completed instruments for a total of 63 per cent return. As in the case of the clergy, two follow-up letters were sent when necessary (see Appendix E for a sample of the follow-up letters used). All individuals participating in the study, and indicating a desire for information concerning the research results were sent a letter containing a summary of the research findings (See Appendix I for a sample of this final report).

Description of the Instruments

Separate instruments were designed for each of the three sample groups. The questionnaire for bereaved individuals contained 70 questions (see Appendix F for a copy of the bereaved questionnaire). While studies have indicated that the length of a questionnaire in terms of number of pages or number of questions does not tend to influence response rates (Nass, 1969; Mason, 1961), the attempt was made to limit the appearance of length as much as possible. The feeling was that bereaved persons might be more likely to feel threatened by a questionnaire with an excessive number of items. For this reason, some questions were designed to identify several items of information (such as the section on physical difficulties) and duplicate numbering within the different sections of the questionnaire was practiced. The level of social class among the bereaved was determined by the McGuire-White Index of Social Status (1955), which uses sources of income, occupation and education as indicators of social status.

The questionnaires for funeral directors contained 56 items, and the questionnaire for the clergy contained 57 items. Samples of these questionnaires are located in Appendix F. While in numerous instances the same basic questions were asked of all three groups, there were questions unique to each sample group. The questions were fixed-alternative, Likert-type questions with five degrees of responses (Sax, 1968), or were open-ended in nature.

Development of Religiosity Scale

The question of assessing one's level of religious interest is difficult to determine because of its involved nature and a lack of consensus on what is included in religiosity. However, studies by Gorsuch (1972) and Babbie (1973) found it was possible to establish a level of religious concern by using a few single-item scales, such as church membership, frequency of church attendance, and an evaluation of one's level of religious interest. Questions of this type lead to a good measure of one's intrinsic religious position (Gorsuch, 1972). Therefore, three questions were developed to assess one's level of religiosity. The studies by Babbie (1973) suggested that the accuracy in assessment of the individual's religious orientation might be improved by assigning different values to the three items. His thesis was that while all three items are important for determining religious orientation, the general evaluation concerning the importance of religious beliefs in life might deserve a higher ranking than membership in a particular denomination. Thus, by assigning weighted scores to the items, their relationship might become more equalized in assessing religious concern.

On the basis of Babbie's suggestions, a panel of professors in the Department of Family Relations and Child Development at Oklahoma State University examined the scale and assigned scores to each question. The items composing the Religious Orientation Scale and the Weighted score assigned each answer by the panel were:

<u>Item and Fixed-reply</u>	<u>Weighted value assigned</u>
1. Do you have a church preference?	
a. No	1 point
b. Yes	15 points
2. How often do you attend services of worship at your church?	
a. Less than several times a year	1 point
b. Several times a year to once a month	4 points
c. Several times a month	15 points
d. Once a week	26 points
e. More than once a week	65 points
3. Are religious beliefs important to you?	
a. Not at all	1 point
b. Minor importance	15 points
c. Moderately important	27 points
d. More than moderately important	65 points
e. Extremely important (My religious faith is the very center of my life)	91 points

Thus, the score of religious orientation for an individual could range from a low of three points to a high of 171 points. The higher

the score achieved in the scale, the greater the level of religious orientation the individual is judged to possess.

Development of the Difficulties Symptoms List

Maddison (1968) questions widows 13 months after the death of their husbands to determine the effect of death on their general health. He examined approximately 40 psychological and physical symptoms, asking his sample to indicate those they had experienced in each area. Using Maddison's symptoms as a guide, the present investigator developed a list of 26 physical or emotional difficulties that might occur following the death. Various of Maddison's symptoms were not included in the present research. Some were eliminated on the basis of their failure in his research to occur to any significant degree. Other symptoms were not included because of the technical nature of the term itself (such as "Menorrhagia" or "dyspnoea") and the possibility that the current sample might not recognize the symptom by its technical name. The 26 physical or emotional symptoms were listed and the bereaved were asked to indicate those that in their experience following the death had caused them extreme problems.

In addition, it was decided to group the difficulties into categories of similar problems. Five possible categories were selected by the researcher in consultation with a committee of professors in Family Relations and Child Development. A list containing the categories and the 26 difficulties was then submitted to a panel of five physicians, two psychologists, and four clergymen. These individuals assigned each of the physical and emotional problems to one of the categories.

Appendix G presents the categories in the symptoms listing, and the particular difficulties included in each symptom.

Instrument Validity

The following procedures were used to establish validity for the three research instruments:

1. The original questionnaires for each of the three groups: bereaved, funeral directors, and clergy, were designed based on a review of the existing literature dealing with bereavement, death, and funerals. When the tentative questionnaires had been designed, each one was examined by a panel of six judges (faculty members in Psychology, Family Relations and Child Development, and Sociology at Oklahoma State University). The judges were asked to examine each question using the following criteria as adapted from Strommen (1972):
 - a. Is the question clear?
 - b. Is the question specific in what it is asking?
 - c. Can the question be answered with the choices offered: Please indicate any suggestions that you feel would be a better answer choice.
 - d. Underline any words in either the question or answer that could have more than one meaning.
 - e. Circle any words you feel might be too technical and/or that the readers might not understand.
 - f. Note any questions you feel deal with a personal matter that others might resent being asked.

g. If you see another problem with any question, please indicate it in the margin.

2. Following discussion with each faculty member on his or her offered suggestions, the three questionnaires were re-designed.
3. These revised questionnaires were then distributed to three panels of volunteers composed of five funeral directors, five clergy, and five individuals who had experienced bereavement in recent years. These volunteers (personal friends of the researcher and specifically enlisted to participate) examined the questionnaire in their area using the same criteria as the earlier panel of faculty members.
4. Following a discussion with each of these panel members concerning their suggestions, the instruments were again revised.
5. A third panel of volunteers composed of individuals in the three groups (bereaved, funeral directors, and clergy) was contacted and asked for help. In addition, faculty members from the Oklahoma School of Mortuary Sciences and faculty members from the department of Religion, the department of Psychology and the department of Family Relations and Child Development at Oklahoma State University were contacted and asked to examine the various questionnaires. Their suggestions were noted and the final editions of the questionnaires were prepared. It might be noted that by this revision, the number of suggestions and corrections had become few in number.

Reliability

Instrument reliability was established by the test-retest procedure (Selltiz, 1951). Individuals in each of the three categories personally known to the researcher through his ministerial responsibilities were selected and contacted for help. From this solicitation, a group of 90 individuals, (30 bereaved, 30 funeral directors, and 30 clergy) volunteered to participate, and were given the appropriate questionnaire. After a minimum of three and a maximum of four weeks following their first completion of the instrument, the sample completed the questionnaire a second time. Eighty-three of the 90 individuals completed both copies of their instrument. Levels of reliability were assessed by determining the percentage of agreement for each question. Reliability scores attained through this procedure were as follows:

- | | |
|---|-----|
| 1. Bereaved Questionnaire | .88 |
| 2. Funeral Director Questionnaire | .88 |
| 3. Clergy Questionnaire | .85 |

Method of Instrument Distribution

Each of the questionnaires was printed and distributed to the sample by mail. The use of printed questionnaires rather than personal interviews was selected for several reasons. In the first place, the desire was to receive as many replies as possible in order to obtain a large number of suggestions in the various open-ended questions. Mailed printed questionnaires could be distributed to a much larger number of individuals. A second reason for choosing this method of mail distribution was to enable the sample to be drawn from the entire state of Oklahoma, rather than the smaller geographic area which would have been

necessary in obtaining information by personal interviews , and which was felt to be a possible weakness in some earlier research (Lopata, 1972; Glick, 1974; Salomone, 1966). In the case of the funeral directors, it was necessary to utilize individuals from states surrounding Oklahoma, due to an insufficient number of funeral directors within the state.

The third rationale for mailed printed questionnaires was the finding that the "...reliability of response is independent of the method utilized in the collection of data" (Walters, 1960, p. 237), and the conclusion that the printed questionnaire was less likely to produce such situations as embarrassment, and would be as satisfactory as the interview method for collecting data (Ellis, 1947).

Analysis of the Data

In the analysis of data, frequencies and percentages were obtained to determine various practices and perceptions of the sample. In addition, several statistical tests were utilized to examine various hypotheses submitted for investigation.

A frequency and percentage count was utilized to analyze the information obtained in each of the returned questionnaires. From this count, the following information was secured:

1. The practices, perceptions, and preferences of bereaved persons concerning:
 - a. The funeral home selected for the service.
 - b. Events preceding the funeral.
 - c. The funeral service itself.
 - d. Events after the funeral service.
 - e. Difficulties in adjusting to the death.

2. The perceptions of the bereaved persons as to ways they were most and least helped both by the service professionals and by individual acquaintances in facing the bereavement experience.
3. The perceptions of the clergy concerning each of the following:
 - a. General themes stressed in their funeral messages.
 - b. The value of an open casket at the funeral service.
 - c. The value of practicing the observance of funeral services.
 - d. Their objections to current funeral practices.
 - e. Changes they would desire to occur in the funeral and the rituals for disposition of the remains.
 - f. Suggestions as to how the funeral director might better aid clergy in their efforts.
4. The perceptions of the funeral directors concerning each of the following:
 - a. The value of having the casket open at the funeral service.
 - b. The value of practicing the observance of funeral services.
 - c. Their objections to current funeral practices.
 - d. Suggestions as to how the minister might better aid funeral directors in their efforts.

The chi-square test was used to examine each of the following hypotheses:

1. There is no difference in the degree of difficulty bereaved persons experienced in adjusting to the death of a loved one according to:
 - a. Sex.
 - b. Race.
 - c. Age.
 - d. Socio-economic status.

- e. Whether the respondent was present at the time death occurred.
 - f. The relationship of the bereaved and the deceased.
 - g. Whether death was discussed in the family when the respondent was a child.
 - h. The degree of the respondent's belief in life after death.
 - i. The conception of how life continues after death.
 - j. The respondent's evaluation of the funeral's overall worth since the death of the loved one and the funeral experience.
 - k. The degree to which friends and/or neighbors had visited the respondent since the death of the loved one.
 - l. The degree to which the respondent had visited friends/neighbors since the death.
 - m. The method chosen for final disposal of the deceased's remains.
 - n. The level of religious emphasis of the service.
2. There is no difference among clergy, funeral directors, and bereaved persons concerning each of the following:
- a. The term most often used for death.
 - b. The desire for the casket to be open at the funeral service.
 - c. The preferred method for the disposal of one's own body after death.
 - d. Methods of body disposal that the respondent finds distasteful.
 - e. Methods of body disposal that the respondent feels to be immoral or sacreligious.

The Pearson Correlation Coefficient was used to examine the following hypothesis:

3. There is no correlation between the degree of religious orientation of the bereaved and the number of serious physical or emotional problems experienced by the bereaved in their grief.

Analysis of variance was used to examine the following hypothesis:

4. There is no difference in the bereaved respondent's degree of religious orientation according to each of the following:
 - a. Degree of difficulty in adjusting to the death of the loved one.
 - b. The degree of belief in life after death.
 - c. The degree of desire of the individual for a funeral service to consist of "traditional religious" elements, such as scripture and prayer.
 - d. The degree of desire of the individual to have the casket open at the funeral service.
 - e. The degree of visitation by friends and/or neighbors since the death.
 - f. The degree of visitation by the bereaved since the death.
 - g. The location preferred for one's own funeral service.

CHAPTER IV

RESULTS

Description of Subjects

Bereaved Characteristics

Table I presents a detailed description of the 200 bereaved individuals who participated in this study. As in other recent studies in bereavement (Glick, 1974), the majority of participants were female (73.98%). The respondents were predominantly white (97.47%) and of lower middle (43.39%) or upper lower (26.98%) class. Ages of the bereaved ranged from under 36 years of age to over 66 with the greatest proportions being in the 56-65 (31.83%) and 46-55 (28.29%) age categories. Various educational levels were present in the sample, ranging from an elementary education only (15.18%) to completed graduate work for a profession (25.13%).

TABLE I
CHARACTERISTICS OF THE BEREAVED

Variable	Classification	No.	%
Sex	Male	51	26.02
	Female	145	73.98

TABLE I (Continued)

Variable	Classification	No.	%
Age	Under 36 years old	24	12.13
	36 to 45 years old	29	14.66
	46 to 55 years old	56	28.29
	56 to 65 years old	63	31.83
	Over 66 years old	25	13.09
Racial Background	Black	5	2.53
	White	193	97.47
Educational Level	Elementary (8th grade)	29	15.18
	High School	25	13.09
	Two Years of college	53	27.75
	College graduate	36	18.85
	Graduate work	48	25.13
Social Class	Lower Lower	17	9.00
	Upper Lower	51	26.98
	Lower Middle	82	43.39
	Upper Middle	35	18.51
	Upper Class	4	2.12

Background Data Concerning Bereavement

Experiences of the Bereaved

As can be observed in Table II, the majority of deaths (51.26%) among the bereaved were of a mate, with one's parent being the second-most frequent loss (33.17%). The majority (61.22%) of the mates who had died were between 45 and 65 years of age. Of the 8.54 per cent of bereaved who had lost a child, just over half (52.63%) reported that the child had been under age 20 when death occurred.

The degree of difficulty in adjusting to the death was assessed. The greatest proportion of the bereaved reported they experienced a

difficult (31.32%) or very difficult (23.08%) time adjusting to the death event, while the smallest proportion (11.54%) indicated an easy adjustment. Perhaps related to this was the 32.79 per cent who indicated that the death had the effect of lowering their personal or family income. The sample was evenly divided between those who were present when death occurred (49.50%) and those who were not (50.50%).

Almost 75 per cent (74.49%) of the bereaved indicated they were convinced there is life after death. Among those expressing this certainty of life after death, 79.61 per cent believed this future life will involve immortality of the soul. In speaking of death, the majority of bereaved (54.00%) indicated they felt comfortable using the word "died." A number of respondents (40.72%) indicated they recalled open discussion of death with no reluctance in their childhood family. Only 6.70 per cent reported that the topic of death was definitely avoided.

TABLE II
BACKGROUND DATA CONCERNING THE BEREAVEMENT
EXPERIENCE OF THE BEREAVED

Variable	Classification	No.	%
Relationship of the Deceased	Mate	102	51.26
	Parent	66	33.17
	Child	17	8.54
	Sibling	5	2.51
	Other	9	4.52
Age of mate at time of death	Under 45	8	8.16
	45-65	60	61.22
	Over 65	30	30.62

TABLE II (Continued)

Variable	Classification	No.	%
Age of child at time of death	Under 20	10	52.63
	20 and over	9	47.37
Difficulty of Adjustment to the death	Easy adjustment	21	11.54
	Slightly Difficult	33	18.13
	Difficult	57	31.32
	Very Difficult	42	23.08
	Extremely Difficult	29	15.93
Bereaved present when death occurred	Yes	99	49.50
	No	101	50.50
Effect of the death on income level	No effect	106	57.92
	Lowered income and required working	20	10.93
	Lowered income, but work not required	40	21.86
	Raised income	17	9.29
Degree of Belief in life after death	I am certain there <u>is</u> life after death	146	74.49
	I think there may be life after death	24	12.24
	I think there may <u>not</u> be life after death	4	2.04
	I am convinced there is no life after death	2	1.02
	I am not certain enough in my beliefs to say either way	20	10.20
If belief in after-life exists, what is its form?	Immortality of the soul	121	79.61
	Resurrection of physical body	20	13.16
	Reincarnation	7	4.60
	Other	4	2.63
Term used for death	Died	108	54.00
	Expired	5	2.50
	Passed on or passed away	70	35.00
	Asleep	2	1.00
	Other	15	7.50

TABLE II (Continued)

Variable	Classification	No.	%
Death as topic of conversation in bereaved childhood home	Yes, open discussion with no reluctance	79	40.72
	Yes, open but reluctant discussion	31	15.98
	Don't recall-but discussion believed possible	54	27.84
	Don't recall-but discussion believed avoided	17	8.76
	Topic Definitely avoided	13	6.70

Funeral Directors Characteristics

One hundred and eighty-four funeral directors (63% of the 292 individuals contacted) responded by returning a completed questionnaire. Table III Presents the characteristics of this sample. Most (96.13%) of the respondents were men. They were from under 36 to over 65 years in age, and a college graduate (75.54%).

The majority (55.87%) indicated they had 120 or fewer funerals a year, while 21.78 per cent reported their firm would tend to average over 226 funerals a year. The majority of men indicated they had served 20 to 29 years (28.80%) or 10 to 19 years (27.72%) in the funeral profession.

Many funeral directors (46.45%) indicated if they were starting over they definitely would return to their profession. A smaller proportion (25.69%) indicated they probably would enter another field, or were not sure just what they would do if they could start over in some profession.

TABLE III
CHARACTERISTICS OF THE FUNERAL DIRECTOR

Variable	Classification	No.	%
Sex	Male	174	96.13
	Female	7	3.87
Age	Under 36 years old	53	28.96
	36 to 45 years old	46	25.14
	46 to 55 years old	53	28.96
	56 to 65 years old	25	13.66
	Over 65 years old	6	3.28
Level of education	High School	5	2.72
	Two years of college	40	21.74
	College Graduate	75	40.76
	Graduate work	64	34.78
Number of funerals conducted last year	120 or less	100	55.87
	121 to 155	17	9.50
	156 to 190	14	7.82
	191 to 225	9	5.03
	226 or over	39	21.78
Total years in the funeral profession	Less than 10 years	30	16.30
	10 to 19 years	51	27.72
	20 to 29 years	53	28.80
	30 to 39 years	38	20.65
	40 years or more	12	6.53
Satisfaction in the funeral profession	I definitely would be a funeral director	85	46.45
	I probably would be a funeral director	51	27.86
	I am not sure	21	11.48
	I probably would enter another field	22	12.02
	I definitely would enter another field	4	2.19

Background Data Concerning Bereavement Experiences of the Funeral Directors

The majority (82.51%) of funeral directors had a certainty of belief in life after death. In addition, most (95.60%) reported that their religious convictions had influenced these beliefs. Over 51 per cent (51.93%) indicated the topic of death was openly discussed during their childhood. Table IV presents a summary of these findings.

Over 23 per cent (23.91%) of the funeral directors reported the death of a relative during the previous year. However, of those experiencing such a death, 47.71 per cent reported that the deceased was not in the immediate or close family, while only a small proportion (4.55%) indicated the experience involved the death of a mate. Concerning the term used for death, the majority of funeral directors (51.15%) employed the term "died," The second-most frequently used term was "passed on" or "passed away" (37.36%).

TABLE IV
BACKGROUND DATA CONCERNING THE BEREAVEMENT
EXPERIENCE OF THE FUNERAL DIRECTORS

Variable	Classification	No.	%
Influence of religion on death attitudes	Very great influence	132	72.52
	Some influence	42	23.08
	Very little influence	6	3.30
	No Influence	2	1.10
Death in the funeral director's family in the past 12 months	Yes	44	23.91
	No	140	76.09

TABLE IV (Continued)

Variable	Classification	No.	%
Degree of belief in life after death	I am certain there is life after death	151	82.51
	I think there may be life after death	21	11.48
	I think there may not be life after death	3	1.63
	I am convinced there is no life after death	1	0.55
	I am not certain enough in my beliefs to say either way	7	3.83
Death as topic of conversation in childhood home	Yes, open discussion with no reluctance	94	51.93
	Yes, open but reluctant discussion	19	10.50
	Don't recall-but discussion believed possible	45	24.87
	Don't recall-but discussion believed avoided	18	9.94
	Topic definitely avoided	5	2.76
If death occurred in family, relation of deceased	Parent	17	38.64
	Sibling	3	6.82
	Mate	2	4.55
	Child	1	2.28
	Other distant relative	21	47.71
Term used for death	Died	89	51.15
	Expired	17	9.77
	Passed on or passed away	65	37.36
	Asleep	0	0
	Other	3	1.72

Clergy Characteristics

All responding clergy were male. As shown in Table V, 91.63 per cent of the sample were college graduates or had completed graduate work. Most were Caucasian (97.21%), and were less than 55 years of age (81.50%).

As in the case of the funeral directors, the largest percentage of clergy (35.90%) had been in their profession between 10 and 19 years. The majority of clergy were satisfied in their occupation. Over 75 per cent (75.65%) of clergy indicated if they were starting over they definitely would enter the same profession. This compared with only 46.45 per cent of the funeral directors who felt this strongly.

The largest proportion of clergy respondents (26.20%) were Baptist. Methodists ranked second with 21.15 per cent serving this denomination. The 471 clergy returning completed questionnaires were scattered among 18 different denominations from across Oklahoma. Almost 49 per cent (48.60%) of the respondents reported they conducted 10 or less funerals a year, while an additional 32.04 per cent estimated their funerals numbered between 11 and 20 a year.

TABLE V
CHARACTERISTICS OF THE CLERGY

Variable	Classification	No.	%
Sex	Male	455	100.00
	Female	0	0
Educational level	Elementary (8th grade)	4	0.86
	High School	5	1.07
	Two years of college	30	6.44
	College graduate	72	15.45
	Graduate work	355	76.18
Age	Under 36 years old	91	19.58
	36 to 45 years old	156	33.54
	46 to 55 years old	132	28.38
	56 to 65 years old	68	14.62
	Over 65 years old	18	3.88

TABLE V (Continued)

Variable	Classification	No.	%
Racial Background	Black	5	1.07
	White	453	97.21
	Indian	6	1.29
	Other	2	0.43
Satisfaction in profession	I definitely would be a clergyman	348	75.65
	I probably would be a clergyman	88	19.13
	I am not sure	14	3.04
	I probably would enter another field	9	1.96
	I definitely would enter another field	1	0.22
Total years in profession	Less than 10 years	86	18.39
	10 years to 19 years	168	35.90
	20 years to 29 years	144	30.77
	30 years to 39 years	55	11.73
	40 years or more	15	3.21
Denomination	Baptist	119	26.20
	Methodist	96	21.15
	Christian Church	54	11.89
	Episcopal	36	7.93
	Seventh-Day Adventists	21	4.63
	Assembly of God	20	4.41
	Church of God	19	4.19
	Roman Catholic	18	3.96
	Presbyterian	16	3.52
	Lutheran	14	3.08
	Mormon	13	2.86
	Salvation Army	10	2.20
	Mennonite	8	1.76
	Brethren	3	0.67
	Pentecostal	3	0.67
	Eastern Orthodox	2	0.44
	United Church of Christ	1	0.22
	Nazarene	1	0.22
Number of funerals conducted in an average year	10 or less	226	48.60
	11 to 20	149	32.04
	21 to 30	62	13.33
	31 to 40	20	4.30
	41 or more	8	1.73

Background Data Concerning Bereavement

Experiences of Clergymen

Although 10.68 per cent of the clergy had experienced a death in their family during the previous 12 months, only one had lost a wife, and the majority experiencing a death indicated it was a parent who had died (56.25%).

As can be seen in Table VI, the greatest proportion of clergy respondents felt death had been openly discussed in their childhood home (40.56%). Clergy tended to use the term "died" to refer to the death event (58.58%). The second-most frequently used terms were "passed on" or "passed away" (35.84%).

TABLE VI
BACKGROUND DATA CONCERNING THE BEREAVEMENT
EXPERIENCE OF THE CLERGYMEN

Variable	Classification	No.	%
A death in the family in the past 12 months	Yes	50	10.68
	No	418	89.32
Relation of the de- ceased to the clergy	Parent	27	56.25
	Sibling	14	29.17
	Mate	1	2.08
	Child	2	4.17
	Other distant relative	4	8.33
Death as topic of con- versation in childhood home	Yes, open discussion with no reluctance	189	40.56
	Yes, open, but reluctant discussion	94	20.16
	Don't recall-but discussion believed possible	121	25.97
	Don't recall-but discussion believed avoided	43	9.23
	Topic definitely avoided	19	4.08

TABLE VI (Continued)

Variable	Classification	No.	%
Term used for death	Died	273	58.58
	Expired	11	2.36
	Passed on or passed away	167	35.84
	Asleep	15	3.22

Item Analysis: Religious

Orientation Scale

The scale for assessing level of religious orientation consisted of three questions: "Do you have a church preference?" "How often do you attend services of worship at your church or synagogue?" and "Are religious beliefs important to you?" The chi-square test was employed to obtain an index of the validity of the items in the scale. The significance of difference among those subjects scoring in the upper quartile, the middle 50 per cent, and the lower quartile on the total score was determined. One of the three items on the scale (church preference) was found to be significantly discriminating at the .01 level. The other two items (frequency of attendance and one's subjective evaluation of religion's importance) were found to discriminate at the .001 level.

As can be observed in Table VII, the sample of bereaved tended to score higher in religious orientation than the funeral directors. Twenty-five per cent of the bereaved indicated a very high degree of religious orientation, while only 2.72 per cent of the funeral directors gave religion this high a level of importance. On the other hand,

47.28 per cent of the funeral directors indicated very little or no religious orientation, while only 24.50 per cent of the bereaved scored this low.

TABLE VII
RELIGIOUS ORIENTATION AMONG THE SAMPLE OF
BEREAVED AND FUNERAL DIRECTORS

Sample group	Degree of Religious Orientation	No.	%
Bereaved	Very High	50	25.00
	High	65	32.50
	Moderately so	36	18.00
	Very little	38	19.00
	None	11	5.50
Funeral Directors	Very High	5	2.72
	High	31	16.85
	Moderately so	61	33.15
	Very Little	52	28.26
	None	35	19.02

Practices, Perceptions, and Preferences of the
Bereaved Concerning Their Bereavement

The Pre-Funeral Period

Most Helpful Statements by Friends. One of the first events that occurs following a death are visits by immediate family members and close friends (Flesch, 1974). The bereaved in the present study were asked to indicate the most helpful statement made to them after others had learned

of the death. As Table VIII indicates, the largest percentage of replies centered on comments about the values and strengths of the deceased, such as his or her helpfulness, goodness, or love (31.25% of the responding sample). Second most frequent were comments dealing with religious faith and spiritual encouragement (21.09%). Other helpful statements recalled by the bereaved concerned: the way in which death in some sense had been a blessing and the deceased was better off (10.16%), expressions of general sorrow (8.59%), and positive comments concerning the efforts of the bereaved for the deceased (7.81%).

TABLE VIII
STATEMENTS OFFERED BY FRIENDS, JUDGED MOST
HELPFUL TO THE BEREAVED

Question	Responses	No.	%
What was the most helpful STATEMENT you remember someone making following the death? Per cent. of total sample replying: 64.50%)	Comments about the values of the deceased	40	31.25
	Statements of religious faith and encouragement	27	21.09
	Indications the deceased is better off	13	10.16
	Expressions of general sorrow	11	8.59
	Comments about my efforts for the deceased	10	7.81
	Specific suggestions of actions to take	6	4.69
	Specific offers to give aid in areas of lack	5	3.91
	Statements about quality of service and surroundings	4	3.13
	Benefit bereaved would gain from memories	3	2.34
	Others	9	7.03

Most Helpful Actions by Friends. The bereaved also were asked to indicate actions by others which assisted them. As indicated in Table IX, 26.90 per cent had reported that the most helpful action was friends who came immediately at the time of death and took over various responsibilities (such as food arrangements, child care, and housekeeping decisions). Related to this was the 16.55 per cent who remembered the greatest service offered them was by friends who simply stood by them and offered attention and concern, or those (13.10%) who came by in the weeks following the death and performed helpful actions, such as inviting them out to dinner. As Silverman (1974) points out, one problem faced by the bereaved is the isolation that so often occurs. Several (11.72%) indicated that acquaintances had brought them meaningful objects, such as devotional booklets, donations of money to meet family needs, photographs of the deceased taken in the past with various friends, and tokens which the giver hoped would be meaningful. In one case a close relative prepared a scrapbook for the bereaved to use in keeping poems, photographs, and memories that would be appreciated in the years to come.

Qualifications Required of Acquaintances Offering Support. Activities listed by the bereaved as helpful were not actions requiring extensive expertise. Generally, these responses involved friends stopping by and suggesting ways they would like to help. One observation reported by several respondents concerned individuals who came to visit, stating as they left: "If there is anything I can do, just let me know." The general opinion expressed by those mentioning this practice was that it offered little help or comfort to them. As one respondent wrote, "Every

time I heard this, I couldn't help thinking 'you don't really mean that'." The common reaction among the 72.50 per cent of the sample reporting service activities was that they were most benefited by those friends who came in, looked around, and completed the various unfinished tasks. One respondent did share a different feeling, indicating that he wanted things to do to keep busy, and would rather others had not done so much. However, this feeling was not expressed by the majority of the sample.

TABLE IX
ACTIONS OFFERED BY FRIENDS, JUDGED MOST
HELPFUL TO THE BEREAVED

Question	Responses	No.	%
What was the most meaningful thing you remember someone DOING for you following the death event? (Per cent of total sample replying: 72.50%)	Service activities by persons coming immediately at time of death	39	26.90
	General concern and attention..just standing by	24	16.55
	Service activities in the weeks after the death	19	13.10
	Objects given	17	11.72
	Staying with bereaved over an extended time	17	11.72
	Religious expressions and assurance	5	3.45
	Donation of a memorial gift in deceased's name	3	2.08
	Physical actions or affection	2	1.38
	Verbal statements of comfort	2	1.38
	Other	17	11.72

Funeral Home Selected for the Service. The majority of bereaved individuals in the sample indicated they selected the funeral home on the basis of the quality of past service the establishment had offered their family or acquaintances. As can be seen in Table X, 52.59 per cent of the responses indicated this as their reason for choosing the particular home used. Perhaps related to this would be the 19.59 per cent who made their decision on the basis of the funeral home's reputation. Only one bereaved person selected the funeral establishment on the basis of the funeral home's advertisement practices. In order to assure the bereaved of confidentiality, individuals were not asked to indicate the town in which they lived. However, judging by the return envelope postmarks, and by the 120 bereaved individuals who gave mailing addresses in order to receive copies of the study results, over 60 per cent of those completing questionnaires lived in communities of over 25,000 in population. This compares with 57 per cent of the original list of bereaved persons selected for contacting who were in urban areas of this size (see page 30 for a discussion of the original bereaved sample selected). Thus, the findings of this study did not agree with the emphasis within the funeral industry publications to utilize various advertising media in order to increase profits (Palmer, 1973; Fitzgerald, 1975).

Selection of Casket and Financial Arrangements. As indicated in Table X, another pre-funeral activity is the selection of casket and arrangement of financial details. Over 18 per cent (18.14%) of the sample indicated they faced these decisions alone. However, the majority of the sample (92.78%) did not feel the funeral director had tried to take advantage of them or had pressured them to spend more than they

could afford. They also indicated that the method of pricing was made clear to them during the presentation (90.67%). Pricing methods used were somewhat evenly divided between those who indicated the funeral home had the price on the casket including all services offered (47.22%) and those reporting that each service offered by the home was itemized and priced separately (44.44%).

This feeling by the bereaved of fairness in the casket selection and method of pricing may have been reflected in the response of the bereaved that a clergyman was not present (90.10%), and should not be present during this period of selection (89.78%). Less than three per cent of the bereaved indicated a desire that clergy go with them to aid in the selection of the casket.

TABLE X

PRACTICES, PERCEPTIONS AND PREFERENCES OF BEREAVED
CONCERNING THE PRE-FUNERAL PERIOD

Question and response	No.	%
<u>Why did you choose the funeral home you used?</u>		
Past service to family/friends	102	52.58
Reputation in the community	38	19.59
The only funeral home in town	9	4.64
Advertisement by the firm	1	0.51
I was not involved in its selection	18	9.28
Various other reasons	26	13.40
<u>Were you present when the casket was selected?</u>		
Yes, I made the selection alone	35	18.14
Yes, but other family members and friends were present and helped in the selection	137	70.98
No	21	10.88

TABLE X (Continued)

Question and Response	No.	%
<u>Do you feel any pressure was put on you by the funeral director to spend more money on a more expensive funeral than you could afford?</u>		
Definitely no! In fact, he urged me to spend LESS than I could have afforded	40	20.62
No	140	72.16
I do not know	10	5.15
Yes	4	2.07
<u>Was the funeral home's method of pricing the funeral clear to you as you made your various selections?</u>		
Yes	175	90.67
No	2	1.04
I was not involved in the selections	16	8.29
<u>How was the funeral priced?</u>		
The price on the casket covered all services	85	47.22
Each responsibility undertaken by the funeral home was itemized and priced separately	80	44.44
I do not know	15	8.34
<u>When the casket was selected, was a clergyman present?</u>		
Yes	13	6.77
No	173	90.10
I do not know	6	3.13
<u>Do you think a clergyman SHOULD be present during casket selection?</u>		
Yes	11	5.92
No	167	89.78
Only if specifically asked by bereaved family	8	4.30

The Funeral Service

Almost 79 per cent (78.89%) of the bereaved reported the funeral was conducted by the family pastor, and as can be seen in Table XI, the majority (68.23%) recalled mention being made during the service concerning

various experiences of the deceased during his lifetime. A higher percentage (78.12%) indicated they favor this sharing of lifetime events during the funeral service.

The majority of the sample (85.57%) desired the funeral to follow the traditional religious pattern in such items as Scripture reading and prayer. In addition, 55.67 per cent of the bereaved indicated they prefer their own funerals be conducted in a church, as compared to 30.41 per cent who stated they would select a funeral home. Thus, this sample agrees with the report of Bowman (1959) that funerals tended to be held within the confines of the church and religious community, and differs with findings by Fulton (1961) and Irion (1966) that most funerals are conducted in the funeral home. The reason for this might be the location from which the present sample was drawn, or a change in practice that has occurred since the earlier books were written.

Over 46 per cent (46.82%) reported the funerals were timed to begin at 2:00, with 10:00 in the morning the second-most frequently chosen time (34.68%). The sample of bereaved persons was evenly divided in their desire for an open casket, with 46.64 per cent indicating they would prefer the casket open at the funeral, and 45.60 per cent stating a wish for it to remain closed. Those who reported that the casket was open at the funeral tended to indicate the opening was at the close of the service as everyone departed (68.85%). The greatest proportion favoring the open casket indicated its value was for religious assurance (34.96%). Other reasons given for the open casket were the opportunity for comfort by family and friends (29.27%) and a means of tribute and respect to the deceased (19.51%). Services were reported as tending to last from 21 to 30 minutes from the seating of the family to the closing prayer (39.70%).

The funeral generally was viewed as a valuable experience by the bereaved. In explaining why, 34.40 per cent indicated it fulfilled religious purposes and needs. A smaller number (28.80%) stressed that its value came from the opportunity it gives for friends to offer comfort to the family.

TABLE XI

PRACTICES, PERCEPTIONS AND PREFERENCES OF BEREAVED
CONCERNING THE PERIOD OF THE FUNERAL SERVICE

Question and Response	No.	%
Was the clergyman conducting the funeral the bereaved family's own pastor?		
Yes	157	78.89
No	37	18.59
I do not know	5	2.52
During the funeral service, was specific mention made of the deceased?		
No	4	2.08
Yes, the name was mentioned and experiences of the deceased's life shared	131	68.23
Yes, the name was mentioned, but no life experiences were shared	48	25.00
I cannot remember	9	4.69
How do you feel about the name and life experiences of the deceased being mentioned in the funeral services?		
I appreciate his or her name and some life experiences mentioned	150	78.12
I appreciate the name used, but not any experiences in the deceased's life mentioned	34	17.71
I would rather the deceased's name NOT be mentioned	0	0
I would NOT want the name of the deceased used at all and definitely would NOT appreciate life experiences being related	1	0.52
I do not care which is done	7	3.65

TABLE XI (Continued)

Question and Response	No.	%
<u>Would you prefer a funeral service to consist of "traditional religious" elements (such as scripture and prayer)?</u>		
Yes	166	85.57
I would prefer the service not contain expressions of "traditional religious" nature, but have religious overtones	26	13.40
I would prefer "religious" concepts not be stressed at all in the service	2	1.03
<u>Where would you prefer your own funeral be conducted?</u>		
In a church	108	55.67
In a funeral home	59	30.41
A graveside service only	24	12.37
At my own home	1	0.52
Other	2	1.03
<u>What was the approximate time of the service?</u>		
Before 10:00	5	2.89
10:01 - 11:00	60	34.68
11:01 - 12:00	8	4.62
12:01 - 1:00	1	0.58
1:01 - 2:00	13	7.52
2:01 - 3:00	81	46.82
3:01 or later	5	2.89
<u>About how long did the service last, from the time you were seated until the closing prayer or statement?</u>		
10 minutes or less	4	2.01
11 to 20 minutes	25	12.56
21 to 30 minutes	79	39.70
31 to 40 minutes	39	19.60
41 minutes or more	20	10.05
I cannot estimate or recall	32	16.08
<u>Do you prefer the casket open at the funeral service?</u>		
Yes	90	46.63
No	88	45.60
It makes little difference to me	15	7.77
<u>If the casket was open at the service, when was it open?</u>		
The beginning, before the family arrived	35	28.69
The close, as all departed	84	68.85
At the graveside	2	2.46

TABLE XI (Continued)

Question and Responses	No.	%
<u>What is the value of the open casket at the service?</u>		
Religious Assurances	43	34.96
Comfort offered by family and friends	36	29.27
A tribute and respect to the deceased	24	19.51
Psychological	6	4.88
Desire of the deceased	3	2.44
It is a "proper end of life" with dignity	3	2.44
An opportunity to view the body once more	2	1.62
To feel good about what has been done	2	1.62
Other	4	3.26
<u>What do you feel might be the value of the funeral service?</u>		
Religious affirmations	43	34.40
Opportunity for comfort by family and friends	36	28.80
Tribute and respect to the deceased	24	19.20
Psychological	6	4.80
A chance to view the body	2	1.60
To feel good about what has been done	2	1.60
Tradition	1	0.80
Desire of the deceased	3	2.40
Other	8	6.40

Events After the Funeral Service

Costs. As can be observed in Table XII, 90.72 per cent of the bereaved sample indicated the final bill for the service agreed with their expectations. Costs were varied, but tended to group into those costing under \$900 (26.97%) and those costing between \$1500 and \$1700 (25.84%). This tends to be much less than the cost reported for funerals in at least part of the Eastern United States (George, 1975). However, it would tend to agree basically with the research of the Casket Manufacturer Association, which indicated people tended to feel the funeral (excluding

lot and vault) should cost from \$400 to \$1800, with the average estimation being \$1450 ("American Attitudes" Mortuary Management, Nov. 1974).

Food. Food was supplied the family by various groups and was almost always felt to be an adequate amount. Over 98 per cent (98.34%) of those receiving food indicated this to be the case.

Method Chosen for Disposal of Body. The method chosen for body disposal was primarily burial (95.31%). This method also was selected by most of the sample (79.89%) for the disposal of their own remains. These figures were even higher than the study by the Casket Manufacturers Association (Kline, 1975), which reported that 82 per cent of their sample chose burial for a loved one, and only 62 per cent would desire burial for their own body. In the current study, the bereaved were questioned concerning cremation. This method of disposal was the most strongly rejected, with 55.22 per cent of those reporting a distasteful method indicating that cremation would be distasteful for them to consider as a means of disposal. Of those within the sample indicating a belief that any disposal method might be immoral, cremation again was the method most frequently chosen (by 60.94%).

Value of the Funeral Service for the Bereaved. The majority of the bereaved (71.75%) indicated no change in their feelings concerning the value of a funeral after experiencing a funeral in their own lives. However, of those who reported a change in opinion (28.25%), most (90.16%) reported that since the funeral they saw more value than they had prior to the experience.

Evaluation by the Bereaved of the Funeral Director's Service. The majority of bereaved indicated a high level of satisfaction with the service of the funeral director. When asked if, on the basis of the service given, they would recommend the funeral home to others in the community, 78.30 per cent of the bereaved indicated they definitely would do so, and an additional 16.40 per cent reported they probably would do so. Only 2.65 per cent indicated dissatisfaction to the degree of probably or definitely not recommending the firm to others.

TABLE XII

PRACTICES, PERCEPTIONS AND PREFERENCES OF BEREAVED
CONCERNING THE POST-FUNERAL PERIOD

Questions and Responses	No.	%
<u>Did your final bill agree with what you understood the funeral would cost?</u>		
Yes	176	90.72
The final bill was lower	2	1.03
The final bill was higher	7	3.61
I was not involved in financial arrangements	9	4.64
<u>Do you recall the approximate cost of the funeral to your family (not counting flowers, opening the grave, or grave markers)?</u>		
Under \$900	48	26.97
\$ 900 to \$1100	24	13.48
\$1200 to \$1400	32	17.98
\$1500 to \$1700	46	25.84
\$1800 to \$2000	15	8.43
Over \$2000	13	7.30
<u>If food was brought in by outsiders, was the amount supplied adequate for your need?</u>		
Yes	178	98.34
No	3	1.66

TABLE XII (Continued)

Questions and Responses	No.	%
<u>Who supplied food for your dinners on the days before the funeral?</u>		
Relatives exclusively	18	10.34
Neighbors exclusively	16	9.20
The church exclusively	12	6.90
Social/fraternal organizations exclusively	0	0
Neighbors and the church	39	22.41
Relatives, neighbors, and the church	51	29.31
All of the above groups	38	21.84
<u>What method of disposal was chosen by your family for the deceased?</u>		
Burial in the ground	183	95.31
Cremation	8	4.17
Entombment in a mausoleum	1	0.52
Donation to science	0	0
<u>What method would you desire for the final disposition of your own body?</u>		
Burial in the ground	147	79.89
Cremation	13	7.07
Entombment in a mausoleum	5	2.72
Donated to science	7	3.80
I am indifferent	12	6.52
<u>Are any of these methods of final disposition distasteful to you?</u>		
Burial in the ground	1	1.04
Cremation	53	55.22
Entombment in a Mausoleum	8	8.33
Donated to Science	8	8.33
Either cremation or entombment	8	8.33
Anything except burial in the ground	18	18.75
<u>Do you feel any of these methods of final disposition are immoral or sacrilegious?</u>		
Burial in the ground	3	3.12
Cremation	39	60.94
Entombment in a mausoleum	5	7.81
Donated to science	12	18.75
Anything except burial in the ground	6	9.38

TABLE XII (Continued)

Questions and Responses	No.	%
<u>Did your opinion of the value of the funeral service change after experiencing one as a bereaved person?</u>		
No	127	71.75
Yes	50	28.25
<u>If your opinion of the value of the funeral service changed, how did it?</u>		
I see MORE value now than I did before	55	90.16
I see LESS value now than I did before	6	9.84
<u>On the basis of their service, would you recommend the funeral home you used to others in the community?</u>		
Yes, I definitely would	148	78.30
Yes, I probably would	31	16.40
I am not sure	5	2.65
I probably would not	2	1.06
I definitely would not	3	1.59

Gift to Clergy. As can be seen in Table XIII, a gift was given the participating clergy by the majority of the sample (75.91%). The greatest proportion determined the amount of the gift by themselves (31.36%), though funeral directors also made suggestions as to the amount of the gift (15.25%). The most frequently-given amount, according to the bereaved, was \$25 or more (reported by 45.04% of the respondents). The offered gift was accepted by 79.52 per cent of the involved clergy.

Bereaved were asked if thanks were expressed for the gift. Of those indicating an answer to the question, 26.35 per cent reported the minister did not express thanks for the gift. Seventy per cent indicated that either verbal or written thanks were expressed, while a small

group of bereaved (3.65%) indicated that the clergy had returned the contribution. While the question was not specifically asked on the questionnaire, a number of the bereaved wrote on the margin of their questionnaire that the clergy had stated the gift would be used for specific items in his church or ministry.

TABLE XIII
PERCEPTIONS AND PRACTICES OF BEREAVED CONCERNING
THE GIVING OF HONORARIUMS TO THE CLERGY

Questions and Responses	No.	%
<u>Did you arrange for a gift (of money or otherwise) to be given to the clergyman for his part in the service?</u>		
Yes	145	75.91
No	28	14.66
I do not know	11	5.76
The funeral director took care of it	5	2.62
A clergyman did not take part	2	1.05
<u>How was the amount of the clergy gift determined?</u>		
My own personal decision	37	31.36
The funeral director suggested the amount	18	15.25
Following family discussion	17	14.41
Tradition or community custom	10	8.48
Called and asked the church secretary	9	7.63
Asked personal friends	6	5.08
On basis of special effort (such as travel)	4	3.39
From previous funeral experience	3	3.54
He was a personal friend	2	1.69
Request of the deceased	2	1.69
I do not know. Others arranged it	10	8.48
<u>Did the clergyman accept the gift?</u>		
Yes	132	79.52
No	14	8.43
I do not know	20	12.05

TABLE XIII (Continued)

Questions and Responses	No.	%
<u>What, or how much was the clergy gift?</u>		
I do not know	39	25.83
\$10.00 or less	15	9.93
\$15.00	10	6.62
\$20.00	19	12.58
\$25.00	36	23.84
\$30.00	5	3.31
\$35.00	7	4.64
\$40.00 or more	20	13.25
<u>Did the clergyman express appreciation for the gift?</u>		
Yes, written, oral, or both	77	70.00
No	29	26.35
Returned the gift	4	3.65

Difficulties in Adjusting to the Death

Degree of Difficulty. As can be observed in Table XIV, 39.01 per cent of the bereaved indicated they experienced either a very difficult or extremely difficult time adjusting to the death experience. When those who indicated they had greater than "slight difficulty" in adjusting are included in this group, the proportion increases to 70.33 per cent of the sample.

Presence or Absence at Time of Death and Degree of Difficulty. Of the 200 respondents, slightly over 50 per cent (50.50%) indicated they were not present with the deceased at the time of death. Glick (1974) discovered that there was a therapeutic value for the bereaved being present and assisting their loved one at death, since it often lessened

feelings of guilt for events or actions committed or imagined in the past. Therefore, those persons in the bereaved sample not in attendance when the death occurred were asked if their failure to be present had upset them. Almost 21 per cent (20.79%) of this group indicated that not being present had in fact disturbed them a great deal. The greatest proportion of this current sample (63.36%) reported that not being present at the time of death had bothered them none or only a little.

Economic Difficulties. Another difficulty created by death in a third of the sample was economic in nature. Almost 33 per cent (32.79%) of the bereaved indicated that the death of the loved one had lowered their level of income. Of that number, 10.93 per cent were required to begin working. The remainder (21.86%), while suffering financial loss, were not forced to start working, either due to a higher financial reserve, or the fact that they already were employed when the death occurred.

Physical/Emotional Difficulties. Sixty per cent of the bereaved sample reported they had experienced extreme physical or emotional difficulty due to grief in the days following the funeral. From the list of 26 physical and emotional difficulties, the bereaved selected those problems that had caused serious difficulty in their lives following the death. Of all physical and emotional problems faced by the bereaved, the difficulty reported most frequently (16.93%) was a feeling of depression. The next-most frequently mentioned difficulty was a sense of general nervousness (10.91%), and a similar percentage (10.69%) were unable to sleep at night. Weight loss was mentioned as a difficulty, with 8.24 per cent reporting struggles with this problem. Alcohol did

not seem to be a serious problem for many of the bereaved. Only a small percentage (1.56%) noted an increase in drinking alcoholic beverages. An even smaller group (0.67%) indicated an increase in their use of drugs.

A count was made of those experiencing difficulties to discover the number of difficulties faced. The number of problems these individuals experienced ranged from one to 13, with the average number that persons faced falling between two and three.

Various respondents experiencing difficulties indicated the presence of several symptoms appearing simultaneously some time after the death. As one stated:

My illness brought on by my father's death occurred 18 months after he died. I was at home for the first time since the funeral and apparently was forced to accept his absence for the first time psychologically.

I have allergies, had severe asthmatic symptoms, and assumed I was just reacting to a cat who'd been in the house. The symptoms got worse and worse though, and I wound up being hospitalized twice and finally flying back home early to see my own doctors. The allergies cleared after several weeks and gave way to severe depression. Although doctors suggested a link with the death through this later period, I dismissed the suggestion and suggested overwork as the problem. I finally came face to face with the issue when I reached the point that I couldn't talk. My agitation was so great I couldn't say anything, and I wrote instead, laying out a fairly realistic, but not very positive picture of my father, his life, and our relationship. From that point on I had psychiatric help on a flexible basis for six months, and resolved the problem O.K.

Categories of Physical or Emotional Difficulties. The largest proportion of problems in specific categories faced by the bereaved tended to be excessive emotional reactions, such as feelings of panic, general nervousness, depression, or repeated peculiar thoughts (40.53%). Excessive physical reactions, such as chest pains, ulcer flare-ups, or

blurred vision, were the next most frequently-mentioned category of difficulty (24.06%). The category with the smallest percentage of appearance involved the excessive use of tranquilizers, such as alcohol, smoking, or drugs (7.13%).

TABLE XIV

PERCEPTIONS OF BEREAVED CONCERNING THEIR LEVEL OF
ADJUSTMENT DIFFICULTY FOLLOWING THE DEATH EVENT

Question or Category and Responses	No.	%
<u>Please indicate the degree of difficulty you had in adjusting to the death of your loved one.</u>		
Easy adjustment	21	11.54
Slightly difficult	33	18.13
Difficult	57	31.32
Very difficult	42	23.08
Extremely difficult--still not solved	29	15.93
<u>Were you present with the deceased at the time death occurred?</u>		
No	101	50.50
Yes	99	49.50
<u>If you were not present at the time of death, does your not being there disturb you?</u>		
No	32	31.68
A little	32	31.68
More than a little	13	12.87
A great deal	21	20.79
No answer	3	2.98
<u>How did the death of your relative effect your income level?</u>		
It had no effect on my income	106	57.92
It lowered my income and required me to go to work	20	10.93
It lowered my income, but I was not required because of it to go to work	40	21.86
It raised my income	17	9.29

TABLE XIV (Continued)

Question or Category and Response	No.	%
<u>Did you experience extreme physical or emotional difficulties on the days following the funeral, due to grief?</u>		
Yes	117	60.00
No	78	40.00
<u>The total number of physical/emotional difficulties indicated as experienced by the bereaved</u>		
One	28	23.93
Two	16	13.68
Three	21	17.75
Four	13	11.11
Five	9	7.69
Six	10	8.55
Seven	7	5.98
Eight to 13 difficulties	13	11.11
<u>Please indicate any extreme physical or emotional difficulties you experienced after the death, due to grief.</u>		
a. Depression	76	16.93
b. General nervousness	49	10.91
c. Insomnia	48	10.69
d. Weight loss	37	8.24
e. Feelings of panic	24	5.35
f. Trembling	23	5.12
g. Marked increase in smoking	22	4.90
h. Headaches	20	4.45
i. Chest pains	14	3.12
j. Indigestion	14	3.12
k. Fear of nervous breakdown	14	3.12
l. Dizziness	13	2.90
m. Nightmares	12	2.67
n. Repeated peculiar thoughts	11	2.45
o. Weight gain	8	1.78
p. Blurred vision	8	1.78
q. Persistent fears	8	1.78
r. Repeated dreams	8	1.78
s. Heart palpitations	8	1.78
t. Increase in alcohol intake	7	1.56
u. Excessive sweating	6	1.34
v. Ulcer flare-up	5	1.11
w. Skin rashes	5	1.11
x. Asthma	4	0.89
y. Marked increase in use of drugs	3	0.67
z. Fainting spells	2	0.45

TABLE XIV (Continued)

Question or Category and Response	No.	%
<u>Categories in which difficulties were present, and the number of difficulties reported in each category.</u>		
(Category and specific difficulties from the list on the previous page)		
Excessive use of tranquilizers t, g, y	32	7.13
Digestive disturbances o, d, j	59	13.14
Sleep disturbances m, c, r	68	15.14
Excessive physical reactions v, z, h, l, p, f, s, i, x, u, w	108	24.06
Excessive emotional reactions e, b, q, k, n, a	182	40.53

Perceptions of Bereaved Concerning Ways They Were

Most Helped by the Serving Professionals

Areas of Greatest Satisfaction With the

Funeral Director

In discussing their positive relationships with the funeral directors, Table XV indicates the greatest proportion (27.51%) of those responding commented on his kindness, understanding, and thoughtfulness. As one fifty-year-old widow stated, "The funeral director had a very kind and sympathetic way of talking to us--without a dire (or dour) expression. He greets me with a smile even now when I meet him." Another widow in her middle thirties stated that her greatest satisfaction with the funeral director related to "...his consideration and kindness. He consulted me on what was necessary and handled everything beautifully."

The second-largest percentage (17.45%) of comments concerned the professional dignity of the funeral director and the efficiency with which his functions were completed. Others (13.42%) mentioned the funeral director's effort to assist the family in completing the necessary death arrangements. As one stated,

The funeral director took care of the details of protocol that are important but bothersome, such as thank-you cards, pay for the singer and organist, and sending late flowers to designated hospitals.

Others commented on the director's help in such areas as contacting Social Security, insurance companies, and in one instance a relative whom the family could not locate.

Just over 10 per cent (10.74%) of those commenting as to positive services mentioned the firms' financial policies. One stated that the funeral director asked for no down payment and never pressed for settlement, even though it took the bereaved 10 months to pay the bill.

TABLE XV

PERCEPTIONS OF THE BEREAVED CONCERNING WAYS THEY
WERE MOST HELPED BY FUNERAL DIRECTORS IN
FACING THEIR BEREAVEMENT

Question and Responses	No.	%
<u>What one part of the funeral director's service to you gave you the greatest satisfaction?</u>		
(Per cent replying: 74.50%)		
His understanding of our needs and thoughtfulness and kindness in meeting them	41	27.51
Professional dignity and efficiency	26	17.45
Assistance in taking the proper steps to complete necessary requirements	20	13.42
Compassion, concern, effort to please	16	10.74

TABLE XV (Continued)

Questions and Responses	No.	%
Fairness in charges--no emphasis or rush for money	16	10.74
Everything he did	8	5.37
Followed details of our wishes	6	4.03
Preparation of the body	5	3.36
He was a personal friend	2	1.34
Promptness	1	0.67
Other	8	5.37

Areas of Greatest Satisfaction with the Clergy

As can be observed in Table XVI, the area of greatest benefit involving the clergyman was with his conducting of the service itself (36.54%). This included such aspects as the message, using favorite poems, and the efficiency with which the service was conducted. Over 16 per cent (16.03%) commented concerning the clergyman's general concern, sincerity, kindness and comfort.

A number of those responding to the question commented on the minister's visits to their home. Over 10 per cent (10.90%) mentioned the fact that the clergyman came quickly upon hearing of the death, and another seven per cent (7.05%) mentioned his faithfulness in visiting the bereaved after the services. Smaller percentages noted the clergyman's willingness to determine and observe the family's various wishes, and the way he contacted others within the church with ways they might offer help to the family.

TABLE XVI

PERCEPTIONS OF THE BEREAVED CONCERNING WAYS THEY
WERE MOST HELPED BY CLERGY IN FACING BEREAVEMENT

Question and Responses	No.	%
<u>What one thing about the clergyman's role gave you greatest satisfaction?</u>		
(Per cent replying: 78.00%)		
His conducting of the service itself	57	36.54
General concern, sincerity, kindness, comfort	25	16.03
Came quickly when hearing of the death	17	10.90
He was a personal friend	12	7.69
Visited after the day of the service	11	7.05
Observed our various wishes	5	3.21
Alerted others to ways they could assist us	4	2.56
Special conduct, such as travel	2	1.28
Did not set himself up as a spiritual judge	1	0.64
Kindness offered to the dying person	14	8.98
Other	8	5.13

Perceptions of Bereaved Concerning Ways in Which

They Were Least Helped by the

Serving Professionals

Areas of Least Satisfaction With the Funeral Director

As was observed previously in Table XV, over 74 per cent (74.50%) of the sample of bereaved reported favorably concerning the services of the funeral director. In contrast, Table XVII indicates that only 17 per cent of the sample indicated areas of "least" help by the funeral director.

The reason for the difference in the proportion of replies between the ways the bereaved were most and least helped, might be due to two

situations. First, there might be a hesitation to say negative things about people who, after all, were trying to be of help in a difficult time. The second reason there were fewer negative reactions might have been that the respondents basically were pleased with the helpfulness of others, and had few negative feelings. Judging from the positive comments written on a number of questionnaires, this second reason probably played a greater influence.

However, among those bereaved indicating disappointments in their experience with the funeral director, patterns appeared. For example, the greatest proportion (20.59%) of those expressing a lack of satisfaction with the funeral director indicated he had failed to meet their various requests. As one widow stated,

I requested the casket not be opened at any time--as I had promised my husband I would. It was necessary to lock it and take the key--as funeral home personnel would open it upon visitor's requests. Very distressing to me. I felt obligated to keep a promise made to my husband.

Closely related to this was the 20.59 per cent who objected to various methods followed in conducting the service. "They didn't put the flag on my husband's casket," one bereaved complained. "They just handed it to me after we got back home still in its box." One commented on feeling hurried by the funeral director after the service, when there was a desire to greet friends and visit. Others commented on delays, such as being taken to the service too soon, with the result of having to stand around and wait for the service to begin.

Over 14 per cent (14.71%) objected to various financial arrangements that were made, such as one husband's wish that the different possible costs had been written down for him at the time of selection.

A pressure to purchase things or do things not desired was mentioned by some (11.77%) of the bereaved. For example, one wrote:

I felt his remarks about 'tribute to the man' and 'pre-serving his body by using a steel vault' were not necessary. I did not want a steel vault and his life needed no big tribute for him to be remembered. He was a Christian and a good friend, husband, and father. I told him [the funeral director] to use the steel vault, because he made me feel I should. My sons went down later and changed it to a cement vault.

Table XVII

PERCEPTIONS OF BEREAVED CONCERNING WAYS THEY
WERE LEAST HELPED BY FUNERAL DIRECTORS
IN FACING BEREAVEMENT

Questions and Responses	No.	%
<u>What one part of the funeral director's service to you gave you the least satisfaction?</u>		
(Per cent of sample replying: 17.00%)		
Failure to meet my various requests	7	20.59
His method of conducting the service	7	20.59
The financial arrangements and charges	5	14.71
Pressure to buy or do things not desired	4	11.77
Failure to explain or inform about decisions made	3	8.82
Quality/attractiveness of the funeral home facilities	2	5.88
Failure to properly handle required paperwork	2	5.88
Preparation of the body	1	2.94
Others	3	8.82

Areas of Least Satisfaction With the Clergy

As in the case of the funeral directors, there was a much higher percentage of bereaved (78.00%) who reacted positively to the services

of the clergy than those who reacted with negative comments (16.50%). (see pages 82 and 83 for a discussion of possible reasons for this variance.) Among those indicating displeasure with some aspect of the clergy's ministry, the greatest proportion (33.33%) reported that too few visits after the death was the problem. One young widow wrote: "The minister's not coming by to see me in the months' afterward was a disappointment. He simply said 'If you need me, call'." She added, "One doesn't want to call at a time like this. Help should simply be given." Another noted: "My own clergyman came by only once after he had been called several times. From my own church, hardly no one at all has called."

Over 15 per cent (15.15%) noted that too often thanks were not given for the gift that the family presented. As one commented, "The preacher has never called on this 76-year-old widow since the service, nor recognized my gift." Another area of disappointment involving the clergy were those (15.15%) who commented that he seemed detached or impersonal. As one indicated, the minister acted like he didn't know what to do--he presented a general lack of warmth. Table XVIII presents these comments concerning areas of least satisfaction with the clergy.

TABLE XVIII

PERCEPTIONS OF BEREAVED CONCERNING WAYS THEY WERE
LEAST HELPED BY CLERGY IN FACING BEREAVEMENT

Question and Responses	No.	%
<u>What one thing in your dealing with the clergyman gave you least satisfaction?</u>		

(Percentage of sample replying: 16.50%)

TABLE XVIII (Continued)

Question and Responses	No.	%
Too few visits since the death	11	33.33
No thanks given for my gift to him	5	15.15
Detached--lack of warmth--impersonal	5	15.15
Lack of knowledge concerning the deceased	3	9.10
Failed to meet my wishes	2	6.06
Repetition in service--it had all been done before	1	3.03
His manner of conducting the graveside service	1	3.03
Other	5	15.15

Bereaved Suggestions Concerning Ways Those in

Sorrow May Best be Aided in Their Grief

Over 76 per cent (76.50%) of the bereaved offered suggestions concerning this area of assistance. The suggestions tended to fall into two general categories: "ways others may help one face bereavement," and "suggestions for those facing bereavement in their own lives."

Suggestions for Those Trying to Help One Face

Bereavement

As may be observed in Table IXX, the largest proportion of suggestions (54.91%) encouraged acquaintances and friends to visit the bereaved several times after the death. "Send a card or note if you cannot see them in person" was the comment of one. Another wrote, "Don't forget them in the days after the service. It is so lonely to really be alone and feel no one cares that you are still alive--pure panic!"

This finding tended to support the observations of recent literature (Silverman, 1974; Decker, 1973), and ancient Scripture (Job 19:13-14). Parkes (1972, p. 8) in discussing the dilemma of widowhood, stated, "Every widow discovers that people who were previously friendly and approachable become embarrassed and strained in her presence."

The second-greatest proportion of suggestions for those attempting to assist the bereaved (23.53%) referred to a person indicating love, concern, and understanding to the sorrowing by allowing them to express emotion, and also by the acquaintance indicating his own positive feelings. "Let me express my hurt," was the way one stated it. "So many who visited me seemed almost afraid that I would break down in emotion, and indicated by word or action that I should keep a 'stiff-upper-lip'." Another commented on how often visitors would say nothing about the deceased, even though he was certain they would have had positive and helpful memories to share.

Decker (1973, p. 66) seconded this plea by stating "How sad...that people so often equate tears with weakness--tears which can simply express depth of love...Fortunate, indeed, is the grief-stricken one who can weep openly with a loving friend."

Another suggestion offered by some (7.84%) was that friends allow the bereaved to talk about the loved one. This tends to agree with the position by Bockelman (1974) who supported mentioning and talking about the deceased by those in sorrow.

TABLE XIX
SUGGESTIONS OF BEREAVED OF WAYS ONE MAY HELP
OTHERS FACING BEREAVEMENT

Suggestion	No.	%
(Per cent of sample offering suggestions: 25.50%)		
Visit the bereaved several times after the death	28	54.91
Show your love, concern, and understanding to the bereaved by allowing them to express their emotion and by indicating your own positive feelings	12	23.53
Let them talk about the loved one	4	7.84
Help bereaved with their required tasks and their various responsibilities	4	7.84
Suggestions of specific things to say to the bereaved	3	5.88

Suggestions for Those Facing Bereavement in Their Own Lives

The most frequently-mentioned suggestion (50.99%) by those responding to the question was that individuals develop a meaningful religious faith. Over eight per cent (8.82%) suggested that the bereaved "keep busy" and not sit at home and brood. Pincus (1974) indicated that this solution is many times not as easy or as satisfying as many assume, but at least a proportion of the bereaved in this current study felt it had given stability to their suffering experience. The hopelessness and despair within a portion of the bereaved respondents may have been expressed in the despondent observation (by 3.92%) that nothing can be done by anyone to make the bereavement any easier to bear. Table XX presents a summary of these suggestions.

TABLE XX

SUGGESTIONS OF BEREAVED CONCERNING WAYS ONE MAY
BETTER FACE BEREAVEMENT IN HIS OWN LIFE

Suggestion	No.	%
(Per cent of sample offering suggestions: 51.00%)		
Develop a meaningful faith	52	50.99
Keep busy	9	8.82
Remember the good things--don't push them from your mind	7	6.86
Prepare yourself and make advance arrangements	6	5.88
Understand stages of grief	4	3.92
Accept death as a normal part of life	3	2.94
Learn facts of family finances, and the business needs that will be demanded	1	0.98
Stay around people	1	0.98
Be thankful for the blessings you do have	1	0.98
Other individual suggestions	14	13.73
The statement that "nothing can be done"	4	3.92

Perceptions of the Clergy Concerning Funerals

Sermons or Meditations Used by Clergy

The clergy were asked if they used any form of sermon or meditation as part of the funeral observance. As can be seen in Table XXI, 84.58 per cent replied they did tend to use at least a 10 minute meditation within the services. Irion (1966) discovered four themes which tended to be used by clergy in funeral meditations. These themes were: (a) Christian hope for the resurrection, (b) the sustaining power of God, (c) a Christian understanding of death, and (d) a Christian understanding of life. The current sample of clergymen were asked if they would tend to follow a specific meditation theme if the deceased has been

"religious" or "non-religious." Almost 76 per cent (75.70%) of the respondents reported that if, in their opinion, the deceased had been an active religious person, the meditation would follow a specific theme. A smaller percentage (58.91%) indicated they observed particular themes in their meditations for "non-religious" persons.

Sermons for "Religious" Persons. When conducting a funeral for a "religious" person, the majority (68.26%) of the responding clergy indicated they would stress the theme of "Victory in the Christian Faith" in their meditation. The message would include such concepts as the benefits of loyalty to Christ, to die in Christ is to gain, the Resurrection, and the eventual reuniting with loved ones in heaven. Almost 13 per cent (12.87%) of the clergy indicating specific themes for religious persons reported they stressed the theme of giving thanks for this life and what it has meant. The emphasis that God offers help and comfort adequate to meet the present needs of the bereaved was stressed by 9.28 per cent.

Sermons for "Non-religious" Persons. Themes stressed in the meditation messages for non-religious persons tended to differ from those for families with a religious orientation. As can be observed in Table XXII, 24.33 per cent of the responding clergy indicated an evangelistic emphasis. A slightly smaller percentage (22.05%) stressed that God is love and is a fair and merciful judge. A number (14.07%) reported that their meditations for non-believers tended only to stress that God does love us, while others (11.03%) give encouragement by reminding of God's help to those remaining, and the support that is offered by family members and friends.

Humanistic Funeral Sermons. The sample was asked if they ever used secular or humanistic sermons, since Irion (1971) indicated this was a growing practice. Only a small percentage (1.93%) indicated they would do so.

TABLE XXI
CLERGY USE OF MEDITATIONS

Question and Responses	No.	%
<u>Do you use a sermon or meditation lasting 10 minutes or more as part of the funeral service?</u>		
Yes, as a general rule	395	84.58
Very seldom	39	8.35
Never	33	7.07
<u>Do you have a general theme you stress in your funeral when the deceased was, in your opinion, an active religious person?</u>		
Yes	352	75.70
No	113	24.30
<u>If you have such a theme, what is it that you most often stress?</u>		
Victory of the Christian faith	228	68.26
A stressing of thanks for the life lived	43	12.87
God gives help and comfort now	31	9.28
Evangelism	8	2.40
Liturgical	4	1.20
Other	20	5.99
<u>Do you have a general theme you stress in your funeral when the deceased was not (in your understanding) a "religious" person?</u>		
Yes	271	58.91
No	189	41.09
<u>If you have such a theme, what is it you most often stress?</u>		
Evangelistic	64	24.33
God is love and a fair judge	58	22.05

TABLE XXI (Continued)

Question and Responses	No.	%
The general love of God	37	14.07
Sympathy to family, and the offered help of God	29	11.03
The fact of death's reality	18	6.84
Resurrection and reuniting of loved ones	16	6.08
A stressing of thanks for the life lived	15	5.70
Liturgical	5	1.92
Other single meditation topics	21	7.98
<u>Do you ever use secular or humanistic services (which do not use Scriptures and other "religious" thoughts) in conducting funerals?</u>		
No	457	98.07
Yes	9	1.93

Perceptions of Clergy Concerning the Funeral Service

Opening the Casket. The majority of clergy in this sample (61.62%) preferred that the casket not be opened during the service, although, as can be observed in Table XXII, a number (22.39%) reported they did not care one way or the other. Those clergy who preferred to have the casket opened at the service chose for it to be opened at the close of the service as the congregation departs (55.66%).

Values for the Open Casket. Clergy were asked to indicate what some of the values might be for having an open casket. Many (46.74%) stated they could see no value for the practice at all, and several commented that any value viewing the remains might offer could be more effectively served by opening the casket at the funeral home before the

service started. Of those individuals who felt there might be a purpose for opening the casket, the greatest proportion (50.51%) indicated the psychological value of accepting death's reality. Other advantages suggested were that late-coming friends would have an opportunity to view the remains (22.45%) and family preference or community custom (13.27%).

Value for the Funeral Service. Clergy were asked to state what they felt to be the primary value that a funeral service would offer. Of those responding, 29.82 per cent felt that the religious emphasis was its primary purpose. A slightly smaller percentage (28.70%) saw it as an opportunity for comfort to the bereaved and an opportunity for family and friends to visit with them and share in their sorrow. Another value indicated by 25.34 per cent was in the funeral's psychological support, in allowing the bereaved an opportunity to vent their emotions and further their grief work.

Location of the Funeral Service. The clergy were asked the location in which most of their funerals were conducted. The greatest proportion of those responding (48.07%) reported that most of their funerals were conducted in the church.

Timing of the Funeral Service. While the greatest proportion of Clergy felt that most of their funerals were conducted in the afternoon (68.66%), and while the majority of respondents (85.02%) felt that there was little change occurring in the timing of the funeral, there was a proportion of the respondents (12.33%) who indicated that funerals tended to be changing in time from the afternoon to the morning hours. The greatest proportion of clergy reported their service lasted from 21 to 30 minutes (49.79%).

TABLE XXII

PERCEPTIONS OF CLERGY CONCERNING THE FUNERAL SERVICE

Question and Response	No.	%
<u>Do you prefer yourself to have an open casket at the funeral service?</u>		
No	289	61.62
Yes	75	15.99
It makes little difference to me	105	22.39
<u>What might be the value of having an open casket at the funeral service?</u>		
Some positive value stated for the practice	196	53.26
Indicating that there is no value at all	172	46.74
<u>Positive reasons given by sample</u>		
Psychological (accept death's reality)	99	50.77
Late-coming friends may view the remains	44	22.56
Family desire or community custom	26	13.33
One last view	16	8.21
To see a peaceful body--at rest	6	3.08
Indicate quality of preparation work	3	1.54
Other	1	0.51
<u>If you prefer to have the casket open at the funeral service, when would you do so?</u>		
At the beginning of the service before the family enters	119	39.67
At the close of the service as the congregation departs	167	55.66
Throughout the service	14	4.67
<u>What do you regard as the greatest value of a funeral service?</u>		
Religious	133	29.82
Sharing of sorrow and comfort by family and friends	128	28.70
Psychological (vent emotions, grief work)	113	25.34
Tribute and thanks for the life lived	36	8.07
Evangelistic	13	2.92
A sanitary means of disposal of the remains	8	1.79
So family can feel good about what they have done	6	1.36
An opportunity to view body and have final remains handled with dignity	3	0.67
For instruction on the meaning of death	1	0.22
Other	5	1.11

TABLE XXII (Continued)

Question and Classification	No.	%
<u>Where are most of your funerals conducted?</u>		
In a Church	224	48.07
In a funeral home	208	44.63
Evenly between the church and funeral home	34	7.30
<u>At what time are most funeral services conducted?</u>		
During the morning hours	78	16.63
During the afternoon hours	322	68.66
During the evening hours	2	0.43
No set pattern exists	67	14.28
<u>Is a change in the time of funeral services occurring?</u>		
No	386	85.97
Yes, afternoon to morning	56	12.47
From a set hour to various hours, including evenings	7	1.56
<u>How long does your average funeral service last, from the seating of the bereaved until the closing statement?</u>		
10 minutes or less	12	2.55
11 to 20 minutes	170	36.17
21 to 30 minutes	234	49.79
31 to 40 minutes	46	9.79
41 minutes or more	8	1.70

Perceptions of Clergy Concerning ReceivingHonorariums

As can be seen in Table XXIII, the greatest proportion of clergy (34.00%) indicated they received an average of \$10.00 or less for funerals they performed. This tended to agree with the findings of Bowman (1959) concerning clergy gifts. Only 16.40 per cent of the clergy in this current research reported receiving an average gift of \$25 or more. Many clergy (38.70%) indicated they received no higher honorarium for funerals

than for weddings, the one other "special" service in which they regularly participate. Honorariums are usually accepted for both funerals (83.65%) and weddings (87.05%).

The greatest proportion of ministers (43.92%) indicated they use any funeral honorariums for personal or family needs. However, a portion (32.48%) reported the gifts were used for special purchases in their ministry.

TABLE XXIII

PERCEPTIONS OF CLERGY CONCERNING HONORARIUMS

Questions and Responses	No.	%
<u>What would you estimate to be the average amount of honorarium (unrequested gift) that you received for conducting a funeral during the past year?</u>		
None was accepted even when offered	55	12.22
\$10.00 or less	153	34.00
\$15.00	69	15.35
\$20.00	99	22.00
\$25.00	50	11.11
\$30.00	2	0.44
\$35.00	16	3.56
The amount varies too much to estimate	6	1.32
<u>How would you compare the amount of honorariums received between funerals and weddings you hold?</u>		
The honorariums are about the same	173	38.70
Weddings usually are higher	114	25.50
Funerals usually are higher	69	15.44
I see no pattern	91	20.36
<u>When you are given an honorarium for a wedding, do you usually accept it?</u>		
Yes	410	87.05
No	48	10.19
Depends on situation (members, no, others, yes)	9	1.91
No answer	4	0.85

TABLE XXIII (Continued)

Questions and Responses	No.	%
<u>When you are given an honorarium for a funeral, do you usually accept it?</u>		
Yes	394	83.65
No	53	11.25
Depends on the situation (members, no, others, yes)	19	4.04
I never have been given one	1	0.21
No answer	4	0.85
<u>If you do accept a funeral honorarium, what do you do with it?</u>		
Use it for personal or family needs	188	43.92
Use it for special purchases in my ministry	139	32.48
Place it in the congregational offering	38	8.89
Place it in memorial fund in deceased's name	31	7.24
Varies, depending on circumstances	15	3.50
Other	17	3.97

Perceptions of Clergy Concerning Funeral Costs

As indicated in Table XXIV, the majority of clergy (52.52%) believed the charge made for funerals was too high. However, a significant percentage (47.00%) disagreed and felt costs were about what they should be. Among those supporting a lower funeral cost, the greatest proportion (35.61%) urged costs to be under \$500. Over 33 per cent (33.79%) indicated that while they could make no specific suggestions concerning proper funeral costs, they felt present costs tended to be higher than they should.

TABLE XXIV
PERCEPTIONS OF CLERGY CONCERNING FUNERAL COSTS

Questions and Responses	No.	%
<u>In your opinion, is the charge made for funerals:</u>		
Too high	219	52.52
About what they are worth	196	47.00
Lower than they are worth	2	0.48
<u>If funerals are too high, what should they cost?</u>		
Under \$500.00	78	35.61
Between \$600.00 and \$1,000.00	52	23.75
Between \$1,100.00 and \$1,300.00	1	0.46
About 1/3 to 1/2 what they now cost	14	6.39
No amount given, but indication made that cost is too high	74	33.79

Objections to Current Funeral Practices

An open-ended question was asked concerning the clergy's major objection to current funeral practices. As can be seen in Table XXV, the most frequently-mentioned objection (by 25.91% of those replying to the question) dealt with money wasted on fancy details and arrangements. As one respondent indicated:

I strongly oppose...the high cost of funerals when in so many instances the family can ill-afford such expenses. I do not believe it necessary or in good taste for the funeral home to use such expensive equipment in instances where people have never been accustomed to such things. For example, why is it necessary to have a Cadillac hearse when an individual has been a Ford or Chevrolet person all his life.

The second most frequently mentioned objection (20.12%) concerned the practice of the open casket. Over 10 percent (10.67%) of those who

responded had an objection to an over-emphasis on the body and the possible denial of death that this could indicate.

TABLE XXV
OBJECTIONS OF CLERGY TO CURRENT FUNERAL PRACTICES

Question and Responses	No.	%
<u>What would be your major objection to the current funeral practices?</u>		
(Per cent replying: 69.64%)		
Amount of money spent on excessiveness	85	25.91
Open casket	66	20.12
Overemphasis on the body in make up, etc., and the possible denial of death	35	10.67
It has been moved from the church	18	5.49
Not enough attention to the personal needs of persons...too professional and cold	17	5.18
Too long, involved, and elaborate	12	3.66
Morbidty	12	3.66
Tends to become "worship of the deceased"	10	3.05
Curiosity attenders and insincere emotions	6	1.83
Preaching the dead "into heaven"	5	1.52
Practice of public display of family grief	5	1.52
Paganness of the service	5	1.52
The practice of public burial	4	1.22
Too rushed	4	1.22
The lodge services	3	0.91
The embalming	2	0.61
Isolation of the family from the congregation	2	0.61
Keeping the casket closed	1	0.30
Failure to use as a means of evangelism	1	0.30
The "sameness" of all the services	1	0.30
Other	34	10.40

Changes in the Funeral Service Desired by Clergy

The clergy were asked "If there was one thing you had in your power to change in the entire funeral and disposition ritual, what would it be? Over 65 per cent (65.82%) of the clergy indicated some change they would like to see. Almost 20 per cent (19.68%) of this group stated that their greatest wish would be that the casket remain closed. Approximately nine per cent (9.03%) desired that funerals be less elaborate, both in the display made with flowers and the body, and in the ritual conducted by the clergy. A number expressed wishes concerning the burial service, ranging from the desire that no graveside service be observed at all (2.58%), to having either the funeral or the graveside, but not both (1.94%), to having a private family burial earlier (7.42%) and a public memorial service later with no body present (7.74%). Table XXVI presents the findings in this area.

TABLE XXVI

CHANGES IN THE FUNERAL SERVICE DESIRED BY CLERGY

Suggestions	No.	%
(Per cent replying: 65.82%)		
Keeping the casket closed	61	19.68
Less elaborate	28	9.03
The use of a memorial service only	24	7.74
Only private, family burial service	23	7.42
More emphasis on the religious aspects	22	7.10
Involve the total congregation more	20	6.45
Less emphasis on money	20	6.45
More positive and meaningful music	15	4.84
Less morbid, more hope	15	4.84
No graveside service at all	8	2.58
Eliminate the Obituary	7	2.26
Do either funeral or graveside--not both	6	1.94

TABLE XXVI (Continued)

Suggestions	No.	%
Use a standard casket for everyone	6	1.94
More care in disposal practices	5	1.61
More privacy for the family	5	1.61
Use secular leadership for non-Christians	3	0.97
Use only one clergyman	2	0.65
Greater evangelistic emphasis	2	0.65
Change the liturgy	1	0.32
The minister follow current local custom, and not always be trying to change them	1	0.32
Don't separate the family	1	0.32
Avoid Sunday services	1	0.32
Other suggestions	34	10.96

Suggestions Concerning how Funeral Directors
Could be More Helpful

The question was asked "If you could make one suggestion to the funeral director as to how he might better aid you in your task, what would it be?" Suggestions were offered in this question by 63.69 per cent of the clergymen. Of this percentage, the greatest proportion (44.22%) urged that the two professionals keep in closer contact about arrangements. As one minister stated: "I wish he would notify me at the time of death rather than when the funeral arrangements have been made." Another asked that the funeral director "...provide more background on unknown individuals, such as relatives, places he or she has lived, and degree of activity in a church." Several (12.93%) requested the funeral director be more flexible to the pastor's or church's wishes for the service. A summary of these suggestions is presented in Table XXVII.

TABLE XXVII
CLERGY SUGGESTIONS OF HOW FUNERAL DIRECTORS
COULD BE MORE HELPFUL

Suggestions	No.	%
(Per cent offering suggestions: 63.69%)		
Keep in closer contact and cooperation	130	14.22
Be more flexible and willing to change	38	12.93
Put less emphasis on "selling" items	16	5.44
Encourage more strongly for closed casket	16	5.44
More sincere interest in bereaved family	14	4.76
Include honorarium as funeral charge. Funeral director then pays clergy and participants	10	3.40
Don't be in such a hurry to finish the services	7	2.38
Improve facilities	6	2.04
Be willing to change tradition	6	2.04
Make less suggestions of how to conduct services	4	1.36
Be more available during the service to assist the bereaved when they experience need	4	1.36
Let me work more with family in making plans	4	1.36
Stay inside during the meditation	3	1.02
Publicize information concerning prices and services offered by your firm	3	1.02
Admit decay of body rather than stressing "eternal preservation" in a vault	3	1.02
Include congregational instructions in the memorial booklet	2	0.68
Make suggestions of how I can work with you more closely	2	0.68
Make available option of simple wooden box	1	0.34
Less "show" of family	1	0.34
Stop the extreme emphasis on flowers	1	0.34
Promptness	1	0.34
Follow up later with the family	1	0.34
Other	21	7.15

Perceptions of the Funeral Directors
Concerning Funerals

The Funeral Service

Opening the Casket. The greatest proportion of funeral directors (48.38%) would wish that the casket be opened. As Table XXVIII indicates, funeral directors were almost evenly divided in their preferences as to when the remains should be viewed. Almost 45 per cent (44.83%) suggested the best time for viewing would be at the close of the service as everyone departs, while 42.53 per cent chose early in the service before the family enters.

Values for the Open Casket. There were those among the funeral directors who felt the casket being opened at the service had little merit (14.94%). However, among those indicating values for an open casket, the majority (52.46%) felt that seeing the deceased would psychologically aid the bereaved accept the reality of death. Some (13.11%) felt there was little choice for them, since in their locality an open casket was the custom, and the family tended to desire it. Third in frequency of reasons for an open casket was the opportunity it offered to bereaved and guests for a last view of their loved one (12.30%).

Value for the Funeral Service. The greatest proportion (43.68%) indicated psychological strength as the greatest value for the funeral. As one individual indicated:

The purpose of the funeral is to help the family friends, and community accept the reality of death--as a comfort to the family. I feel there is no time when people appreciate their friends and neighbors as much as when there has been a death in the family.

This sharing of community with the family also was mentioned often (20.25%) as a purpose of the funeral. It enables friends to indicate their love and support, and allows the bereaved to recognize that even in death they are not alone.

Location of the Funeral Service. The funeral directors were asked to indicate where most of their funerals were conducted. The majority (57.61%) felt that most of their funerals would be conducted within the funeral home. Table XXVIII presents these findings.

Timing of the Funeral Service. The majority of funeral directors (77.71%) indicated their funerals were conducted during the afternoon hours. This was not felt to be a change from past experience (87.78% of the respondents), although 10.56 per cent indicated they felt that the timing of their funerals was tending to change from the afternoon to the morning hours. Funeral directors tended to feel that a funeral would last from 21 to 30 minutes (72.28%).

TABLE XXVIII
PERCEPTIONS OF FUNERAL DIRECTORS CONCERNING
THE FUNERAL SERVICE

Question and Response	No.	%
<u>Do you prefer to have an open casket at the funeral service?</u>		
Yes	89	48.38
No	55	29.89
It makes little difference to me	40	21.73

TABLE XXVIII (Continued)

Question and Response	No.	%
<u>If you do prefer to have the casket open at the funeral service, when would you prefer to do so?</u>		
At the beginning of the service before the family enters	74	42.53
At the close of the service as the visitors and family departs	78	44.83
Throughout the service	18	10.34
Other	4	2.30
<u>What do you feel might be the value of having the casket open for public viewing at the service?</u>		
None (View ahead)	23	14.94
Some positive value stated	131	85.06
<u>Positive reasons offered by sample</u>		
Psychological (accept death's reality)	64	52.46
Community custom or family desire	16	13.11
Last View	15	12.30
So late-arriving friends can view the body	13	10.65
Expressions of respect to deceased and family	7	5.74
Indicate quality of preparation work	7	5.74
<u>What would you say would be the greatest value or purpose of a funeral service?</u>		
Psychological (Vent emotions, grief work)	69	43.68
Sharing of sorrow and comfort by family/friends	32	20.25
Tribute and thanks for the life lived	25	15.82
Religious	13	8.23
An opportunity to view body and have final arrangements handled with dignity	13	8.23
So family can feel good about what they have done	5	3.16
Show off our quality work	1	0.63
<u>Where are most of your funerals conducted?</u>		
In a funeral home	106	57.61
In a church	57	30.98
Equally between the church and funeral home	21	11.41
<u>When are most of your funerals conducted?</u>		
In the afternoon	143	77.71
In the morning	10	5.44
Equally in the morning or afternoon	15	8.15
No pattern exists	16	8.70

TABLE XXVIII (Continued)

Question and Response	No.	%
<u>Is a change in the time of funeral services occurring, in your opinion?</u>		
No	158	87.78
Yes--afternoon to morning	19	10.56
Yes--morning to afternoon	1	0.55
Yes--from a set hour to various times	2	1.11
<u>Length of the service</u>		
10 minutes or less	0	0
11 to 20 minutes	19	10.33
21 to 30 minutes	133	72.28
31 to 40 minutes	23	12.50
41 minutes or more	8	4.35
I cannot estimate or recall	1	0.54

Perceptions of Funeral Directors Concerning
Honorariums

The sample was asked to indicate its level of suggestions for the gifts given to the clergymen, pianists, and singers. As can be observed in Table XXIX, the greatest proportion of funeral directors indicated they suggested \$25 as the gift for clergy (33.71%). The second-most frequent amount suggested was \$20 (24.16%). Most pianists were given \$10 (46.02% of the funeral directors) and the most frequent amount indicated for each singer was \$5 (by 33.53%) or \$10 (by 32.94%). The amount funeral directors indicated that they suggested for the clergy honorariums tended to agree with the estimation of the bereaved as to amount of their gift, and to disagree with the estimation of the clergy as to the amount they usually receive.

TABLE XXIX
PERCEPTIONS OF FUNERAL DIRECTORS CONCERNING
HONORARIUMS

Questions and Responses	No.	%
<u>Average amount suggested for the participating clergymen</u>		
No suggestion made	12	6.74
\$10.00 or less	7	3.93
\$15.00	21	11.80
\$20.00	43	24.16
\$25.00	60	33.71
\$30.00	9	5.06
\$35.00 or more	6	3.37
Varies depending on circumstances	19	10.67
Gift	1	0.56
<u>Amount suggested for pianists</u>		
No suggestion is made	22	12.50
\$5.00 or less	36	20.45
\$10.00	81	46.02
\$15.00	15	8.52
We pay ourselves	21	11.93
Gift	1	0.58
<u>Amount suggested for soloists</u>		
No suggestion is made	28	16.18
\$5.00 or less	58	33.53
\$10.00	57	32.94
\$15.00	9	5.20
\$20.00 or more	1	0.58
We pay ourselves	19	10.99
Gift	1	0.58

Objections of Funeral Directors to Current
Funeral Practices

The most frequently mentioned objection among the funeral directors (21.84%) was related to the efforts of some--clergy and laymen alike--to

eliminate aspects of the funeral service. This is attempted by such practices as the establishment of memorial societies (Bowman, 1959), or avoiding the viewing of the body. As one funeral director in the current study stated this objection,

The only practice I see that I would want to stop entirely is the attempt by some to reject or avoid the fact that a death has occurred, by wanting immediate disposal with no funeral. They are trying to deny that death has occurred. In most cases this is mentally unhealthy as well as denying others the opportunity of sharing in their grief.

In discussing their objections to current funeral practices, some funeral directors mentioned weaknesses in their own profession, such as the tendency to become impersonal (16.09%) or overly commercialized (14.94%). The failure by some to treat the funeral in a reverent manner was mentioned (4.60%), as was the pressure by society for the bereaved to spend too much on the funeral observance (4.60%). Table XXX deals with this aspect of the funeral director replies.

TABLE XXX
OBJECTIONS OF FUNERAL DIRECTORS CONCERNING
CURRENT FUNERAL PRACTICES

Comments	No.	%
The effort by some to eliminate the funeral service	19	21.84
Some funerals tend to be too impersonal	14	16.09
Commercialization of the funeral service	13	14.94
Failure to treat the funeral in a reverent manner	4	4.60
Special pressure to spend too much	4	4.60
Hours required in operation of the establishment	4	4.60
Difficulty in making the meaning of funeral practices and prices clear to the bereaved families	4	4.60
Procession to the grave	3	3.45
Viewing the remains at the close of the service	3	3.45
The lack of ethics in some funeral directors	3	3.45
Other	16	18.38

Suggestions Concerning How Clergy Could Be
More Helpful

In an attempt to discover how relations between the funeral director and clergy could be strengthened, the sample of funeral directors was asked to indicate one suggestion he would make to the clergyman as to how clergy might be a greater help in the funeral ministry. Of those making suggestions (64.13% of the total sample), the greatest proportion (16.41%) appealed for closer communication. "Don't wait till the last minute to see me" was the request of one. Another urged "Come to the church or chapel early so those having a part can be given their order of service and know what the clergyman wishes them to do." Perhaps related to this was the suggestion (by 13.28%) that the clergy take the funeral preparation more seriously.

Over 14 per cent (14.06%) urged that the clergy work with the family and listen to their needs, rather than stressing his own. One director stated he knew of only a few ministers who "try to impose their own thoughts on the family, as to how and when and if to open or close caskets etc." But to those few he urged, "Be more receptive to the wants of each family. Be flexible." Several directors (12.50%) indicated it sometimes appeared that clergy were opposed to the funeral profession in general, and these men urged that clergy work with them rather than against them in their efforts to aid the bereaved. One other suggestion made by some of the funeral directors (9.38%) was that the clergyman try to keep his service from becoming too long and drawn out. The summary of the funeral director suggestions for the clergymen is included in Table XXXI.

TABLE XXXI
SUGGESTIONS FOR IMPROVING CLERGY HELPFULNESS
AS OFFERED BY FUNERAL DIRECTORS

Suggestion	No.	%
(Pre cent replying: 64.13%)		
Better communication between professionals	21	16.41
Work with family--allow them to plan service too	18	14.06
Take the responsibility seriously--prepare	17	13.28
Work with the funeral director--not against him	16	12.50
Keep the service short	12	9.38
Get to know your people <u>before</u> the death	9	7.03
Follow-up after the funeral	7	5.47
Do not use the funeral as a time for evangelism	7	5.47
Teach people of death ahead of time	7	5.47
Understand the psychological stages of bereavement	5	3.90
Be prompt	5	3.90
Other	4	3.13

Examination of Specific Hypotheses
and Discussion of Results

Hypothesis I.

The first hypothesis was that there would be no difference in the degree of difficulty bereaved persons experienced in adjusting to the death of a loved one according to : (a) sex, (b) race, (c) age, (d) socio-economic status, (e) whether the respondent was present at the time death occurred, (f) the relationship of the bereaved and the deceased, (g) whether death was discussed in the family when the respondent was a child, (h) the conception of how life continues after death, (j) the respondent's evaluation of the funeral's overall worth since the death of the loved one and the funeral experience, (k) the degree to which

friends and/or neighbors have visited the respondent since the death of the loved one, (l) the degree to which the respondent has visited friends/neighbors since the death, (m) the method chosen for final disposal of the remains of the deceased, and (n) the level of religious emphasis of the service.

The chi-square test was utilized to examine this hypothesis. Of the 14 variables tested, 13 were found not to be significantly related to the degree of difficulty experienced in adjusting to the death. The one variable which was found to be significantly related to the degree of difficulty was the relationship of the bereaved to the deceased. In relationship, a chi-square value of 7.68 was obtained, indicating a significant difference at the .02 level. As Table XXXII indicates, the greatest level of difficulty tended to be experienced among those parents losing children. Over 85 per cent (85.71%) of parents losing a child indicated they had a difficult period of adjustment, compared to only 58.06 per cent of those experiencing the same degree of difficulty after losing a parent. Over 76 per cent (76.34%) of the respondents reported a difficult adjustment following the loss of a mate.

This finding, which appears to go against tradition, might be explained in any of several ways. In the first place, the finding might be due to the size of the research sample itself. A much greater number of bereaved were located who had lost a mate than who had lost a child. This difference in cell size might have distorted the statistical analysis and the conclusion. In the second place, the respondents might have misunderstood the question, and failed to answer it in the way they actually felt (However, this was not indicated in the discussion of the instrument during the early establishment of validity). In the third

place, the situation might be the result of geographical characteristics. Bereaved individuals at this particular time in Oklahoma had this feeling, but it might not apply when considering the entire nation.

A fourth explanation might be the tendency of adults to mentally "prepare" for the death of a mate--in such ways as obtaining insurance and drawing up a will. However, the death of a child so often is not considered, and catches the bereaved unprepared and extremely vulnerable. A fifth possible explanation might be that strong emphasis has been given in recent years to the subject of widowhood on the supposition that the loss of one's mate largely must be faced alone. Bereavement following the loss of a child, this reasoning would imply, can be "shared" between the sorrowing parents. It may well be, however, that for many reasons not yet determined, the loss of a child is far more painful than was earlier supposed--in fact, this loss may be the most painful loss that a person can face.

For whatever reason, within this sample, individuals facing the greatest difficulty tended to be those who had lost a child. Individuals losing a mate had the next-most difficult time in adjusting, and as might be expected (considering the adult age of the bereaved sample), individuals losing a parent tended to have the least difficult time in their adjustment.

The question arose whether or not including individuals losing a parent in the statistical computation might have affected the statistical results. So, a further chi-square analysis was computed comparing the degree of adjustment difficulty of those who had lost a child, and the difficulty in adjustment among those who had lost a mate, excluding those who had lost a parent. When this analysis was conducted, a chi

TABLE XXXII

CHI-SQUARE VALUE REFLECTING THE DIFFERENCE BETWEEN THE DEGREE OF DIFFICULTY EXPERIENCED
FOLLOWING THE DEATH ACCORDING TO THE RELATIONSHIP OF THE BEREAVED TO THE DECEASED*

Adjustment Difficulty	Relation of Deceased to Bereaved						χ^2	Level of Sig.
	Parent Freq.	%	Child Freq.	%	Mate Freq.	%		
Easy Adjustment	26	41.94	2*	14.29	22	23.66	7.68	.02
Difficult Adjustment	36	58.06	12	85.71	71	76.34		

* In each instance the expected frequency was great enough to include the category in the chi-square analysis

square value of 19.36 was obtained, which indicates that the difference in adjustment difficulty between individuals losing a mate and those losing a child was significant at the .001 level.

In all the other 13 factors tested, there appeared to be no significant difference in the degree of adjustment difficulty according to the variables. In other words, such factors as one's age, sex, race, social class, frequency of visitation since the death, or the method of body disposal did not affect one's difficulty in adjusting to the death itself.

Hypothesis II

The second hypothesis considered was that there would be no difference among clergy, funeral directors, and bereaved persons concerning each of the following: (a) the term most often used for death, (b) the desire for the casket to be open at the funeral service, (c) the preferred method for the disposal of one's own body after death, (d) methods of body disposal that the respondent finds distasteful, and (e) methods of body disposal that the respondent feels to be immoral or sacreligious.

In the examination of this hypothesis, the chi-square test was utilized. The findings indicated that significant differences existed among the clergy, funeral directors, and bereaved persons concerning each of the five perceptions. These significant differences are presented below.

Term Most Often Used for Death. For what it is worth, there was a significant difference among the three groups concerning the term most often used for death. As Table XXXIII indicates, the chi-square value obtained was 25.69, which indicates a significant difference at the .0001

TABLE XXXIII

CHI-SQUARE VALUE REFLECTING THE DIFFERENCES AMONG BEREAVED, FUNERAL DIRECTORS, AND CLERGY
CONCERNING THE TERM MOST OFTEN USED FOR DEATH*

Term Used for Death	Bereaved		Funeral Directors		Clergy		χ^2	Level of Sig.
	Freq.	%	Freq.	%	Freq.	%		
Died	108	59.02	88	51.76	263	62.17		
Expired	5	2.73	17	10.00	7	1.66	25.69	.0001
Passed on or Passed away	70	38.25	65	38.24	153	36.17		

* Usable responses in this category were made by:
 92.50% of the total sample of bereaved
 92.39% of the funeral directors
 92.36% of the clergy

level. The greatest difference was that almost six times as many funeral directors (10.00%) referred to death as "expired" as clergy (1.66%) and three times as many funeral directors used the term "expired" as bereaved (2.73%). A smaller percentage of funeral directors (51.76%) used the term "died" than either bereaved (59.02%) or clergy (62.17%).

Desire for an Open Casket. As can be seen in Table XXXIV, a chi-square value of 113.00 was obtained, indicating a significant difference at the .0001 level in the wishes of the three groups concerning the use of an open casket at the funeral. The greatest difference was between the funeral directors and the clergy. Over 48 per cent (48.09%) of the responding funeral directors desired that the casket be opened at the time of the funeral service, while a much smaller percentage of clergy (15.99%) had this desire. This finding coincides with the study by Glick (1974) who reported the desire of clergymen for the casket to be closed before the service started and not be opened again.

The bereaved in the sample were fairly evenly divided in their feelings. Just over 46 per cent (46.91%) favored the open casket, while a slightly smaller number (45.36%) preferred the casket remain closed.

Disposal Choice for Own Personal Remains. Four methods of disposal were presented each sample group, and the individual was requested to indicate the method preferred for the disposal of his own remains. A Chi square value of 81.36 was obtained, indicating a significant difference at the .0001 level among the three groups concerning the wishes for one's disposal of his remains following his death. As can be seen in Table XXXV, none of the funeral directors surveyed indicated a desire that their remains be donated to science for research. On the other

TABLE XXXIV

CHI-SQUARE VALUE REFLECTING THE DIFFERENCES AMONG BEREAVED, FUNERAL DIRECTORS,
AND CLERGY CONCERNING THE DESIRE FOR AN OPEN CASKET AT THE SERVICE*

Desire for an Open Casket	Bereaved Freq.	%	Funeral Director Freq.	%	Clergy Freq.	%	χ^2	Level of Sig.
Yes	91	46.91	88	48.09	75	15.99		
No	88	45.36	55	30.05	289	61.62	113.00	.0001
Indifferent	15	7.73	40	21.86	105	22.39		

* Usable responses in this category were made by:
 89.50% of the total sample of bereaved
 77.72% of the funeral directors
 77.28% of the clergy

TABLE XXXV

CHI-SQUARE VALUE REFLECTING THE DIFFERENCES AMONG BEREAVED, FUNERAL DIRECTORS,
AND CLERGY CONCERNING THE METHOD OF DISPOSAL DESIRED FOR THEIR OWN BODY*

Method of Disposal Desired	Bereaved Freq.	%	Funeral Directors Freq.	%	Clergy Freq.	%	χ^2	Level of Sig.
Burial in Ground	147	79.89	156	87.64	307	69.30		
Cremation	13	7.07	0**	0	25	5.64		
Entombment	5	2.72	16	8.99	5	1.13	81.36	.0001
Donated to Science	7	3.80	0	0	33	7.45		
Indifferent	12	6.52	6	3.37	73	16.48		

* Usable responses in this category were made by:
 92.00% of the total sample of bereaved
 96.73% of the funeral directors
 94.06% of the clergy

* In each instance the expected frequency was great enough to
 include the category in the chi-square analysis.

hand, 7.45 per cent of the clergy selected this method for disposal of their body.* Similarly, the method of cremation was selected by none of the funeral directors, while over seven per cent (7.07%) of the bereaved chose cremation as their preferred method, and a slightly smaller percentage (5.64%) of the clergy chose this method. This is interesting in light of the fact that in the region of the United States which includes Oklahoma, only 1.1 per cent of disposals currently practice cremation (Walezak, 1973). This might mean that the wishes of the individuals are not being met when disposal plans are arranged by the family survivors. It is also possible that those who would prefer cremation never pass on this information, with the result that the survivors are not aware of their wishes. A third possibility is that this situation is a forecast of future disposal trends which will see an increase in the frequency of cremation occurrences.

The vast majority of funeral directors had definite feelings as to the method they desired for disposing of their own bodies, with only 3.37 per cent of the sample indicating they did not care how it was done. On the other hand, 16.48 per cent of the responding clergy did not care which method of disposal was used with their remains. Also, there were twice as many bereaved (6.52%) as funeral directors who did not care which disposal method was used. This finding may be explained by the possibility that funeral directors are more likely than others to select a method of disposal that would not "destroy" the body--such as cremation or donation to science.

* While it is recognized that the donation of one's body to science does not always involve final disposal, this study assumed that disposal would be arranged for by the research institution.

Distasteful Disposal Methods. As Table XXXVI indicates, a chi-square value of 97.58 was obtained, reflecting a significant difference at the .0001 level in the perceptions among the three groups concerning methods of final disposition felt to be distasteful. The greatest difference was in the practice of entombment in a mausoleum. None of the responding funeral directors felt this method was disagreeable, while 49.12 per cent of the clergy and 11.76 per cent of the bereaved did indicate that entombment was distasteful. A much greater proportion of the bereaved (76.47%) expressed a negative response toward cremation than did funeral directors (57.38%) or clergy (45.03%). One other difference that might be observed in Table XXXVI relates to the donation of one's body to science for research. A much greater proportion of funeral directors (42.62%) felt this practice to be undesirable than did clergy (5.85%) or the bereaved (11.76%).

Immoral Disposal Methods. There was a significant difference in what the three responding groups felt to be immoral disposal methods. As can be seen in table XXXVII, a chi-square value of 38.38 was obtained, reflecting a significant difference at the .0001 level. The greatest difference concerned the practice of donating one's remains to science for research. Over 41 per cent (41.67%) of the responding funeral directors felt this would be immoral, while only 14.89 per cent of the bereaved and 1.75 per cent of the clergy felt this way. Entombment in a mausoleum was another area of difference, with 33.33 per cent of the responding clergy feeling this was immoral, opposed to 10.64 per cent of the bereaved and none of the funeral directors.

TABLE XXXVI

CHI-SQUARE VALUE REFLECTING THE DIFFERENCES AMONG BEREAVED, FUNERAL DIRECTORS, AND CLERGY
CONCERNING DISPOSAL METHODS OF THEIR PERSONAL REMAINS FELT TO BE DISTASTEFUL*

Disposal Method Felt Distasteful	Bereaved Freq.	%	Funeral Directors Freq.	%	Clergy Freq.	%	χ^2	Level of Sig.
Cremation	52	76.47	35	57.38	77	45.03		
Entombment	8	11.76	0**	0	84	49.12	97.58	.0001
Donated to Science	8	11.76	26	42.62	10	5.85		

* Usable responses in this category were made by:
 34.50% of the total sample of bereaved
 33.15% of the funeral directors
 36.73% of the clergy

** In each instance the expected frequency was great enough to include the category in the chi-square analysis.

TABLE XXXVII

CHI-SQUARE VALUE REFLECTING THE DIFFERENCE AMONG BEREAVED, FUNERAL DIRECTORS, AND CLERGY
CONCERNING THE DISPOSAL METHOD FOR ONE'S PERSONAL REMAINS FELT TO BE IMMORAL*

Disposal Method Felt to be Immoral	Bereaved		Funeral Directors		Clergy		χ^2	Level of Sig.
	Freq.	%	Freq.	%	Freq.	%		
Cremation	35	74.74	21	58.33	37	64.92		
Entombment	5	10.64	0**	0	19	33.33	38.38	.0001
Donated to Science	7	14.89	15	41.67	1	1.75		

* Responses in this category were made by:
23.50% of the total sample of bereaved
19.57% of funeral directors
12.10% of clergy

** In each instance the expected frequency was great enough to
include the category in the chi-square analysis.

Hypothesis III

A third hypothesis tested was that there would be no significant correlation between the degree of religious orientation of the bereaved and the number of serious physical or emotional problems expressed by the bereaved in their grief. As indicated in Table XXXVIII, a Pearson Correlation Coefficient of .02 was obtained, indicating there was no significant relationship between one's degree of religious orientation and the number of serious physical or emotional problems that the bereaved judged they had experienced following the death event. Thus, the probability of one experiencing a greater or lesser number of serious physical or emotional difficulties indicated by the bereaved does not seem to be related to his or her degree of religious orientation. It might be pointed out that this hypothesis is related to the number of difficulties and not to their degree of severity.

TABLE XXXVIII

PEARSON CORRELATION COEFFICIENT REFLECTING ASSOCIATION BETWEEN THE INDIVIDUAL'S DEGREE OF RELIGIOUS ORIENTATION AND THE NUMBER OF PHYSICAL OR EMOTIONAL PROBLEMS EXPERIENCED

Description	Pearson r Score Level of Religious Orientation	Level of Sig.
Number of Problems Experienced	.02	n.s.

Hypothesis IV

It was hypothesized that there was no relationship between the bereaved respondent's degree of religious orientation and each of the following: (a) degree of difficulty in adjusting to the death of the loved one, (b) degree of belief in life after death, (c) degree of desire of the individual for a funeral service to consist of "traditional religious" elements such as Scripture and prayer, (d) the degree of desire of the individual to have the casket open at the funeral service, (e) the degree of visitation by friends and/or neighbors since the death, (f) the degree of visitation by the bereaved since the death, (g) the location preferred for one's own funeral service.

Analysis of variance was utilized to examine this hypothesis. The following factors were found not to be significantly related to the individual's degree of religious orientation: (a) the desire for an open casket at the service, (b) the degree of visitation by friends and/or neighbors since the death, (c) the degree of visitation by the bereaved since the death, and (d) the location preferred for one's own funeral service.

The results indicated that three factors were significantly related to the degree of one's religious orientation:

Degree of difficulty in adjustment.

Degree of belief in life after death.

The desire for a "traditional" religious funeral service.

One's Degree of Religious Orientation According to the Difficulty in Adjusting to the Death of a Loved One. As Table XXXIX indicates, an F score of 2.90 was obtained, indicating a significant relationship

between one's level of religious orientation and the degree of adjustment difficulty following the death of the loved one. This difference was significant at the .05 level. Those individuals having an extremely difficult time in adjusting received the lowest mean score ($\bar{x} = 90.00$) on the Religious Orientation Scale, reflecting the lowest degree of religious orientation. Individuals having the easiest adjustment received the highest mean score on the Religious Orientation Scale ($\bar{x} = 123.76$), reflecting the greatest degree of religious orientation.

TABLE XXXIX

F SCORE REFLECTING DIFFERENCES IN ONE'S LEVEL OF
RELIGIOUS ORIENTATION ACCORDING TO THE
DIFFICULTY OF ADJUSTMENT

Description	No.	\bar{x}	f	Level of Sig.
<u>Difficulty in Adjustment</u>				
Easy adjustment *	21	123.76		
Slightly difficult	33	97.36		
Difficult	57	106.21	2.90	.05
Very Difficult	42	120.24		
Extremely Difficult	29	90.00		

* As can be observed in the bereaved questionnaire in Appendix F, the actual question used to establish one's degree of adjustment difficulty utilized a Semantic Differential. Thus, the bereaved did not choose between five items, as in Table XXXIX (these five terms were later assigned by the researcher), but rather noted their level of difficulty on a numbered scale.

The Belief in Life After Death. As indicated by Table XL, an F score of 22.37 was obtained, indicating a significant relationship existed between one's level of religious orientation and the belief in life after death. This relationship was significant at the .0001 level. Those who were convinced of the existence of life after death received the highest mean score in the Religious Orientation. Those individuals who indicated a lack of certainty one way or the other expressed the lowest degree of religious orientation.

In some respects, this finding is logical. Those individuals scoring high in religious orientation would be expected to believe in the existence of life after death (this would tend to lend support to the construct validity of the research instrument). However, there is a deeper significance. As pointed out in the previous discussion, one possible reason for individuals with high scores on the Religious Orientation Scale indicating lower levels of adjustment difficulty, might be their belief in life after death. It would seem that this finding would tend to support that explanation. Individuals scoring high on the Religious Orientation Scale tend both to believe in life after death, and to have less difficult bereavement adjustment than those scoring low on the scale.

The Desire for a "Traditional" Religious Funeral Service. As can be observed in Table XLI, an F score of 48.86 was obtained, indicating a significant relationship at the .0001 level between the degree of religious emphasis desired in the funeral and the degree of religious orientation.

TABLE XL

F SCORE REFLECTING DIFFERENCES IN ONE'S LEVEL OF
RELIGIOUS ORIENTATION ACCORDING TO
BELIEF IN LIFE AFTER DEATH

Description	No.	\bar{x}	F	Level of Sig.
<u>Belief in Life After Death</u>				
I am convinced there <u>is</u> life after death	146	122.58		
I think there <u>may</u> be life after death	24	84.25		
I think there may not be life after death	6	64.83	22.37	.0001
I am not certain enough in my beliefs to say either way	20	56.65		

TABLE XLI

F SCORE REFLECTING DIFFERENCES IN ONE'S LEVEL OF
RELIGIOUS ORIENTATION ACCORDING TO THE NATURE
OF RELIGIOUS OBSERVANCE DESIRED IN
IN THE FUNERAL SERVICE

Description	No.	\bar{x}	F	Level of Sig.
<u>The nature of religious emphasis desired in the funeral</u>				
I prefer a service with "traditional religious" elements such as scripture and prayer	166	116.51		
I prefer the service not contain expressions of "traditional religious" nature, but have religious overtones	26	54.88	48.86	.0001

Thus, those individuals desiring a service with the "traditional" religious elements (such as Scripture and prayer) tended to score significantly higher on the Religious Orientation Scale, obtaining a mean score of 116.51. Individuals who desire more "non-traditional" religious emphasis in funerals scored significantly lower on the Religious Orientation Scale, scoring a mean of 54.88.

Except for these three variables, none of the factors tested in the hypothesis were significantly related to degree of religious orientation. Thus, one's level of religious orientation tended to have little effect on his desire for an open casket, the frequency of visitation with friends/neighbors since the death, or the location (church or funeral home) preferred for conducting his own funeral service.

Practice and Perceptual Differences

Among the Sample: A Summary

There were numerous areas in which replies by the sample groups indicated the existence of differences in practices and perceptions. The following examination presents a summary of replies to questions in which the three sample groups indicated a variance in opinion or practice. The only areas included in this summary are those in which serious differences were observed, and which had not been examined in the previous statistical presentation.

Relationship of the Deceased

As can be observed in Table XLIII, the majority of bereaved (51.26%) had experienced the loss of a mate. This compared with 1.08 per cent of funeral directors and 0.22 per cent of the clergy who had lost mates.

The largest proportion of both clergy and funeral directors had experienced no loss within the previous 12 months.

Death as a Topic of Conversation in Childhood

Home

Approximately equal proportions of bereaved and clergy (40.72% and 40.56%) indicated there was open discussion of death within their childhood homes. However, a greater proportion of funeral directors (51.93%) indicated this freedom of discussion. Similarly, a smaller proportion of funeral directors remembered the topic of death definitely being avoided in their childhood home (2.76%) than either clergy (4.08%) or bereaved (6.70%). There was no attempt made within the study to ascertain why this situation existed. Reasons might be due to the funeral directors being children of funeral directors, or perhaps that those deciding to enter the profession were more likely to have been raised in homes in which the subject of death was openly considered. This might be a topic worthy of further consideration.

Degree of Belief in Life After Death

Funeral directors tended to be more certain concerning the existence of life after death (82.51%) than did the bereaved (74.49%). In addition they less often were so indefinite about their beliefs as to be unable to say one way or the other (3.83% of the funeral directors, compared to 10.20% of the bereaved).

Degree of Religious Orientation

Those among the bereaved tended to rate the place of religion much higher in their life than did the funeral directors. Twenty five per cent of the bereaved indicated a very high orientation toward religion. A much smaller proportion (2.72%) of funeral directors felt this strongly. On the other hand, 19.02 per cent of the funeral directors replied they had no orientation toward religion, as compared to only 5.50 per cent among the bereaved. This might be significant when compared with the previous section, in which it was indicated that funeral directors tended to be more certain in their conviction of life after death.

Preference for One's Own Funeral

The majority of both the bereaved (55.67%) and the clergy (89.59%) indicated they would prefer their funeral to be held in a church. On the other hand, the greatest proportion of funeral directors (48.91%) selected the funeral home for their own funeral. As might be expected, the clergy expressed the strongest feelings in this area.

Location for Present Funerals

Clergy and funeral directors were asked where most of their funerals were conducted. Funeral directors tended to indicate that their funerals were held within the funeral home (57.61%). On the other hand, the greatest proportion of clergymen (48.07%) felt their funerals most frequently were conducted within the church. It would appear on the basis of these figures that the replies of the professionals as to where funerals were conducted may have been influenced by personal preferences rather than actual situations.

Satisfaction in One's Chosen Profession

As can be observed in Table XLII, a greater proportion of clergy (75.65%) indicated a willingness to re-choose their present profession if starting over than did funeral directors (46.45%). At the same time, a smaller percentage of clergy (3.04%) than funeral directors (11.48%) indicated they were not sure what they would do if they were starting over. Thus, within this sample, it appears that clergy tended more frequently to be satisfied in their professional role than those within the funeral industry.

Clergy Assistance in Casket Selection

There was an agreement among the entire sample (89.78% of the bereaved, 57.07% of the funeral directors, and 70.93% of the clergy) that the casket selection was not a time for the assistance or presence of the clergyman. However, among those replying, a greater proportion of clergy (24.51%) felt he should aid in the selection than did either the bereaved (5.92%) or the funeral directors (5.98%). A large percentage of funeral directors (36.95%) indicated they were indifferent whether or not the clergyman was present.

Amount of Clergy Honorarium

The greatest proportion of clergy (34.00%) indicated they received \$10.00 or less as a funeral honorarium. On the other hand, the greatest proportion of both bereaved (45.04%) and funeral directors (42.38%) stated they would give--or recommend giving-- \$25 or more to the clergy. Only 15.11 per cent of the responding clergy indicated receiving \$25 or more in funeral honorariums. The reason for this variance in replies

among the three groups might be due to the individual giving a gift tending to remember it later as being more valuable than the one receiving it. Or, the differences could be due to each of the groups unconsciously adjusting their estimates up or down in order to present themselves in the most socially desirable way. If this is true, bereaved and funeral directors would be tempted to estimate their suggestions and gifts higher. Clergy, on the other hand, would be tempted to indicate a lower amount, thus supporting their self-image of one offering service in times of need with little emphasis on financial reward. Whatever the reason might be, this study discovered the same basic difference concerning the amount of the gift to clergymen as indicated by Bowman (1959).

Estimation of Relationships Between Professionals

The majority of both clergy (75.43%) and funeral directors (82.61%) judged their relationship with the other professional as "excellent." However, funeral directors tended to generally rate their relationships in a more favorable light than did the clergy. Judging by comments throughout the questionnaire, the reason for more clergy tending to be less favorable in their relationship evaluation might stem from their feelings that the cost of funerals is too high, that the open casket often observed in current funerals places too great of an emphasis on the physical body and not enough on the reality of death or the spiritual aspects, or the feeling that their own desires for the funeral service are not given adequate consideration--that they are not seen as "co-professionals" whose ideas and wishes are considered, but rather as a mere participant with a role to fill, much as the pall bearers or the soloists.

It would be a mistake to assume from this discussion that the funeral professionals expressed any serious negative reaction toward each other's efforts. The majority of both funeral directors (99.46%) and clergy (94.66%) reported a good or excellent relationship with the other professional. Few individuals indicated any degree of serious complaint. While suggestions were offered by participants in both groups of how the other professional could improve his service to the family, and his relationship with them, the majority stressed in their comments that their goal as funeral director or clergyman was the same. The purpose of their joint grief-ministry was seen as sharing together in the support of the bereaved, and both sample groups felt that most of their efforts toward this goal were successful.

TABLE XLII

SUMMARY COMPARISON OF REPLIES BY PARTICIPATING SAMPLE GROUPS

Question and Responses	Bereaved		Funeral Director		Clergy	
	No.	%	No.	%	No.	%
Relationship of the Deceased						
Mate	102	51.26	2	1.08	1	0.22
Parent	66	33.17	17	9.24	27	5.93
Child	17	8.54	1	0.54	2	0.44
Sibling	5	2.51	3	1.63	14	3.08
Other distant relative	9	4.52	21	11.42	4	0.88
No recent death in family	0	0	140	76.09	407	89.45
Death as topic of conversation in childhood home						
Open discussion with no reluctance	79	40.72	94	51.93	189	40.56
Open, but reluctant discussion	31	15.98	19	10.50	94	20.16
Don't recall but discussion believed possible	54	27.84	45	24.87	121	25.97
Don't recall but discussion believed avoided	17	8.76	18	9.94	43	9.23
Topic definitely avoided	13	6.70	5	2.76	19	4.08
Degree of Belief in Life After Death						
I am certain there is life after death	146	74.49	151	82.51	Not Included	
I think there may be life after death	24	12.24	21	11.48		
I think there may not be life after death	4	2.05	3	1.63		
I am convinced there is <u>no</u> life after death	2	1.02	1	0.55		
I am not certain enough in my beliefs to say either way	20	10.20	7	3.83		

TABLE XLII (Continued)

Question and Responses	Bereaved		Funeral Director		Clergy	
	No.	%	No.	%	No.	%
Degree of Religious Orientation						
Very High	50	25.00	5	2.72	Not included	
High	65	32.50	31	16.85		
Moderately so	36	18.00	61	33.15		
Very Little	38	19.00	52	28.26		
None	11	5.50	35	19.02		
Preference for one's own funeral						
In a church	108	55.67	82	44.57	413	89.59
In a funeral home	59	30.41	90	48.91	28	6.07
At my own home	1	0.52	1	0.54	0	0
A graveside service only	24	12.37	2	1.09	20	4.34
Other	2	1.03	9	4.89	0	0
Where are most funerals held?						
Funeral home	Not included		106	57.61	208	44.63
Church			57	30.98	224	48.07
About equally between both locations			21	11.41	34	7.30
Satisfaction in one's chosen profession						
I definitely would be a funeral director (clergy)	Not included		85	46.45	348	75.65
I probably would be a funeral director (clergy)			51	27.86	88	19.13
I probably would enter another field			22	12.02	9	1.96
I definitely would enter another field			4	2.19	1	0.22
I am not sure			21	11.48	14	3.04

TABLE XLII (Continued)

Question and Responses	Bereaved		Funeral Director		Clergy	
	No.	%	No.	%	No.	%
Should clergy select the casket with the bereaved?						
Yes	11	5.92	11	5.98	113	24.51
No	167	89.78	105	57.07	327	70.93
Only if specifically asked by bereaved	8	4.30	0	0	21	4.56
Indifferent	0	0	68	36.95	0	0
Amount of Clergy gift						
Bereaved: did not know						
Funeral Director: did not suggest						
Clergyman: did not accept	39	25.83	12	6.78	55	12.22
\$10.00 or less	15	9.93	7	3.95	153	34.00
\$15.00	10	6.62	21	11.86	69	15.35
\$20.00	19	12.58	43	24.29	99	22.00
\$25.00 or more	68	45.04	75	42.38	68	15.11
Varies too much to set pattern	0	0	19	10.74	6	1.32
Estimated quality of relationship between professionals						
Excellent relationships			152	82.61	353	75.43
Not excellent, but good relationships			31	16.85	90	19.23
Neutral (neither good or bad relationships)	Not included		1	0.54	22	4.70
Difficulty experienced in achieving satisfactory relationships			0	0	3	0.64

CHAPTER V

SUMMARY AND CONCLUSIONS

While there has been a recent increase in reported research dealing with death and bereavement (Weisman, 1972), studies have been lacking which compare perceptions of bereavement held by funeral directors, clergy, and bereaved persons. The major purpose of this study, therefore, was to investigate the perceptions among these three groups of individuals concerning: (1) practices being observed in the funeral rituals, (2) what is being done to aid the bereaved, (3) what those in bereavement feel has been overlooked or missed in these efforts to assist them, and (4) how funeral directors and clergy can better help each other in assisting the bereaved.

The study sample consisted of 855 individuals: 200 bereaved persons, 471 clergymen, and 184 funeral directors. This number represented a 24 per cent rate of return from the bereaved, a 70 per cent rate of return from the clergy, and a 63 per cent rate of return from funeral directors.

Those classified as "bereaved" were selected from the obituary notices in Oklahoma newspapers, and had lost a member of their immediate family (mate, child, or parent) within the 12 month period prior to the study. Clergy participants were drawn from clergy rolls of 18 major Oklahoma religious denominations. The names of funeral directors were selected from the National Directory of Morticians (Barmeier, 1972). The funeral directors were either employed by, or owned a funeral home in Oklahoma, Texas, Arkansas, or Kansas.

Percentages and frequencies were used to analyze the respondents' practices and perceptions concerning a number of aspects of the bereavement and funeral experience. The chi-square test was used to examine differences in the degree of difficulty bereaved persons experienced in adjusting to the death of a loved one according to 14 different factors, such as sex, age, or race. The chi-square test was also used to examine the differences among clergy, funeral directors, and bereaved in five areas: (a) the term most often used for death, (b) the desire for the casket to be open at the funeral service, (c) the preferred method for disposal of one's own body after death, (d) methods of body disposal felt to be distasteful, and (e) methods of body disposal believed to be immoral or sacreligious.

The Pearson Product-Moment Correlation Coefficient was used to assess the correlation between the bereaved respondent's degree of religious orientation and the number of serious physical or mental problems experienced in the grief process. Analysis of variance was used to determine if a significant difference existed in the bereaved respondent's degree of religious orientation according to each of the following factors: (a) the degree of difficulty in adjusting to the death of the loved one, (b) the degree of belief in life after death, (c) the degree of desire for a funeral service to consist of "traditional religious" elements, (d) the degree of desire to have the casket open at the funeral service, (e) the degree of visitation by friends and/or neighbors since the death, (f) the degree of visitation by the bereaved since the death, and (g) the location preferred for one's own funeral service.

Results

Death as a Topic of Discussion

Each sample group was questioned concerning the practice of the discussion of death in their childhood home. Each group indicated that the subject of death had not been avoided during their childhood in discussions with their parents.

Bereaved

Some of the conclusions discovered as a result of this study were that the bereaved:

1. Indicated they did experience a serious degree of difficulty in adjusting to the death.
2. Experienced a greater adjustment difficulty if the deceased was their child, than if he or she were any other relative--including a mate.
3. Reported that problems occurred as a result of the death. These problems were economic, such as being required to go to work, and physical/emotional, such as depression, inability to sleep, general nervousness, and a loss of weight.
4. Tended to select a funeral home on the basis of previous service given to their family or acquaintances.
5. Reported that their greatest satisfaction with the funeral director concerned his understanding of their needs and his thoughtfulness and kindness while serving them.

6. Felt the financial charges by the funeral home were clear, and that the final bill agreed with their expectations and did not exceed their expressed desire.
7. Indicated they would use the funeral home again in case of another death, and would recommend the firm to others.
8. Tended to desire that funerals be conducted in a church.
9. Desired the funeral to consist of traditional religious observances, such as the use of Scripture and prayer.
10. Were almost evenly divided in their desire for an open or closed casket.
11. Indicated that the major values of the funeral were the fulfillment of religious needs and witness, and the opportunity for friends to offer support and comfort.
12. Judged they saw more value for a funeral service in general since experiencing one, than had been felt before the death.
13. Indicated a high level of satisfaction with the ministry of the clergy following the death, especially his manner of conducting the funeral itself.
14. Usually gave an honorarium to the participating clergy. The most frequently-given honorarium was reported to be \$25 or more.
15. Urged clergymen to continue their visits with the bereaved after the funeral.
16. Indicated that the statement from others that was most helpful to them following the death concerned strengths or values within the life of the deceased.
17. Recalled that the greatest help offered by acquaintances after the death were simple activities requiring little expertise,

- such as assisting in house-cleaning, taking care of children, and greeting other guests at the door.
18. Urged that they not be forgotten by friends and acquaintances following the funeral and that contact be continued during the adjustment period.
 19. Suggested that the best preparation one can make for bereavement in his own life is the development of a meaningful religious faith.

Clergy

Some of the conclusions discovered as a result of this study were that the clergy:

1. Indicated that the greatest values for the funeral service were its religious aspects and the opportunity it offers for the comfort and support of friends.
2. Reported that their funerals most frequently were conducted in the church.
3. Usually included at least a 10-minute meditation as part of the funeral service.
4. Observed general themes within the meditation. If the deceased tended to be "religious," clergy most often indicated they would stress the victory of the Christian faith. In situations in which the deceased (or the family) were "non-religious," the most frequent themes were evangelism, or God's fairness, mercy, and love.
5. Preferred that the casket remain closed during the entire service. Among those clergymen indicating a willingness for the casket to

be opened during the service, the greatest proportion reported they would prefer it be opened at the conclusion of the service as the family and guests depart.

6. Indicated that the value of the casket being opened would be the psychological value of accepting death's reality.
7. Reported a wish for less-expensive funerals. The most frequently suggested cost for funerals was \$500 or less.

Funeral Directors

Some of the conclusions discovered as a result of this study were that the funeral directors:

1. Tended to indicate that the funeral's greatest value was the psychological benefits it offered for grief work, and the means for expression of support by friends. Only a small number of the funeral directors indicated religious expressions as a funeral value.
2. Reported that most of their funerals were conducted in the funeral home.
3. Preferred that the casket be opened during the service.
4. Indicated that the reason for an open casket would be its psychological merit in aiding the bereaved to accept the reality of death.
5. Among the three groups, tended to have the strongest preference for a specific means of final disposition of their own remains, and the strongest objection to such methods of disposal as cremation or donation of one's remains to science or medicine for research and study.

6. Urged that clergy attempt to accept the wishes of the bereaved family, and attempt to refrain from strongly stressing his own funeral desires at the time of a death experience.
7. Indicated a desire for closer communication with the clergy.

Specific Findings Concerning Hypotheses

A series of specific hypotheses were submitted and tested. Among the findings discovered were that:

1. A significant difference existed among the three groups in the term used for death, with a greater percentage of funeral directors referring to death as "expired" than bereaved or clergy, and funeral directors being less likely to use the term "died" than either of the other two groups.
2. A significant difference existed among the three groups concerning the desired final disposition of the deceased's remains, final dispositions felt to be distasteful, and dispositions felt to be immoral. In each instance there tended to be a greater desire on the part of the funeral directors that the remains be protected (for example, burial or entombment in a mausoleum rather than ~~cremation~~ or donation to science), than among the bereaved or the clergy.
3. A significant relationship was discovered among the bereaved between one's religious orientation and the degree of difficulty experienced in adjusting to the death. Those individuals reporting the easiest adjustment to the death tended to score higher on the Religious Orientation Scale than those reporting an extremely difficult time.

4. Significant relationships were also discovered between one's degree of religious orientation or his belief in life after death, and his desire for funerals to consist of "traditional" religious elements--such as the use of Scripture and prayer.

Implications

Implications for Helping Those in Bereavement

As Kubler-Ross (1969) has stated, our society does not prepare people well for the bereavement experience. The degree of difficulty experienced by the bereaved in this sample suggests that there is a need to educate people in positive ways of dealing with bereavement. The results of this study have implications for a three-fold educational process:

(a) for persons attempting to assist those in bereavement, (b) in preparing for one's own bereavement experience, and (c) assisting the clergy and funeral directors in more effectively helping each other aid the bereaved.

Individuals Desiring to Help the Bereaved. The results of this study have major implications for how individuals may most effectively aid those in bereavement. These implications include the following:

1. Recognize there are statements one can make to the bereaved that will be helpful in their facing of grief. By being aware of comments that tend to benefit the bereaved, friends or acquaintances of a bereaved person might have greater confidence in their ability to say something helpful, and be more willing to approach one in sorrow. The results of this study suggest that the most helpful statement one can make to the sorrowing relates to the

general strengths of the person who has died. For example, several bereaved reported friends who expressed their esteem for the deceased, mentioning such values as "his kindness and friendliness," "how she was well liked by everyone," and "the many ways the deceased had displayed the love felt for others." The study also indicated that statements concerning religious faith and encouragement were very helpful to the bereaved. These statements tended to concern the help of God with the bereaved in their grief, God's love for the deceased, or God's promises for eventual reuniting of the family. A third type of helpful comment that this study indicated were appreciated by bereaved would involve pleasant family memories. One respondent in the study recalled being told "I never have seen a mother-son relationship as great as yours."

2. Based on the findings of this research, the actual wording of the statement (assuming it is positive) seems to be of secondary importance. What tended to be more appreciated by the bereaved was the concern and sharing which the comments indicated. In fact, the bereaved often reported being unable to remember specific statements of callers. As one elderly widow confessed, "I don't recall any one thing said that seemed to help me more, but I do believe that the presence of friends and relatives is more important than any words one can offer to a bereaved family." Even if the "wrong" thing was said, many bereaved persons indicated a sincere appreciation for the concern and care that the visit and comments had signified.

3. Another implication from the study might be that those desiring to aid in grief need to recognize there are helpful actions one can perform for the bereaved immediately upon hearing of the death. Over 70 per cent of the bereaved respondents could recall a way in which they were assisted by others following the death event. The most appreciated help one might give, according to the present findings, is to approach the family immediately upon hearing of the death and determine if help is needed in the home. This involves more than simply asking "what might I do to help?" Numerous bereaved in this study commented on their appreciation for people who came in, looked around, and upon noticing tasks that might need done, took the initiative and completed them. Such services as answering the telephone, greeting callers at the door, taking care of the children, or bringing in food were some actions reported by the bereaved as being helpful. There may be little need to stay for an extended period of time. Often respondents in the study commented on acquaintances who came quickly and stayed until other family members arrived.
4. Another implication involves actions one might perform for the bereaved following the funeral service. The bereaved recalled such services as: taking them out to dinner--especially on those holidays that were important to the deceased and bereaved, coming by to visit, telephoning just to say "hello," or driving the bereaved to various places, such as the bank or cemetery.
5. Those desiring to aid one in bereavement might consider taking a gift that would be meaningful to the sorrowing family. This is now done in the form of sending flowers. However, individuals

in this study suggested other possible mementoes, such as the widow who reported "my sister sent me a beautiful scrapbook for pictures and things about our life together." Another stated that "a friend sent me a picture her husband had taken of mine when they were working together."

6. An implication for those offering services to the bereaved is the fact that many helpful and appreciated services require little expertise. Rather, what is needed is a willingness to give time and aid to those in sorrow.

Preparing for Bereavement in One's Own Life. The results of this study raise implications for one's own preparation for the sorrow of death:

1. As might be suspected by the large proportion of bereaved who rated their religious concern high, the most frequent suggestion was that bereavement may best be faced by developing a meaningful religious faith in one's own life.
2. Another implication for facing bereavement would be to keep busy. This might include such activities as going back to work, being active in the church, and locating others who have lost a loved one...then visiting and comforting them.
3. Judging from comments discovered in this research, persons would be wise when facing bereavement, not to try and push memories of the deceased out of their minds. Remember the good things that have happened through the years. This suggestion from the bereaved in the current study would tend to agree with the findings of Caine (1974) and Watts (1975).

4. A final implication for those who will face bereavement would be to prepare themselves in advance for death. Such preparation includes the following several aspects, which are based on bereaved responses to the question "If there was one thing you could suggest to help make the experience of death more bearable for others losing a loved one, what would it be?": (a) develop an understanding of business and household finances, (b) prepare a will, (c) indicate specific funeral wishes for your own funeral to family members, and (d) stay on good terms with all who are close. In speaking of this last aspect of preparation, one respondent wrote "Tell those you love that you love them. It saves feelings of guilt later on."

Implications for the Funeral Director

Criticisms have been raised concerning the quality of the funeral service and the efforts of the funeral director. A move has been attempted within the Federal Trade Commission to place the industry under Federal regulations (Funeral Industry Practices, 1975). The move is being encouraged because of the implied need for protection of the public during this period of bereavement when individuals are vulnerable to unfair pressure.

However, these charges of unfair persuasion were not supported by the results of this study. The majority of bereaved indicated there was no pressure placed on them in their financial decision during the planning of the funeral, and indicated a high degree of satisfaction with the services they were given.

From the research, several specific implications for the funeral director might be drawn. These implications tend to group into six aspects of the funeral director's involvement within the bereavement rituals: (a) personal characteristics of the funeral director, (b) relationships of the funeral director with the clergy, (c) funeral planning, (d) facilities, (e) the funeral service, and (f) financial arrangements. In considering these implications, various comments that might appear negative are stressed. This does not mean to imply that a general negative feeling was present in the sample of bereaved or clergy. Rather these concepts are suggestions of ways in which the service offered by the funeral director might have an even greater benefit in the bereavement process. While some of the implications are based on comments made by only a few respondents, they are worthy of consideration by the funeral director in his efforts to provide even more effective service to the bereaved.

Personal Characteristics of the Funeral Director. Several implications might be drawn from the research concerning how the funeral director conducts himself during the bereavement rituals.

1. In dealing with the bereaved in the early days after the death, the funeral director can best help the bereaved by communicating to them by word and action his total concern for the family's sorrow and needs. The bereaved indicated pleasure when they felt the funeral director was unhurried, and that this service to them was his primary activity of the day. As one individual stated, he appreciated most "...the ability the funeral director had to make us feel like this was the most important service he ever prepared for." On the other hand,

various bereaved expressed disappointment for those occasions when the funeral director seemed preoccupied or rushed during the preliminary discussions and arrangements.

2. Another implication would concern the funeral director's efficiency in conducting the service, and his portrayal of quiet dignity. Frequently, bereaved and clergy both mentioned appreciation of those funeral directors who were not overly-formal or "pompous," but were able in a quiet way to handle the needs of the family and service.
3. Care in completing necessary arrangements was greatly appreciated by the bereaved in this study. This included such details as: (a) filing insurance papers, (b) ordering flowers, (c) opening the grave, (d) calling the newspaper, (e) contacting the clergy, (f) locating pall-bearers, (g) explaining requirements of Social Security and the Veterans Administration, (h) obtaining death certificates, (i) paying the singer and organist, and (j) sending late flowers to designated hospitals. As one bereaved stated, "Our family picked the casket and vault. He did the rest."

Funeral Director Relationships With the Clergy. The ministers were asked to indicate ways the funeral directors might more effectively assist them in their efforts with the bereaved. Almost 64 per cent offered suggestions and requests many of the clergy's suggestions related to a need for better communication among the professionals. Suggestions included:

1. The funeral director might make a serious effort to contact the involved clergy before making funeral plans with the family. Several clergymen indicated this as the one thing they would suggest.
2. Funeral directors might be alert to special needs within the family, and share these needs with the clergy. One minister indicated that frequently people with serious problems keep a "stiff upper lip" around their minister. As a result, the clergyman may be unaware of special needs.
3. Obituary information supplied the clergyman should be as complete as possible. Such facts as proper pronunciations of names, former church relationships, and honors received, were information clergy requested--especially when the family is not a member of the presiding pastor's congregation.
4. Clergy indicated an appreciation for those times when funeral directors communicated with them to determine the particular beliefs and practices of the church or pastor. As one Episcopal clergyman indicated, there had been times when the funeral directors "acted as though they expected me to operate like a Baptist minister."
5. Another implication discovered in the study was that the funeral director should let the clergy know just what is to be done during the funeral. As one minister wrote: "Let me know where I am to park my car when I am driving it to the cemetery so I can properly be in the processional."
6. Recognize that with the seating of the family, the service becomes the responsibility of the clergyman. As one clergy stated,

"I don't tell the funeral director how to enbalm the body. I wish he wouldn't always tell me how to conduct my worship."

7. A number of clergy (perhaps recognizing their own hesitation) asked that the funeral director take the initiative in establishing contact between the two. One asked that the funeral director "...have a conference occasionally with the clergy in the area... to make us aware of actual costs, current practices, etc."
8. The funeral director might attempt to determine the feelings of various clergymen concerning such practices as an open or a closed casket, viewing of the remains, receiving of honorariums, types of music desired, and sanctuary arrangements preferred. This advanced discussion of topics such as these with the clergymen might result in their feeling that their desires were respected by the funeral director. Then, in making funeral plans with the bereaved, on those occasions when the family has no personal preference (such as the open or closed casket), the funeral director could suggest a decision in agreement with the clergy's indicated preferences.

Funeral Planning. In making the plans with the bereaved for the funeral, suggestions by the bereaved and clergy of this study would indicate implications for the funeral director. Among these are:

1. Care should be taken concerning the accuracy of obituary announcements distributed to the mass media. Several bereaved noted disappointment over such errors in the printed notices as spelling, omissions of family names, and omission of pertinent facts concerning the deceased. Even if errors such as these

were due to the newspaper, the funeral directors in this study numerous times were held responsible for errors. A helpful practice might be for the funeral home to give the family a copy of any death announcements prepared for publication. In this way the family would have an opportunity to correct any errors the funeral director had made, and would be aware of who was responsible for later printing mistakes.

2. If the deceased and the bereaved family do not possess a Christian orientation, the clergy in this study tended to recommend that the funeral director not offer encouragement for the family to observe a traditional "Christian" service. As one minister stated: "I feel funeral directors would do a great service for these people...by letting them know that religious services are not required, and providing a means of non-religious observances."
3. Other implications for the funeral director concerning funeral planning are to be sure that adequate transportation is arranged for taking the family to the service, and to evaluate the quality and style of the funeral leaflets given guests. Comments were made by bereaved in this study that leaflets with pictures of the funeral home on the cover looked like advertisements. Others mentioned the poor quality of printing in the announcements.
4. Another implication concerning funeral planning includes being alert to the individual needs and wishes of each bereaved person. Everyone does not desire to be treated the same. Some bereaved expressed appreciation for the special kindnesses they

were shown. On the other hand, some persons indicated a desire for less attention, and one stated he had felt almost smothered by the immoderate assistance and the continual urging of "Let me do that for you."

5. Comments by the bereaved to the question "What one part of the funeral director's service to you gave you the least satisfaction?" would suggest that the funeral director might examine critically his funeral facilities. For example, is the general atmosphere of the funeral home warm and friendly, or is it somewhat dull and drab? Is the area reserved for the bereaved family adequate? Several bereaved voiced objections to being put in a "separate" room. Mention was made of curtains "hiding" the family which were too heavy--limiting the family's view. Clergy asked that the bereaved be placed so that he can easily see them during the service.
6. Clergymen in the study suggested that funeral directors check concerning policies or personal wishes of the clergy with regard to such items as floral arrangements. For example, one minister pleaded that flowers not obstruct the congregation's view of the pulpit. It was also requested that funeral directors check with the minister before moving any sanctuary furniture, or placing flowers on items of furniture.
7. Various clergy suggested that the church "set-up" arrangements be made well in advance of the service. In fact, one told of a delayed service due to late arrangements, and several suggested that the sanctuary be prepared at least an hour before guests arrive.

8. A final implication relating to funerals in the church was that the funeral director be sure the sanctuary is cleaned after its use. As one clergyman wrote, "Please leave the church as clean as you found it--without flower petals or leaves on the floor."

The Funeral Service. From the comments of this research, several implications might be drawn concerning the funeral director's method of conducting the service itself. Some of these are:

1. The wishes of the bereaved for the service should be observed whenever possible. This would include such practices as the opening or closing of the casket, the taking of final pictures, seating requests, or obtaining a tape recording of the service.
2. The funeral director might be careful not to appear in a hurry. Both bereaved and clergy commented on occasionally feeling rushed. As one minister stated, he wished the funeral director would "allow more time--without the awful hurry-up--as if he can't wait to get to the next service." This might especially be true at the graveside. Several bereaved reported feeling somewhat rushed during this period of greeting of friends.
3. There were specific areas of improvement suggested by the sample participants. These included (a) making it clear to the congregation when they should be seated, (b) being clear concerning procedure for viewing the remains and leaving the church, (c) not waiting so long to view the body following the service, (d) not "hiding" those who sing, and (e) not suggesting to the clergy how his worship should be conducted. One bereaved respondent indicated an objection to the funeral director's

"...telling me to be sure and advise the clergyman to keep the eulogy to 20 minutes."

4. The funeral director might consider remaining in the sanctuary during the meditation. Clergy mentioned a feeling of disappointment over funeral directors who stand outside and talk during the meditation. As one wrote: "If the funeral director is as sincere as he tries to appear, at least he could afford this small gesture of empathy."

Financial Arrangements. A basic sense of satisfaction was expressed by the bereaved with the financial aspects of the funeral. Comments by several bereaved and clergy do have implications for the funeral directors concerning the financial arrangements of the funeral.

1. Be very clear concerning the various costs involved in the funeral. As one clergyman indicated, he wished the funeral director would "...spell out at the beginning of conversations with the family that his charges for casket and services are only a part of the total cost."
2. Judging from the replies, funeral directors might be wise to note all funeral costs in written form, itemizing each expense. This might tend to avoid later misunderstandings.
3. Another implication drawn from this study would be for funeral directors to avoid any hint of pressure in the expense of the funeral selected. The method tending to be most favorably received in this study were those funeral directors who show the family what is available in casket style and cost, and then leave them alone as they make their selection.

4. Be clear in presenting to the bereaved what is required by law in burial and disposal practices. Perhaps the most serious complaint discovered in the study involved one establishment that appeared to have misstated the law to the bereaved family. As the bereaved indicated, "We were told that we had to buy a casket for a cremation, and that it would be burned with the body....Plus we had to buy a vault for the ashes."
5. The funeral director might be very careful to see that he meets his own financial obligations. Mention was made by bereaved of instances when a funeral director was slow in paying the individuals involved in the service--such as the singers or organist. One person noted that he had to telephone the funeral director to remind him of this responsibility.
6. A final implication for funeral directors drawn from the replies is that he evaluate the method of arranging the clergyman's honorarium. Judging from the responses of clergy, the funeral director might consider altering his honorarium practices. Clergy suggested that when funerals are conducted by a minister for persons not members of his church, the honorarium be included as part of the itemized funeral fee. The amount of the honorarium could be established for all funerals of this type, either by the funeral director or in consultation with the community clergy. The bereaved could then be instructed that if they wish to accept this arrangement, there would be no other clergy cost involved in the service. As one minister stated:

When the family are not members of my church--and often are unknown to me--I would appreciate my honorarium being handled in the same way as the soloist or organist. This would, I think, avoid embarrassment on my part, and often on the part of the family.

Implications for the Clergy

From the responses of bereaved and funeral directors, a number of implications might be drawn concerning the clergy's bereavement ministry. These implications tend to fall into five general categories: (a) personal characteristics of the clergy, (b) ~~clergy relationships with the~~ funeral directors, (c) funeral planning, (d) visitation practices, and (e) conducting of the funeral service.

As in the case of the funeral directors, it should be recognized that none of the implications should be construed to imply a general negative evaluation by either the bereaved or the funeral directors of the clergy's efforts. In both of the other sample groups, the evaluation for the ministry of the clergy was positive. The implications are simply suggestions of ways the minister might be a greater benefit in the funeral ministry. While some implications are based on comments made by only a few respondents, they are worthy of consideration by the clergy in his efforts to provide even more effective service to the bereaved.

Personal Characteristics of the Clergy. Several implications might be drawn from the comments discovered in this research concerning the attitudes and feelings expressed by clergy during bereavement rituals. Among these are:

1. Clergy should express to the family, by what they do and say, their sense of concern and interest for the family's sorrow.
- Many bereaved positively recalled the minister's warmth, his

friendliness, the way he often visited with the deceased, a handclasp, and a few words of special comfort at the funeral or graveside. On the other hand, comments were given concerning various clergy who appeared detached, were too "professional," too little involved in the funeral, or who simply displayed little warmth in their dealings with the family.

2. It is important for the clergy to appear relaxed. One bereaved person stated: "The minister seemed ill at ease when he came to the house and later at the funeral. We couldn't decide if he was unsure of what to do, or what."
3. The results of this study indicate there is little need for undue concern by clergymen on what they should do or say during a bereavement call. Most bereaved did not remember any specific words or actions extended them. They did remember positively the visits of acquaintances and the general feeling of warmth and interest which the visits indicated. Clergymen can feel confident doing and saying any positive action or statement that feels comfortable to them, and can be assured that their attitude of calmness will help strengthen the composure of the bereaved.
4. Develop a comprehension of grief psychology. It is important that clergy understand what people are going through in their experience of bereavement, and how they best can be assisted. Based on the comments of various respondents in this study, a grasp of grief psychology is lacking among many clergymen. See Appendix A for a presentation of various stages of grief, and sources for further investigation and study.

5. Clergy should recognize the importance of the funeral service as a means of facilitating grief work. The implication was made among responding funeral directors that on occasion clergy have assumed an almost flippant attitude toward the funeral. While a clergyman may see little value for various funeral practices himself, he should remember that among the bereaved in this sample at least, the funeral was indicated as meeting a very important need. Therefore, he has a responsibility of honoring this belief by everything he does and says within the funeral rituals.
6. It is important to express thanks for the gift or honorarium. The second-most-frequently mentioned disappointment among this sample of bereaved was that the minister had failed to express appreciation for the gift he had been given. A thank you note or visit should be standard practice by clergy receiving gifts.
7. Positive comments were expressed by various bereaved concerning clergymen who indicated that the honorarium had been used for special projects or items. Applying honorariums for purchases to be used in one's ministry might be considered by clergy. If the practice is observed, the thank you note might make a brief statement that the gift was used for some particular ministry.

Clergy Relations With the Funeral Director. From the suggestions of funeral directors, several implications might be drawn for clergymen:

1. The largest proportion of both clergy and funeral directors expressed as their primary suggestion for each other the wish that a better pattern of communication might exist between them.

While there seemed to be a general consensus among the clergy and funeral directors that the funeral director should assume the primary responsibility for establishing this communication, the minister also has a responsibility. "I wish the ministers would come by occasionally to visit," one funeral director stated. "I'd like to know them better."

2. Another implication for the clergy which emerged from the study would be to understand and be patient in their dealings with the funeral directors. Many funeral directors within the sample agreed with the clergy in various matters. For example, many within the funeral industry agreed that people sometimes pay more than they should for a funeral. But this situation is not always the fault of the funeral director. As one respondent stated:

The family is alone when they make their decision of what all to include in the funeral. I show what is available and leave the room. It would be difficult for me when the choice is made, to say, 'I don't think you can afford that much.'

3. Numerous funeral directors expressed a wish that clergymen work with the funeral director, not against him. Occasional respondents implied that sometimes the support of clergy had been somewhat lacking. As one funeral director stated, he wished that ministers would remember that the two professionals "...are working for a common objective, and that the majority of funeral directors can be trusted not to attempt to usurp the clergy's position or authority."

Funeral Planning. The findings of this study have implications concerning how clergy may most effectively plan their funeral service.

These implications include the following:

1. Be clear what is to be done during the service and who should do it. In the study, one funeral director asked that clergymen write down the order of service they are planning to follow. Another requested that clergy try not to change the order of worship they follow from the one they have handed out to the other participants.
2. Comments written by the study participants would suggest the desirability of clergy notifying responsible groups within the church when a death occurs. This would include such persons as those responsible for supplying any food, or sharing in the ministry to the sorrowing.
3. Another implication for clergy suggested by the research is the importance of including the bereaved family in developing plans for the service. Appreciation was indicated for those clergy who contacted the family for any favorite poems or materials they might desire to be included in the service. Several funeral directors also suggested this practice, indicating that this sharing of responsibility with the family should include such practices as the open casket or the use of an obituary.
4. The results of this study suggest that the major purpose of the funeral is to offer Christian comfort to the sorrowing. It is not a proper time for trying to change a community's perceptions of funeral practices. Funeral directors within the sample suggested that in planning the service, the clergyman should try to

"agree" with the desires of the family--assuming these desires are not opposed in unreconcilable ways with one's theological position--even if the arrangements are not what he personally might desire.

Visitation Practices. The hurt of the bereaved was most striking concerning this area of pastoral visitation. Numerous times, comments were written such as: "the preacher never came," "The night my husband died, the minister called and asked if I wanted him to come. I wish he had just done it," or "...he promised he would call--but he never did."

The implication from the study for clergymen is clear: visit--with the dying before death, with the family before the funeral, and with the bereaved in the weeks and months following the burial. One of the most trying times in the life of an individual is the experience of death. Assisting in the crisis of death is one of the most important ministries that the clergy is called upon to perform. If any one message for the clergyman stood out in this research, it is the importance of ministering to the bereaved as they adjust to their sorrow and grief.

The Conducting of the Funeral Service. There was in this study a high level of satisfaction indicated by the bereaved for the manner in which the clergy had conducted the funeral service. However, implications might be drawn from the responses that would improve the meaningfulness of the service.

1. An implication that might be drawn from replies in this study is for the clergy to personalize the service. A large proportion of bereaved indicated they would appreciate both the name of the deceased to be mentioned and some life experiences recalled.

Methods that might be used to personalize a service would include mentioning something about the deceased's work and life interests, sharing of a favorite poem, or recalling some personal experience involving the clergyman and the deceased.

2. Another implication drawn from replies in the study is that the two professionals should recognize their sharing in the ministry to the bereaved. One question raised by respondents was just who should be in charge of the funeral service. A general consensus within the sample would be that the two professionals will offer the greatest assistance if they work together in their efforts. As one funeral director stated, "...we both have our duties to perform for the family. His is the religious rites and consolation. Mine is to have each detail cared for...to avoid undue strain." Judging from the findings of this study, it would seem that the funeral director should be in complete charge of the bereaved family and all guests from the time the first person arrives until the last person is seated. The clergy would then take complete charge until his closing prayer. Following the prayer, the responsibility would again move to the funeral director. This same pattern would be followed at the graveside. During those portions of the service when the professional is not directly responsible, he should attempt to stay as much as possible in the background. If either professional prefers something handled differently, the two should get together and discuss it in a separate meeting.
3. Judging from the comments of this study, the minister should attempt to keep the service short. Numerous bereaved indicated

appreciation for the clergyman's short and meaningful service, and several funeral directors also added it as a suggestion.

4. Other implications emerging from comments within the study are:

(a) when the casket is opened following the funeral, offer a prayer for the family while the lid is finally shut and sealed. (Some funeral directors and clergy suggested that this both offers the family the strength of God, and avoids the necessity of their watching the last closing of the casket). (b) evaluate circumstances carefully before changing the purpose of the funeral service from one of comfort to the bereaved to evangelistic appeals (While there are occasions when an evangelistic message may be appropriate, the suggestion was frequent among the various replies that ministers hesitate in giving each funeral an evangelistic emphasis), (c) individualize each service for the individual needs of each family and avoid frequent repeating of the same service (both funeral directors and the bereaved commented on hearing funeral messages "they had heard before").

Information Dissemination

Dissemination of Information to the General Public

As people often express a feeling of insecurity in dealing with bereavement--both in the lives of others and in their own lives--there may be merit in communicating the findings and implications of studies such as this one to as broad an audience as possible. The information gained from such research might be presented in the following ways:

1. The mass media, such as radio, television, articles in popular magazines, or news releases and columns in newspapers.
2. The formal educational system, including classes and seminars on the secondary and college level.
3. Community-wide projects such as workshops and seminars on the topic of death and bereavement.

Dissemination of Information to the Professionals

It is important that the professionals most closely associated with the bereavement experience be aware of any information that might help them in their effort. The findings and implications discovered in studies such as this one could be an additional means of developing this insight and improving the efforts of providing comfort by clergymen and funeral directors. Information gleaned from studies such as this one could be disseminated to the bereavement professionals in the following ways:

1. Publication of articles in professional journals of both the clergy and the funeral industry.
2. Workshops and seminars for clergy and funeral directors could utilize the research findings in their training agenda.
3. The formal educational system, involving educational programs of both ministers and funeral directors, could utilize the material.

Limitations of the Study

The selection of the bereaved sample was intended to represent the various geographic and population areas, social levels, educational backgrounds and racial differences found across Oklahoma. However, the return rate of questionnaires resulted in some of these expectations

failing to reach fulfillment. For example, the majority of those returning a questionnaire were white, middle class, and female. At least part of this situation was unavoidable, since the majority of persons experiencing bereavement--at least through the loss of a mate--are female (Glick, 1974). In addition, there is a tendency for white, middle class females to be those individuals most willing to participate in research efforts (Compton and Hall, 1972). However, due to these situations, and due to the bereaved sample being selected from within the state of Oklahoma, the conclusions reached in the study might not be representative of all minority groups, or persons residing in all portions of the United States.

Another possible limitation might concern the percentage of returned questionnaires. Here too, the proportion of return in this study tended to match that of other bereavement research (Glick, 1974), but there might be a possibility of bias due to various unknown characteristics of those who did not respond by returning completed questionnaires.

Recommendations

Expansion of various aspects of the study could prove to be fruitful. For example:

1. Further investigation might be conducted with a sample composed of minority groups.
2. The research might be replicated on a nationwide basis, to determine geographic differences.
3. It would be valuable to re-conduct the study in order to obtain a larger sample of bereaved. In this way the opinions and suggestions of this research could be tested and expanded.

4. This study discovered that adjustment difficulty was greater following the death of a child than after the death of a mate. Up to this point in history, writing on bereavement and grief has dealt almost exclusively with the loss of a husband or wife. Bereavement writing dealing with children has tended to be limited to ways one may best inform the child that a loved one has died. It would be valuable to further examine the finding of this study concerning the comparison of grief and adjustment difficulty between individuals losing a mate and those losing a child. This would be especially true in light of the difference in sample size between the two groups in this study.
5. The current research discovered a significant relationship between one's religious orientation and the difficulty he or she experienced in adjustment to the death. An additional testing of this finding, with an expansion of both the aspects of religiosity and its relationship to the bereavement experience could prove informative.
6. One need recognized during the study was the present lack of any meaningful bereavement-grief scale, which could assess the level of one's grief. The development of such an instrument would strengthen both research and grief counseling.
7. Future research which would examine the relationship between various aspects of the bereavement and the personality characteristics of the bereaved would be beneficial.
8. Additional examination of the clergy would be beneficial in order to determine if various beliefs and characteristics would be affected by one's membership in particular denominational groups.

9. There was a tendency among those persons becoming funeral directors to have come from childhood homes in which the subject of death was more freely discussed, than was the case in either the sample of bereaved or clergymen. Further study might be conducted to determine why persons do decide upon the profession of a funeral director, and to assess the relationship between openness of death as a topic of discussion in one's childhood home, and later willingness to become related with those involved in death and bereavement.

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APPENDIX A

SUGGESTED STAGES OF BEREAVEMENT

Osborne, E. When You Lose A Loved One. New York: Public Affairs Committee Inc., Pamphlet No. 269, July, 1958.

1. Feelings of loss and grief.
2. Numbing effect--inability to accept in a realistic way the fact of death.
3. Feelings of desertion and rejection.
4. Feelings of guilt.
5. Anger.

Bayly, J. The View From A Hearse. Elgin, Ill.: David C. Cook Publishing Co., 1969.

1. Grief, weeping and an overwhelming sense of loss.
2. Desire to be alone.
3. Questioning of God's goodness.
4. Guilt.
5. Idealization of the one who died, and feeling bound to him.
Often includes an attempt to complete his work.
6. Experiencing various symptoms of the deceased.

Caine, Lynn. Widow. New York: William Morrow and Co., 1974.

1. Numbness.
2. Extreme thoughts and actions that appear and are feared by the bereaved to be signs of insanity.
3. Frenzy of activity.
4. Inability to complete necessary actions, such as sleep.
5. Anger.
6. Unrealistic fears, such as the possibility that the children also are dying.
7. Need to talk and re-live the experience.

Neale, Robert E. The Art of Dying. New York: Harper & Row, Publishers, 1971.

1. Physical.
 - a. Tightness in the throat, shortness of breath.
 - b. Weariness and exhaustion.
 - c. Stomach feels hollow and food loses its taste.
 - d. Perceptual feelings of unreality--people seem far away.
 - e. Pre-occupation with the deceased, with such experiences as "hearing" his voice.
2. Emotional (feelings).
 - a. Sorrow.
 - b. Perhaps feelings of relief that it is over.
 - c. Joy at memories of the quality of the former life.
 - d. Anger.
 - e. Guilt.
3. Behavioral.
 - a. Inability to carry on every-day habits.
 - b. Restlessness and searching for something to do.

Nighswonger, C.A. "Ministry to the Dying as a Learning Encounter." Journal of Thanatology, I, No. 2 (1971), 101-108.

The phases were described as "dramas"

1. Drama of shock: denial vs. panic.
2. Drama of emotion: catharsis vs. depression.
3. Drama of negotiation: bargaining vs. selling out.
4. Drama of cognition: realistic hope vs. despair.
5. Drama of commitment: acceptance vs. resignation.
6. Drama of completion: fulfillment vs. forlornness.

Schmale, A.H. "Normal Grief is not a Disease." Journal of Thanatology, II (1972), 8-7-813.

1. No feeling. The bereaved is numb and wooden.
2. Anger and fear.
3. Helplessness and a desire to be helped.
4. Guilt and shame.
5. Hopelessness.
6. Hope.

Stephens, S. Death Comes Home. New York: Morehouse-Barlow Co., 1972.

1. Physical.
 - a. Shock and numbness.
 - b. Sleeplessness.
 - c. Loss of appetite.
 - d. General apathy.
2. Psychological.
 - a. Guilt.
 - b. Hostility.
 - c. Idealization.
 - d. Identification with the deceased.
 - e. Preoccupation with the deceased.

Silverman, P. "The Funeral Director as Care-Giver in the Early Stages of Bereavement.: The Director, XLIII, No. 5 (1973).

1. Impact (Dazed reactions).
2. Recoil (Awareness of what has happened).
3. Recovery (Acceptance).

Wiener, A. "The Use of Psychopharmacologic Agents in the Management of the Bereaved." Journal of Thanatology, II, No. 3-4 (1972), 799-806.

1. Short period of shock, usually from the death experience to the time of disposal of the body.
2. Period of intense mourning.
 - a. Withdrawal of attention from external world.
 - b. Physiological changes such as disturbed and restless sleep, vivid dreams, and loss of appetite.
3. Reestablished physical and emotional homeostasis.

APPENDIX B

VALUES AND OBJECTIONS CONCERNING
CURRENT FUNERAL PRACTICES

From the review of literature, a number of values for current funeral rituals were discovered:

1. It offers an acceptable and sanitary way of disposing of the body of the deceased (Jackson, 1963a; Glick, 1974).
2. It offers a means of releasing tension in the bereaved (Jackson, 1966).
3. It gives social support and sympathy to the family (Jackson, 1966; Irion, 1966; Fulton, 1965).
4. It recognizes the occurrence of death and is a testimony to the life that was lived (Martin, 1950; Glick, 1974).
5. It gives a means of confronting and adjusting to the reality of death (Jackson, 1966; Irion, 1966; Parkes, 1972).
6. It promises just reward for the life lived, and promises the future reunion of loved ones (Martin, 1950; Jackson, 1966).
7. It verifies the importance of living and assures to society continued protection from indignity when it is their turn to die (Jackson, 1966).
8. It offers memory of a lifelike but sleeping corpse instead of involvement with a live person (Irion, 1966).
9. It offers therapy for feelings of guilt (Habenstein, 1960).
10. It may, under some circumstances, bring prestige to the family (Bowman, 1959).
11. It may reinforce existing convictions and habits of persons attending the service (Bowman, 1959).
12. It helps encompass mourning into a shorter period (Irion, 1966).
13. It is a time of imparting strength of friends to those in mourning (Irion, 1966; Irion, 1972).
14. It offers friends an opportunity of paying last respects to the deceased (Fulton, 1965).
15. It aids in overcoming negative feelings that may be present in the bereaved, such as: guilt, anger, anxiety, fear, or ambivalence (Irion, 1966; Fulton, 1965; Gorer, 1965).
16. It aids the bereaved to reorient themselves from the shock of death to everyday living (Feifel, 1959).

Not all literature agreed that the current funeral ritual practices were of unrestricted benefit. The review discovered some areas of questionable funeral practice.

1. The actual value of the funeral as such was doubted by some sources (Mitford, 1963; Harmer, 1963; Bell, 1970). One early source (Puckle, 1926) stated, "When we have stripped any one of our funeral observances of its drapes and tinsel...we shall find very little that is worthy of continuance" (p. 253).
2. Other sources disagreed with the unreal and often extreme environment which they indicated was the characteristic of many funeral homes. Typical of this position was the statement of Bell:

The whole funeral scene is unreal. The typical American spends his life in modest surroundings without servants and expensive furnishings. Upon death he is serviced by a host of people, from embalmers to florists to grave diggers. He is taken to a luxurious funeral home, placed in a plush 'Slumber Room' and decorated with creams, sham-poos, pins, wires, liquid sealers, and maybe the Armstrong Face Former and Denture Replacer, to become a 'Memory Picture' (Bell, 1970, pp 836-837).

3. The public display of the deceased (Harmer, 1963; Bowman, 1959; Bell, 1970; Parkes, 1972).
4. The excessive costs of the funeral (Harmer, 1963; Mills, 1969).
5. The stress for giving flowers, which are short-lived, rather than donating their cost to more worthwhile causes (Harmer, 1963).
6. Denial of the psychological need of the bereaved to recognize and accept the reality of the death through the cosmology efforts (Mills, 1969).

APPENDIX C

LOCATIONS FOR INFORMATION REGARDING DONATION
OF PHYSICAL ORGANS FOLLOWING DEATH

BEQUEATHAL OF EYES TO AN EYE-BANK

(Eyes must be removed within two to four hours of death. They are used on a first-come, first-served basis, regardless of ability to pay.)

Oklahoma Lions Sight Conservation Foundation
801 N.E. 13th Street
Oklahoma City, Oklahoma 73104

BEQUEATHAL OF EAR BONES TO A TEMPORAL BONE BANK

(Persons with hearing problems are urged to bequeath their inner ear structures for research.)

The Deafness Research Foundation
366 Madison Avenue
New York, N.Y. 10017

(People with normal hearing are urged to bequeath their inner ear structures for use in others.)

Project HEAR
1801 Page Mill Road
Palo Alto, Ca. 94304

BEQUEATHAL OF PITUITARY GLANDS

(Pituitary glands can be kept frozen or in acetone, and periodically sent for use in children with this hormone deficiency.)

National Pituitary Agency
Suit 503-7
210 W. Fayette Street
Baltimore, Md., 21202

RECYCLING OF EYEGLASSES

(Eyeglasses left by deceased persons can be used. Mail them to:)

New Eyes for the Needy, Inc.
Short Hills
N.J. 07078

THE NATIONAL CLEARING-HOUSE FOR BEQUEATHAL OF ORGANS

(The Living Bank is a non-profit agency that coordinates the disposition and use of anatomical gifts. It supplies on request a uniform donor card, plus a donor registration form. Donor data is recorded for instant retrieval when needed. The address is:)

The Living Bank
P.O. Box 6725
Houston, Texas 77025

STEPS TO TAKE IN DONATING ONE'S BODY
FOR RESEARCH

1. Get in touch with one or more schools, to be sure one will accept bodies.
 - a. If possible, do this before the death occurs.
 - b. Determine their procedures to follow when death occurs.
2. Make out an affidavit indicating the wish to donate your body and have it witnessed. This sheet should be retained by the next of kin.
3. At the time of death, inform the school so they can claim the remains at the location of death.
4. Make other disposal arrangements in case the death results in a condition unacceptable to the school.

(Bowman, 1959; Harner, 1963)

APPENDIX D

RESIDENTIAL LOCATION OF BEREAVED SAMPLE,
AND RELIGIOUS COMMUNITY (DENOMINATION)
OF PARTICIPATING CLERGYMEN

CITIES SELECTED FOR CONTACTING OF BEREAVED SAMPLE

Westville	Inola	Bristow
Tulsa	Buffalo	Luther
Oklahoma City	Wagoner	Kremlin
Talala	Blackburn	Bixby
Tishomingo	Claremore	Collinsville
Alva	Ardmore	Skiatook
Enid	Fargo	Stillwater
Medford	Mounds	Salina
Okeene	Newalla	Bartlesville
Hunter	Broken Arrow	Taloga
Midwest City	Jefferson	Sand Springs
Chouteau	Eufaula	Hennessey
Seiling	Sperry	Marietta
Pure	Woodward	Fort Supply
Custer City	Owasso	Sulphur
Fairview	Locust Grove	Del City
Lamont	Perry	Strang
Clinton	Bethany	Adair
Homestead	Wynoka	Jenks
Avant	Jet	Carmen
Weatherford	Pawhuska	Covington
Cleo Springs	Sharon	Barnsdall
Chester	Terlton	Helena
Pond Creek	Perkins	Guymon
Kingfisher	Wakita	Gore
Drummond	Cherokee	Canton
Ada	Longdale	Garber
Wagoner	Catoosa	Madill
Mooreland	Waukomis	Kingston
Dacoma	Spavinaw	Chelsea
Checotah	Nash	Lahoma
Mannford	Bison	
Tecumseh	Goltry	
Arnett	Ringwood	

OKLAHOMA RELIGIOUS COMMUNITIES (DENOMINATIONS)

CONTACTED FOR RESEARCH PARTICIPATION

African Methodist Episcopal Church
* Assemblies of God
* Baptist Church (Southern and Free Will)
Church of Christ, Scientist
* Church of God
* Church of the Brethren
* Christian Church
Jewish
* Lutheran
* Mennonite
* Mormon
* Nazarene
* Orthodox Greek
* Pentecostal Holiness
* Presbyterian
* Protestant Episcopal
* Roman Catholic
* Salvation Army
* Seventh Day Adventist
* United Church of Christ
* United Methodist

APPENDIX E

LETTERS OF REQUEST SENT WITH
QUESTIONNAIRES



(LETTER TO THE BEREAVED SAMPLE)

OKLAHOMA STATE UNIVERSITY • STILLWATERDepartment of Family Relations & Child Development
(405) 372-6211, Ext. 6084

74074

I'm writing because I believe you can help others who have lost a loved one as you did recently.

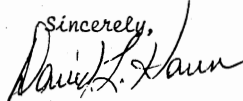
I am a minister doing research in the Family Relations and Child Development Department at Oklahoma State University under the direction of Dr. Nick Stinnett. We have set out to determine just what can be said and done during a period of bereavement that can lessen the sorrow.

Exactly what does one say to those who have lost a loved one? What can one do? What words, what acts bring the most comfort? As you well know, the appropriate word, the thoughtful deed can be so helpful in lessening the hurt families feel when a loved one has died.

For this reason, I've undertaken research that hopefully will provide the answers to these questions. You can help in this most needed project. In fact, only you and others like you who have recently lost a loved one can help.

The questionnaire that's enclosed will give us information necessary to our research. As you sit down to complete the questionnaire, please think of this help as something you are doing in memory of your loved one that will benefit another family during a period of grief.

For your questionnaire to aid us in this research, it must be returned not later than October 1, 1974. Would you show your kindness and thoughtfulness by sharing in this meaningful research project. May God bless you.

Sincerely,


P.S. We ask that you not put your name on the questionnaire. However, if you would like a summary of our research, place an "X" in the box on the return envelope which has your name, and indicate your address.

(BEREAVED FOLLOW-UP LETTER)

October 7, 1974

I am writing you regarding the questionnaire you received in the mail a few weeks ago. Your name was selected from Oklahoma funeral announcements as a person recently experiencing the loss of a loved one, and thus able to suggest help for others facing this painful experience.

There are two reasons for writing today. First, if you have returned the questionnaire, we thank you very much. We understand how answering questions on such a painful subject can be very difficult. However, many will benefit from your willingness to share your suggestions and feelings about death. Your thoughts will be combined with those of hundred of other Oklahomans, and will be distributed to ministers, funeral directors, and the general public, in the form of suggestions of what they might do to be a more effective help to others facing loss and bereavement.

Secondly, if for some reason you have delayed the completion of your questionnaire, may I encourage you to fill it in today if you do not mind doing so, and return it in the postage-paid envelope that was included with the questionnaire. We have extended our schedule to give time for your reply to arrive here and be included in this important study.

I wish I somehow could express to you the value that others will gain because of your willingness to share your thoughts and feelings. You can be sure your help and suggestions will be a worthwhile benefit to those who lose a loved one in the future, and we thank you so very much.

Yours sincerely,

David L. Haun
Minister
131 E. Cherry
Drumright, Ok.



OKLAHOMA STATE UNIVERSITY • STILLWATER

Department of Family Relations & Child Development
(405) 372-6211, Ext. 6084

74074

November, 1974

Dear Fellow Clergyman:

One important aspect of ministry is the aid and comfort given a family during the times of death and bereavement. Visits to the home, the funeral service, words at the graveside, and visits after the service are experiences shared by clergymen everywhere.

What is the best help we can give a family in times of bereavement? How can clergymen and funeral directors more effectively serve together in assisting an individual or family move through the stages of grief? What is currently being done by professionals in planning and guiding the various rituals of the funeral and death?

To answer these questions, and to find ways that clergymen and funeral directors can be even more help to families in bereavement, a state-wide study is now being conducted under the direction of the Department of Family Relations and Child Development at Oklahoma State University. You have been selected from the roles of Oklahoma Clergymen as one well qualified and hopefully willing to cooperate in this research.

It is planned that the information gained in this study will have at least two benefits:

- First: Your reactions will help clergy and funeral directors (and what others say will help you) know what is being done by professionals to aid a family through bereavement in times of death.
- Second: Out of the replies we receive from ministers like you, will come a list of suggestions for clergy and funeral directors as to methods that might be used to increase the support given the family.

If you would be kind enough to assist us in this research, you are asked to do two things. First, complete the enclosed questionnaire. Then, return the questionnaire to us in the enclosed stamped envelope. For your questionnaire to aid in the study, it should be returned to us not later than December 10, 1974.

We ask you not to put your name on the questionnaire. The return envelope has your name so we can know when your mailing has arrived here, but we do not need the questionnaire itself identified.

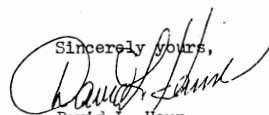
A summary of our findings will be sent each responding clergyman when the study is completed in July of 1975. We hope in this way both to be of benefit to your personal ministry, and to indicate in some small way our appreciation for your support.

We realize the many calls made upon your time, and the involvement of your daily schedule. We hope you will agree that a better understanding of how clergymen can effectively help bereaved individuals is important enough to merit the time necessary to complete the questionnaire, and assist ourselves and other clergy in strengthening our bereavement ministry.

Thank you very much for your time and assistance.

Enclosed:
Questionnaire
Postage-paid return
envelope

Sincerely yours,


David L. Haun
Clergyman


OKLAHOMA STATE UNIVERSITY • STILLWATER

 Department of Family Relations & Child Development
 (405) 372-6211, Ext. 6084

74074

November 1, 1974

Dear Funeral Director:

One basic purpose of a funeral director's service is to give aid and assistance to individuals suffering in times of bereavement and death. Together with the family clergyman, the funeral director plays a most important part in helping the bereaved family move through the stages of grief to eventual acceptance.

But how effective are the efforts of funeral directors and clergy in giving aid to the sorrowing? What might funeral directors do that would be more beneficial in dealing with grief? What is being done by professionals in planning and guiding the various rituals of the funeral and death?

To answer these questions, and to find ways that funeral directors and clergymen can be even more help to families in bereavement, a study is now being conducted under the direction of the Department of Family Relations and Child Development at Oklahoma State University. You have been selected from the National Directory of Morticians as one well qualified and hopefully willing to take the time to cooperate in this research.

It is hoped that the information gained from this study will have at least two benefits. First. Your reactions will help funeral directors and clergy know what is being done by other professionals in times of death to help a family through bereavement. Second. Out of the replies will come a list of suggestions as to methods used by various individuals and firms in their efforts to increase support given to the family.

If you would be kind enough to assist us in this research, you are asked to do two things. First, would you complete the enclosed questionnaire? Then, return the questionnaire to us in the enclosed stamped envelope. For your questionnaire to aid in the study, it must be returned not later than November 18, 1974.

We realize the many calls made upon your time, and the involvement of your daily schedule. We hope you will agree that a better understanding of how funeral directors and clergymen can increase their effectiveness in helping bereaved individuals, is important enough to merit the time necessary to complete the questionnaire, and we thank you for your help in our effort.

Yours sincerely,

David L. Haun
Clergyman

Home phone: (918) 352-9214

P.S. We ask that you not put your name on the questionnaire. However, if you would like a summary of our findings, place an "X" in the box on the enclosed return envelope (which has your name) and indicate your correct address. We will send you the research results when they are completed this coming summer.



(CLERGY/FUNERAL DIRECTOR FOLLOW
UP LETTER.....)

OKLAHOMA STATE UNIVERSITY • STILLWATER

Department of Family Relations & Child Development
(405) 372-6211, Ext. 6084

74074

January, 1975

Dear Funeral Director or Fellow Clergyman,

Well, the new year has started. I hope you experienced a most enjoyable and meaningful holiday this past month.

I am writing you for the last time to appeal for your assistance in our effort to help people face the bereavement of loss through death.

Several hundred clergy and funeral directors have already taken the time to complete the questionnaire we sent earlier, and if you have mailed in your answers, we thank you very much.

But, if for some reason you were unable to complete the earlier copy of the questionnaire that we mailed, may we urge one more time that you help us in our attempt to help others.

Your comments and suggestions will be a benefit! The experiences and feelings that you share will be added with those earlier received and will be published, both for professionals like you, and for the general public. The questionnaires you send will help you as well, since a summary of the study results will be compiled and sent this next summer to all of you who respond.

And so, please! If you have not returned your questionnaire, take time to complete it and mail it in today. Your effort and openness will be so deeply appreciated.

Sincerely,

David L. Haun

Clergyman and project
researcher

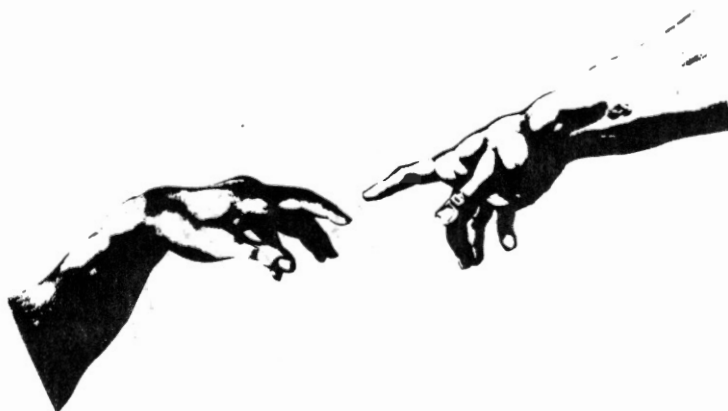
Enclosed:

Bereavement questionnaire
Postage-paid return envelope

APPENDIX F

QUESTIONNAIRES USED IN THE RESEARCH

*A Search for the Means
of
Helping Those In
Grief*



Instructions:

1. Read each question in the questionnaire.
2. Indicate the best answer from those offered by drawing a circle around its letter.
3. When completed, insert the questionnaire in the enclosed envelope and drop it in the mail. We will pay its postage.

Example:

Did you receive this questionnaire?

- ☒ a. Yes
b. No

1. Your sex
 - a. Male
 - b. Female
2. Your age
 - a. Under 36 years old
 - b. 36 to 45 years old
 - c. 46 to 55 years old
 - d. 56 to 65 years old
 - e. Over 66 years old
3. Your racial background
 - a. Black
 - b. White
 - c. Oriental
 - d. Indian
 - e. Other: _____
4. How did the death of your relative effect your income level?
 - a. It had no effect on my income
 - b. It lowered my income and required me to go to work
 - c. It lowered my income, but I was not required to go to work
 - d. It raised my income
 - e. Other: _____
5. What is (or was) the primary source of income of the head of your family?
 - a. Inherited savings and investments
 - b. Earned wealth, transferrable investments
 - c. Profits, royalties, fees
 - d. Salary, Commissions (regular, monthly, or yearly)
 - e. Hourly wages, weekly checks
 - f. Odd jobs, seasonal work
 - g. Public relief or charity
6. What is (or was) the occupation of the head of your family?

7. What is (or was) the highest educational attainment of the head of your family?
 - a. Less than grade 8
 - b. Completed grade 8, but did not attend beyond grade 9
 - c. Attended high school, completed grade 9, but did not graduate
 - d. Graduated from High School
 - e. Attended college or university for 2 or more years
 - f. Graduated from 4-year college
 - g. Completed graduate work for profession
8. What was the relationship of the deceased to you?

9. If the deceased was your husband or wife, what was his or her approximate age?

10. If the deceased was your son or your daughter, what was his or her approximate age?

11. Were you and the deceased living in the same home before his or her last illness (or death)?
 - a. Yes
 - b. No
12. Please indicate on the 10 point scale below, the degree of difficulty you had in adjusting to the death of your loved one. Do this by drawing a circle around the number of the scale that best represents the degree of difficulty. (Number "1" represents the lowest level of difficulty. Number "10" the highest level.)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

13. Were you present with the deceased at the time death occurred?
- Yes
 - No
14. If you answered "No," does your not being there disturb you?
- No
 - A little
 - More than a little
 - A great deal
15. When you were a child, was death talked about in your family?
- Yes, I recall open discussion with no reluctance
 - Yes, I recall open discussion, but somewhat reluctant
 - I cannot remember, but feel death could have been a topic of discussion
 - I cannot remember, but feel death would have been avoided by my parents
 - I definitely remember my parents avoiding the topic of death as a subject for discussion
16. Do you have a church preference?
- No
 - Yes. Please specify which:
-
17. How often do you attend services of worship at your church or synagogue?
- Less than several times a year
 - Several times a year to once a month
 - Several times a month
 - Once a week
 - More than once a week
18. Are religious beliefs important to you?
- Not at all
 - Minor importance
 - Moderately important
 - More than moderately important
 - Extremely important (My religious faith is the very center of my life.)
19. Indicate the degree of your belief in life after death.
- I am convinced there is life after death
 - I think there may be life after death
 - I think there may not be life after death
 - I am convinced there is no life after death
 - I am not certain enough in my beliefs to say either way
20. If you do believe in some form of life after death, how do you conceive of that life on the "other side of the grave"?
- Immortality of the Soul
 - Resurrection of a physical body
 - Reincarnation
 - Other: _____
-
21. Have religious beliefs influenced your attitude toward death?
- Very great influence
 - Some influence
 - Very little influence
 - No influence
22. When you speak of death, what term do you most often use?
- Died
 - Expired
 - Passed on or Passed away
 - Asleep
 - Other. What? _____
23. Would you prefer a funeral service to consist of "traditional religious" elements (such as Scripture and Prayer)?
- Yes
 - I would prefer the service not contain expressions of "traditional religious" nature, but have religious overtones
 - I would prefer "religious" concepts not be stressed at all in the service

Section Two: The Funeral Home

1. Why did you choose the funeral home you used?
- a. Reputation in the community
 - b. Past service to my family or friends
 - c. Advertisement by the firm
 - d. The only funeral home in town
 - e. I was not involved in its choice
 - f. Other: _____
-

2. Was the funeral home's method of pricing the funeral clear to you as you made your various selections?
- a. Yes
 - b. No
 - c. I was not involved in selections

3. How was the funeral priced?
- a. The price on the casket covered all the services
 - b. Each responsibility undertaken by the funeral home was itemized and priced separately
 - c. I do not know
 - d. Other: _____
-

4. Did your final bill agree with what you understood the funeral would cost?

- a. Yes
- b. The final bill was lower
- c. The final bill was higher
- d. I was not involved in the financial arrangements and do not know this

5. Were you present when the casket was selected?

- a. Yes, I made the selection alone
- b. Yes, but other family members and friends were present and helped in making the selection
- c. No

6. Do you feel any pressure was put on you by the funeral director to spend more money on a more expensive funeral than you could afford?

- a. Definitely no! In fact he urged me to spend LESS than I could have afforded
 - b. No
 - c. I do not know
 - d. Yes...How was the pressure given?
-
-

7. When the casket was selected, was a clergyman present?

- a. Yes
- b. No
- c. I do not know

8. Do you think a clergyman should be present during casket selections?

- a. Yes
- b. No

9. Do you recall the approximate cost of the funeral to your family, (not counting flowers, opening the grave, or grave markers)?

- a. No
 - b. Yes...\$ _____
-

Section Three: The Funeral Service

1. Did any of the following bring food for your dinner on the days before the funeral? (Circle each who did.)

- a. Relatives
 - b. Neighbors
 - c. The church
 - d. Social Organizations (List which)
-
-

- e. Others: _____
-

2. If food was brought in by outsiders, was the amount adequate for your need?
 - a. Yes
 - b. No
3. What was the approximate time of the service? _____
4. About how long did the service last, from the time you were seated until the closing prayer or statement?
 - a. 10 minutes or less
 - b. 11 to 20 minutes
 - c. 21 to 30 minutes
 - d. 31 to 40 minutes
 - e. 41 minutes or more
 - f. I cannot estimate, or recall
5. Do you prefer to have the casket open at the funeral service?
 - a. Yes
 - b. No
 - c. It makes little difference to me
6. If you answered "yes" what is the value of the open casket at the service for you? _____
7. If the casket was open at the service, when was it open? (Mark each that applies.)
 - a. At the beginning of the service before the family arrived
 - b. At the close of the service as all departed
8. How do you feel about the name and life experiences of the deceased being mentioned in the funeral service?
 - a. I appreciate his or her name and some life experiences mentioned
 - b. I appreciate the name used, but not any experiences in the life of the deceased being mentioned
 - c. I would rather the deceased's name not be used
 - d. I would not want the name of the deceased used at all, and would definitely not appreciate life experiences being mentioned
 - e. I do not care which is done
9. During the funeral service, was specific mention made of the deceased?
 - a. No
 - b. Yes, the name was mentioned and experiences of the life shared
 - c. Yes, the name was mentioned, but no life experiences were shared
 - d. I cannot remember
10. What would you say was the GREATEST value of the funeral service for you? _____

11. Did your opinion of the value of the funeral service change after experiencing one as a bereaved person?
 - a. No
 - b. Yes
12. If your opinion of the value of the funeral service changed, how did it?
 - a. I see MORE value now than I did before
 - b. I see LESS value now than I did before
 - c. Comments? _____

Section Four: After The Funeral

1. To what degree have your friends and/or neighbors visited you since the death occurred?
 - a. More than before the death
 - b. Less than before the death
 - c. About the same
2. Have members of any organization to which you belong come by to visit regularly since the death REPRESENTING THE ORGANIZATIONS?
 - a. No
 - b. Yes. What Organization? _____

3. To what degree have you visited your friends and/or neighbors since the death?
- I visit them MORE than before
 - I visit them LESS than before
 - I visit them about the same
4. Was the clergyman who conducted the funeral the bereaved family's own pastor?
- Yes
 - No
 - I do not know
 - A clergyman did not take part
5. Did you arrange for a gift (of money or otherwise) to be given to the clergyman for his part in the service?
- Yes
 - No
 - A clergyman did not take part
 - I do not know
 - The funeral director took care of it, and I am not sure.
6. If you answered "yes", how was the amount of his gift determined?
- _____
- _____
7. What, or how much, was his gift?
- I do not know
 - \$ _____
 - We gave him the following item: _____
- _____
8. Did the clergyman accept the gift?
- Yes
 - No
 - I do not know
9. Did he express appreciation for it?
- No
 - I do not know
 - Yes. How? _____
- _____
10. Did you experience any physical difficulties on the days following the funeral due to grief?
- Yes
 - No

If you experienced physical difficulties after the death, answer the next 3 questions. If you did not, move on to the last section.

1. Circle the letter of which one or more of the following difficulties you experienced.

- Nightmares
- Depression
- Insomnia
- Headaches
- Dizziness
- Weight gain
- Weight loss
- Asthma
- Chest Pains
- Skin rashes
- Indigestion
- Trembling
- Ulcer flare-up
- Blurred vision
- Fainting spells
- Excessive sweating
- Feelings of panic
- Persistent fears
- Fear of nervous breakdown
- Repeated peculiar thoughts
- General nervousness
- Repeated dreams
- Heart Palpitations
- Increase in alcohol intake
- Marked increase in smoking
- Marked increase in use of drugs

Others: _____

2. Underline any of these which lasted over 3 months

3. Place an "X" by any which required hospitalization.

The Last Section: Your General Feelings

1. Where would you prefer your own funeral be conducted?
 - a. In a church
 - b. In a funeral home
 - c. At my own home
 - d. A graveside service only
 - e. Other. Where? _____
2. Circle the letter you desire for the final disposition of your OWN BODY.
 - a. Burial in the ground
 - b. Cremation
 - c. Entombment in a Mausoleum
 - d. Donated to science for medicine or research
 - e. I am indifferent
3. Please underline any of the above methods of final disposition that are DISTASTEFUL to you.
4. Circle the letter by the method that was chosen for the deceased in your family.
 - a. Burial in the ground
 - b. Cremation
 - c. Entombment in a Mausoleum
 - d. Donated to science for medicine or research
5. Please underline any of the above methods for final disposition of the body that you would consider to be immoral or sacrilegious for the disposal of your own body.
6. On the basis of their service, would you recommend the funeral home you use to others in the community?
 - a. Yes, I definitely would!
 - b. Yes, I probably would
 - c. I am not sure
 - d. I probably would not
 - e. I definitely would not!

What one part of the funeral director's service to you gave you the GREATEST satisfaction?

What one part of the funeral director's service to you gave you the LEAST satisfaction?

What one thing about the clergyman's role gave you GREATEST satisfaction?

What one thing in your dealing with the clergyman gave you LEAST satisfaction?

What was the MOST HELPFUL STATEMENT you remember someone making to you after the death?

What was the most meaningful thing you remember someone DOING for you after the death?

If there was one thing you could suggest to help make the experience of death more bearable for others losing a loved one, what would it be?

Example

HAVE YOU RECEIVED THIS QUESTIONNAIRE?

- ☒ Yes
☐ No

1. Your sex
 - a. Male
 - b. Female
2. Your age
 - a. Under 36 years old
 - b. 36 to 45 years old
 - c. 46 to 55 years old
 - d. 56 to 65 years old
 - e. Over 65 years old
3. Your racial background
 - a. Black
 - b. White
 - c. Oriental
 - d. Indian
 - e. Other. Specify: _____
4. What is your highest completed level of education?
 - a. Less than grade 8
 - b. Completed grade 8, but did not attend beyond grade 9
 - c. Attended high school, completed grade 9, but did not graduate
 - d. Graduated from high school
 - e. Attended college or university for 2 or more years
 - f. Graduated from four-year college
 - g. Completed graduate work for profession
5. Total years you have spent in your profession?
 - a. Less than 10 years
 - b. 10 years to 19 years
 - c. 20 years to 29 years
 - d. 30 years to 39 years
 - e. 40 years or more
6. Indicate denomination you have longest served. _____
7. If you were starting over again, what profession would you enter?
 - a. I definitely would be a clergyman
 - b. I probably would be a clergyman
 - c. I probably would enter another field
 - d. I definitely would enter another field
 - e. I am not sure
8. About how many funerals do you conduct in an average year?
 - a. 10 or less
 - b. 11 to 20
 - c. 21 to 30
 - d. 31 to 40
 - e. 41 or more
9. Have you had a death in your immediate family in the past 12 months?
 - a. Yes
 - b. No
10. If you answered "yes," what relation was the deceased to you?
 - a. Mother or father
 - b. Husband or wife
 - c. Son or daughter
 - d. Brother or sister
 - e. Other. Please specify: _____

12. What do you regard as the greatest value of a funeral service?

13. What would be your major objection to the current funeral practice?

14. If you could make one suggestion to the funeral director as to how he might better aid you in your task, what would it be?

15. If there was one thing you had in your power to change in the entire funeral and disposition ritual, what would it be?

16. An earlier question (Number 28 on page 4) concerned humanistic or secular funerals, (funerals used for "non-religious" persons or families, and which does not use Scriptures, Prayers, or other "religious" thoughts, substituting secular poetry etc.). IF YOU HAVE SECULAR OR HUMANISTIC FUNERAL SERVICES THAT YOU HAVE USED IN THE PAST, WOULD YOU BE INTERESTED IN SHARING THEM WITH OTHER MINISTERS, AND RECEIVE THEIR IDEAS IN RETURN?

If so, place an "X" in the box printed on the return envelope and indicate your proper address. Additional information will be sent to you.

Section Three

1. Do you ever charge an established "fee" for conducting a funeral?
 - a. No
 - b. Yes. Under what circumstances? _____
2. What would you estimate to be the average amount of honorarium (unrequested gift) that you received for conducting a funeral during the past year? _____
3. How would you compare the amount of honorariums received between the funerals and weddings that you hold?
 - a. The honorariums are about the same
 - b. Weddings usually are higher
 - c. Funerals usually are higher
 - d. I see no pattern
4. When you are given an honorarium for a wedding, do you usually accept it?
 - a. Yes
 - b. No
5. When you are given an honorarium for a funeral, do you usually accept it?
 - a. Yes
 - b. No
6. If you do accept a funeral honorarium, what do you do with it?
 - a. Place it in the congregational offering
 - b. Use it in special purchases for my ministry
 - c. Use it for personal or family needs
 - d. Other. Please specify: _____
7. Is it your practice to advise families as to funeral costs?
 - a. I never give advice, and even when asked try to avoid giving advice
 - b. I would give advice only if asked
 - c. I usually tend to give advice, whether specifically asked for it or not
8. How would you rate your overall relationship with the funeral directors with whom you have worked?
 - a. Excellent relationships
 - b. Not excellent but good relationships
 - c. Neutral (neither good or bad relationships)
 - d. I have had a difficult time relating to funeral directors with whom I have worked. Please indicate the reasons for this: _____
9. Please circle the letter your choice for the final disposition of your OWN BODY.
 - a. Burial in the ground
 - b. Cremation
 - c. Entombment in a mausoleum
 - d. Donated to science for medicine or research
 - e. I am indifferent
10. Please underline any of the above choices that are distasteful to you.
11. Do you feel any of the above methods of final disposition are immoral or sacrilegious?
 - a. No
 - b. Yes. Which, by letter: a b c d

11. When you were a child, was death talked about in your family?
 - a. Yes, I recall open discussion with no reluctance
 - b. Yes, I recall open discussion but somewhat reluctant
 - c. I cannot remember, but feel death could have been a topic of discussion
 - d. I cannot remember, but feel the topic of death would have been avoided by my parents
 - e. I definitely remember my parents avoiding the topic of death as a subject for discussion.
12. When you speak of death, what term do you most often use?
 - a. Died
 - b. Expired
 - c. Passed on or Passed away
 - d. Asleep
 - e. Other. Please specify: _____
13. Where would you prefer your own funeral be conducted?
 - a. At a church
 - b. At a funeral home
 - c. At my own home
 - d. A graveside service only
 - e. Other. Please specify: _____

Section Two

1. What is your reaction to the clergyman going with the family to the funeral home to help select the casket?
 - a. As a general rule, I feel he should not go
 - b. As a general rule, I feel he should go
2. Have you gone with the family to select the casket?
 - a. Yes, but very seldom
 - b. Yes, quite often
 - c. No
3. Do you feel there is a tendency for Funeral Directors to put undue pressure on bereaved persons to spend more money on a funeral than they could afford?
 - a. Definitely not! In fact, I think most Funeral Directors would encourage the bereaved to spend less than they could afford!
 - b. No
 - c. Yes
 - d. I am not sure
4. Where are most of your funerals conducted?
 - a. The Funeral Home
 - b. Church
 - c. Other. Please specify: _____
5. At what time of the day are most of your funerals held?
 - a. In the morning hours
 - b. In the afternoon hours
 - c. In the evening hours
 - d. No pattern
6. Is a gradual change in the time of services occurring?
 - a. No
 - b. Yes. From what to what? _____
7. In your opinion, is the charge made for funerals:
 - a. About what they are worth
 - b. Lower than they are worth
 - c. Too high. What do you wish they did cost? _____

8. To the members of your present church supply food for a meal on the day a funeral is conducted?
 - a. Yes, if the immediate family are members of our church
 - b. Yes, if our church is involved in the funeral in any way
 - c. To my knowledge we never have
9. Under what circumstances would you eat the "funeral meal" with the family on the day of the service?
 - a. I usually eat the meal at any funeral I hold, if the family eats together
 - b. I usually eat the meal if the family are members of my congregation
 - c. I usually do not eat the funeral meal with the family
 - d. The opportunity has never been offered me to eat with the family, but I would if asked
 - e. The opportunity has never been offered me to eat with the family, but I probably would not, even if it were.
10. At this point in history, do you feel the general desire of the bereaved with whom you deal, would be for the funeral to:
 - a. Be religious in the traditional sense (with Scriptures, Prayers, etc.)
 - b. Not contain expressions of "traditional religious nature," but have religious overtones
 - c. I feel there is a definite movement toward having no religious concepts as such.
11. In your funeral services, is an Obituary used?
 - a. Always
 - b. Often
 - c. Moderately
 - d. Seldom
 - e. Never
12. Is this a change in practice from years past?
 - a. Yes...How? _____
13. If you use obituaries, how would you describe their frequency?
 - a. I use obituaries LESS OFTEN than in years past
 - b. I use obituaries MORE OFTEN than in years past
 - c. I can observe no difference
14. If you use obituaries, how would you describe their degree of detail about the individual's life?
 - a. Obituaries are LESS DETAILED than in years past
 - b. Obituaries are MORE DETAILED than in years past
 - c. I can observe no difference
15. In your funeral service, do you involve the entire congregation in such things as a litany?
 - a. Always
 - b. Often
 - c. Moderately
 - d. Seldom
 - e. Never
16. In your funeral services, do you involve the entire congregation in such things as singing?
 - a. Always
 - b. Often
 - c. Moderately
 - d. Seldom
 - e. Never
17. How long does your average funeral service last from the seating of the bereaved until the closing prayer or statement?
 - a. 10 minutes or less
 - b. 11 to 20 minutes
 - c. 21 to 30 minutes
 - d. 31 to 40 minutes
 - e. 41 minutes or more

18. Do you prefer yourself to have an open casket at the funeral service?
 - a. Yes
 - b. No
 - c. It makes little difference to me
19. What might be the value of having an open casket at the funeral service?

20. If you prefer to have the casket open at the funeral service, when would you do so? (Mark more than one if they apply)
 - a. At the beginning of the service before the family enters
 - b. At the close of the service as the congregation leaves
 - c. Throughout the service
21. Do you feel that during your career the instances of the casket being opened at the BEGINNING of the service, before the family enters, is:
 - a. Increasing
 - b. Decreasing
 - c. About the same through the years
 - d. I have never had this occur
22. Do you feel that during your career the instances of the casket being opened at the CLOSE of the service as the congregation leaves is:
 - a. Increasing
 - b. Decreasing
 - c. About the same through the years
 - d. I have never had this occur
23. Do you use a sermon or meditation lasting 10 minutes or more as part of the funeral service?
 - a. Yes, as a general rule
 - b. Very seldom do I do this
 - c. Never
24. Do you have a general theme you stress in your funeral when the deceased was, in your opinion, an active religious person?
 - a. Yes
 - b. No
25. If you answered "yes," what theme(s) do you most often stress in these funerals?

26. Do you have a general theme you stress in your funeral when the deceased was not (in your understanding) a "religious" person?
 - a. Yes
 - b. No
27. If you answered "yes," what theme(s) do you most often stress in these funerals?

28. Do you ever use secular or humanistic services (which do not use Scriptures and other "religious" thoughts) in conducting funerals?
 - a. No
 - b. Yes

Example

Did you receive this questionnaire?

- ☒ a. Yes
☐ b. No

1. Your sex

- a. Male
b. Female

2. Your age

- a. Under 36 years old
b. 36 to 45 years old
c. 46 to 55 years old
d. 56 to 65 years old
e. Over 65 years old

3. What is your highest completed level of education?

- a. Less than grade 8
b. Completed grade 8, but did not attend beyond grade 9
c. Attended high school, completed grade 9, but did not graduate
d. Graduated from high school
e. Attended college or university for 2 or more years
f. Graduated from 4 year college
g. Completed graduate work for profession.

4. Was college training a part of your licensing requirement as a mortician?

- a. Yes
b. No

5. Total years you have spent in your profession

- a. Less than 10 years
b. 10 to 19 years
c. 20 to 29 years
d. 30 to 39 years
e. 40 years or more

6. Do you have a church preference?

- a. No
b. Yes. Please specify which: _____

7. How often do you attend services of worship at your church or synagogue?

- a. Less than several times a year
b. Several times a year to once a month
c. Several times a month
d. Once a week
e. More than once a week

8. Are religious beliefs important to you?

- a. Not at all
b. Minor importance
c. Moderately important
d. More than moderately important
e. Extremely important (my religious faith is the very center of my life.)

9. Indicate the degree of your belief in life after death

- a. I am convinced there is a life after death
b. I think there may be a life after death
c. I think there may not be life after death
d. I am convinced there is no life after death
e. I am not certain enough of my beliefs to say one way or the other

5. What is your method in establishing funeral charges?

- a. "Unit Method:" in which the price of the total service is displayed on the casket and included in its cost.
b. Each service I perform is itemized and priced separately
c. Other: _____

6. What would you say would be the greatest value or purpose of a funeral service?

7. If you could make one suggestion to the minister as to how he might better aid you, what would it be?

8. As you think of the current funeral practices, what would be your major OBJECTION to them?

9. Are there any final comments that you would like to make? _____

Where are most of your funerals conducted?

- a. The funeral home
- b. The church
- c. A private home
- d. A graveside service only

19. Do you find the instances of graveside services as the only service?

- a. Increasing in usage
- b. Decreasing in usage
- c. About the same as in years past

20. Do you favor graveside services as the only service?

- a. Yes
- b. No

21. Do you find the instances of "Memorial Services " (held after a private burial):

- a. Increasing in use
- b. Decreasing in use
- c. About the same as in years past

22. Do you favor "memorial services"?

- a. Yes
- b. No

23. What hours are you open for community viewing of the body? _____

24. At what hours of the day do most viewing visits occur? _____

Section Three

1. If you were starting over again, what profession would you enter?

- a. I definitely would be a funeral director
- b. I probably would be a funeral director
- c. I probably would enter another field
- d. I definitely would enter another field
- e. I am not sure

2. How would you rate your overall relationships with the clergymen with whom you have worked?

- a. Excellent relationships
- b. Not excellent, but good relationships
- c. Neutral (neither good or bad relationships)
- d. I have had a difficult time relating to individuals in the ministry with whom I have worked. Please indicate the reasons for this: _____

3. How often do you suggest to the family the amount of gift they might give the clergyman who assisted in the service?

- a. Less than 25% of the time. I feel this is the family's concern and try to avoid becoming involved.
- b. More than 25%, but less than 50%
- c. More than 50% of the time, but not always
- d. Always
- e. I have printed material given all the bereaved that includes lists of suggestions along this line

4. During the past year, what would your average suggestion be as to the honorarium or fee given to those participating in the service?

- a. Clergymen: \$ _____
- b. Pianist: \$ _____
- c. Singers, each \$ _____

If you do believe in some form of life after death, how do you conceive of that life on the "other side of the grave?"

- a. Immortality of the soul
- b. Resurrection of a physical body
- c. Reincarnation
- d. Other. Please describe: _____

11. Have religious beliefs played an important role in developing your attitude toward death?

- a. A very significant role
- b. Some significance
- c. Very little significance
- d. No significance

12. When you speak of death, what term do you most often use?

- a. Died
- b. Expired
- c. Passed on or Passed away
- d. Asleep
- e. Other. What? _____

13. When you were a child, was death talked about in your family?

- a. Yes, I recall open discussion with no reluctance
- b. Yes, I recall open discussion, but somewhat reluctant
- c. I cannot remember, but feel death could have been a topic of discussion
- d. I cannot remember, but feel the topic of death would have been avoided by my parents
- e. I definitely remember my parents avoiding the topic of death as a subject for discussion

14. Have you had a death in your immediate family in the past 12 months?

- a. Yes
- b. No

15. If you answered "yes" to the above question, what relation was the deceased to you?

- a. Mother or father
- b. Husband or wife
- c. Son or daughter
- d. Brother or sister
- e. Other. What relation? _____

16. How many funerals did your firm(s) conduct this past year? _____

17. How many firms were included in answering the question above? _____

18. How does this number of funerals compare with previous years?

- a. About the same
- b. Higher in number
- c. Lower in number

19. What is the economic level of most of the clientele served by your firm? (Mark more than one if they apply.)

- a. Upper class
- b. Upper middle class
- c. Lower middle
- d. Upper Lower
- e. Lower Lower

20. Where would you prefer that your own funeral be conducted?

- a. In a church
- b. In a funeral home
- c. In my own residence (assuming your residence is separate from your business)
- d. A graveside service only
- e. Other. Where? _____

Please circle the letter of your choice for the final disposition of your own body?

- a. Burial in the ground
- b. Cremation
- c. Entombment in a mausoleum
- d. Donated to science for medicine or research
- e. I am indifferent

22. Please underline any of the above choices that are distasteful to you
23. Do you feel any of the above methods of final disposition are immoral or sacrilegious?
- a. No
 - b. Yes. Which, by letter: a b c d

Section Two

1. On those occasions when the family is not present at the time of death, how would you rate the usual feelings of disturbance for not being present?
- a. I would say there usually is great guilt
 - b. I seldom have felt that guilt was strong
 - c. I see no certain pattern
2. What is your reaction to the clergyman going with the family to the funeral home to help select the casket?
- a. As a general rule, I feel he should not go
 - b. As a general rule, I feel he should go
 - c. I am indifferent
3. In your experience, do clergymen come with the family to select the casket?
- a. Yes, but very seldom
 - b. Yes, quite often
 - c. No
4. In your experience, about how many friends and/or family members are involved in the selection of the casket?
- a. One
 - b. Two
 - c. More than two, but not the whole family
 - d. The whole family
 - e. No pattern
5. At what time in the day are most of your funerals conducted?
- a. In the morning hours
 - b. In the afternoon hours
 - c. In the evening hours
 - d. No certain pattern exists
6. Is a change in the time of services occurring?
- a. No
 - b. Yes. Please indicate what change
- From: _____ to: _____
7. How long does your usual funeral service last from the seating of the bereaved until the closing prayer or statement?
- a. 10 minutes or less
 - b. 11 to 20 minutes
 - c. 21 to 30 minutes
 - d. 31 to 40 minutes
 - e. 41 minutes or more
8. Do you prefer to have an open casket at the funeral service?
- a. Yes
 - b. No
 - c. It makes little difference to me

What do you feel might be the value of having the casket open for public viewing at the service?

10. If you do prefer to have the casket open at the funeral service, when would you prefer to do so? (Mark more than one if they apply)
- a. At the beginning of the service before the family enters
 - b. Throughout the service
 - c. At the close of the service
11. Do you feel that during your career the instances of the casket being open at the BEGINNING OF THE SERVICE (before the family enters) is:
- a. Increasing
 - b. Decreasing
 - c. About the same through the years
 - d. I have never had this practice occur
12. Do you feel that during your career the instances of the casket being open at the CLOSE OF THE SERVICE is:
- a. Increasing
 - b. Decreasing
 - c. About the same through the years
 - d. I have never had this practice occur
13. Would you prefer a funeral service to consist of "traditional religious" elements (such as Scripture, prayer, etc.)?
- a. I would prefer that the service be religious in the traditional sense
 - b. I would prefer that the service not contain expressions of traditional "religious" nature, but have religious overtones.
 - c. I would prefer that "religious" concepts not be stressed at all in the service.
14. In the funeral services you conduct for families, which of the following statements might best apply?
- a. Families tend to desire LESS of the "traditional Religious" elements (Scripture, Prayer, etc.) than in years past, but still desire the service to have religious overtones.
 - b. Families tend to desire MORE of the "traditional Religious" elements than in years past
 - c. Families tend, more than in years past, to prefer that "Religious" elements not be stressed at all in the service
 - d. I see no change occurring through the years
- Comments? _____
15. In your funeral services, is an obituary used?
- a. Most of the time one is
 - b. Occasionally
 - c. Very seldom
 - d. No
16. If an obituary is used in your funeral services, how would you describe their frequency of use?
- a. Obituaries are used LESS OFTEN now than in the past
 - b. Obituaries are used MORE OFTEN now than in the past
 - c. I can observe no difference
17. If an obituary is used in your funeral service, how would you rate their degree of detail?
- a. Obituaries are LESS detailed than in years past
 - b. Obituaries are MORE detailed than in years past
 - c. I can observe no difference

APPENDIX G

CATEGORIES OF BEREAVED PHYSICAL/EMOTIONAL
PROBLEMS

Category	Specific Difficulty
Excessive Use of Tranquilizers	Increase in alcohol intake Marked increase in smoking Marked Increase in use of drugs
Digestive Disturbances	Weight gain Weight loss Indigestion
Sleep disturbances	Nightmares Insomnia Repeated dreams
Excessive Physical Reactions	Ulcer flare-up Fainting spells Headaches Dizziness Blurred vision Trembling Heart palpitations Chest pains Asthma Excessive sweating Skin rashes
Excessive Emotional Reactions	Feelings of Panic General nervousness Persistent fears Fear of nervous breakdown Repeated peculiar thoughts Depression

APPENDIX H

SUMMARY OF FACTORS AFFECTING
BEREAVEMENT

The following list of factors were developed by the researcher in light of the review of literature, and comments by the sample group.

1. Individual Characteristics of the Bereaved.

- A. Previous experiences.
- B. Psychological make-up.
- C. Sex.
- D. Age.
- E. Personality and tolerance to face frustration, anxiety, and depression.
- F. State of general health.

2. Cultural and Social Factors.

- A. Social class.
- B. Religious background.
- C. Nationality.

3. Support and meaningful replacement of the deceased.

- A. Availability of adequate support and help from others.
- B. Secondary Stresses.
- C. Options open for changes in life-style.

4. Relationship with the deceased.

- A. Degree of intensity of the involvement.
- B. Nature of the death (sudden or prolonged).

APPENDIX I

FINAL APPRECIATION/REPORT LETTER SENT
PARTICIPANTS

*Help For The
Sorrowing...*



... A STUDY
IN GRIEF & BEREAVEMENT

By
David L. Haun

Oklahoma State University
1976



OKLAHOMA STATE UNIVERSITY
STILLWATER, OKLAHOMA

February, 1976

Dear Participant,

Enclosed are various results of the research on death and bereavement in which you assisted by completing a questionnaire some months ago. Originally, we had planned to send you this report in August. However, two situations developed which resulted in an unavoidable delay. In the first place, the comments made by participants such as you were even more extensive and valuable than we anticipated. This "extra" that you gave required additional time to code and catalog. Then, extra demands by other research at Oklahoma State caused a delay in our obtaining the tabulation results from the computer. These factors together caused us to fall behind our anticipated completion schedule.

However, the tabulations are now finished and we are excited at the valuable contributions your replies in this study are going to make for individuals in the future who attempt to assist those who are facing bereavement in their lives.

The complete study when printed will run approximately 180 pages in length. We have developed a summary of some of the important findings and are sending these to you as an indication of our appreciation for your support in the research. We hope you will find the information beneficial and informative in your own lives. (Any interested in obtaining the complete manuscript when it is published the first of May should contact its author for additional information. His address is:

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The estimated cost for printing, handling and postage for any desiring the complete study will be approximately \$7.00. The closing date for any desiring to place an order will be March 10, 1976.

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Research Results

Participants

Eight hundred and fifty five individuals participated in the study. These participants were drawn from three different groups: bereaved individuals--who had lost a member of their immediate family within the 12 month period prior to the study; funeral directors serving in Okla., Texas, Ark., and Kansas; and clergymen representing 18 different religious denominations.

Summary of Various Research Findings

1. Contrary to the position of current literature on death and bereavement, the subject of death was not avoided in the childhood homes of our sample. The greatest proportion of each group recalled open discussion of death in their childhood homes, free from any sense of reluctance or parental hesitation.
2. The majority of bereaved tended to select a funeral home on the basis of previous service given their family or acquaintances, rather than the firm's advertising policies.
3. Most funerals were held at 2:00 in the afternoon, with the second-most-frequently-mentioned time being 10:00 in the morning. Services tended to be from 21 to 30 minutes in length.
4. The location of funerals was discussed. The greatest proportion of clergy indicated most of their funerals were held in a church. On the other hand, the majority of funeral directors reported most funerals to be conducted in the funeral home. The greatest proportion of bereaved supported the clergy, indicating they preferred funerals to be held within the church.
5. The majority of bereaved desired the funeral to be composed of traditional religious patterns, such as using Scripture and prayers. Only one per cent of the sample suggested funerals not contain any religious concepts or emphases.
6. The desire concerning an open casket at the funeral was asked each group. While various of each sample indicated they did not care one way or the other, there was a significant difference in the expressed feelings. Over 60 per cent of the responding funeral directors desired the casket be opened at the time of the funeral. Almost 80 per cent of the clergy expressing a desire indicated they would wish the casket remain closed. The bereaved tended to be almost evenly divided in their wishes between the casket being opened or closed.
7. The majority of clergy use at least a 10 minute meditation as part of their funeral service. Most indicated these meditations followed specific themes. In funerals for "religious" persons, most clergymen reported they would speak on the "Victory of the Christian Faith," "Thanks for the Life Lived," or "The Present comfort of God." Most frequently mentioned themes for "non-religious"

funerals were "Evangelism," "The Fairness of God's Judgments," "The Love of God," or "The Help Available to the Mourners Through the Sympathy of Friends and the Help of God."

8. The bereaved generally felt the funeral to be a valuable and worthwhile experience. Two positive functions of the funeral given most frequently by bereaved were: (a) fulfillment of religious purpose and witness, and (b) the opportunity for friends to offer the family comfort in their sorrow. The most frequently mentioned value for the funeral by clergymen was "religious," followed by the opportunity for friends to offer comfort, and the psychological benefits resulting from the opportunity to continue grief work. Most funeral directors indicated the psychological benefits, followed by the opportunity for friends to offer the family comfort in their sorrow. In contrast with the other two groups, only a small number of funeral directors indicated religious expressions as a primary funeral value.

9. Funeral directors were asked to indicate their major objection to current funeral practices. Most frequently mentioned was the objection to the effort of some to eliminate the funeral service. Other objections dealt with the tendency for some funerals to be too impersonal, or the "commercialization" of some services.

10. Clergy objections to current funeral practices tended to center on the cost of the service. Many clergy indicated a wish for the availability of a less expensive funeral option. Another objection by various clergymen was the practice of opening the casket after the beginning of the service.

11. Bereaved satisfaction with the present funeral service was high. The bereaved were asked if their opinion of funerals had changed since their involvement in one. Of those indicating an opinion change, over 90 per cent reported they saw more value now than before their bereavement experience.

12. A gift was given the participating clergy by the majority of the sample. The most frequently given amount, according to the bereaved and the funeral directors was \$25.00 or more. The clergy, however, tended to indicate smaller honorariums, with the most frequently reported gift by the clergy being \$10.00 or less.

13. A number of bereaved indicated they experienced either a very difficult or an extremely difficult time adjusting to the death experience. The difficulties were physical or emotional in nature. The largest number noting specific problems indicated depression. This was followed in frequency by an inability to sleep, general nervousness, and weight loss.

14. Several factors were noted which tended to affect the degree of difficulty experienced by the bereaved. Among those were: (a) the relationship of the deceased--those bereaved who had lost a child indicated a more serious adjustment difficulty than those bereaved losing any other relative, including a mate. (b) their level of religious orientation--those bereaved indicating an easier adjustment to the death experience tended to report a higher level of religious orientation. Those noting a more difficult adjustment to the death tended to report a lower level of religious orientation.

15. Most of the bereaved indicated they would prefer burial as the means of disposal for their own body. Clergy and funeral directors tended to agree with the bereaved in their desires for body disposal. In discussing distasteful methods of final disposition, there was some disagreement. For example, some clergy and bereaved differed with the funeral directors by noting a distaste to the thought of being buried in a mausoleum. On the other hand, in discussing the possibility of donating one's remains to science for research, funeral directors objected to the practice, while most clergy expressed seeing nothing wrong with it.

16. The majority of the bereaved could recall helpful statements made to them following the death experience. The most frequently remembered statement dealt with comments concerning various strengths or values in the life of the deceased. Another often-remembered area of meaningful statements were those comments dealing with religious faith and encouragement.

17. In discussing actions by others which had assisted them in their bereavement, the majority of bereaved felt the most meaningful actions were simple activities, such as assisting in house care, taking care of the children, standing by to answer the door or phone, or welcome visitors and accept donated food. In most instances, the acts of service recalled did not require expertise by the volunteers, but simply a desire to offer help to the bereaved.

18. The bereaved suggested ways that individuals may assist others in facing a loss. Most frequently mentioned was the appeal for acquaintances and friends to visit the bereaved several times after the death and not forget them when the funeral was finished. Other suggestions were that the sorrowing be allowed to express their emotions, and that friends allow the bereaved to talk about the loved one.

19. Suggestions were offered by the bereaved of how persons losing a loved one through death might better enable themselves to face the resulting grief. Most frequently mentioned was that individuals develop a meaningful religious faith. Other suggestions were: keep busy, remember the good things, make funeral, business, and family arrangements in advance, understand the various "stages" of grief that will be experienced, and accept death as a normal part of life.

20. On the theory that professional satisfaction might affect the quality of service, role satisfaction was assessed among the clergy and funeral directors. Of the two groups, the clergy tended to be the more satisfied in their professional role. Almost half of the funeral directors reported they definitely would choose to be a funeral director if starting over. Over three-fourths of the clergy indicated this positive opinion.

21. Bereaved satisfaction with the funeral director's service was positive. Absent from the comments of this sample were the negative criticisms of the funeral industry reported in earlier studies. Over 90 per cent of the bereaved indicated they felt no pressure to spend excessive amounts on the funeral. Pricing methods were reported as being clear, and the final bill was felt to be in agreement with expectations. In evaluating their level of satisfaction with the funeral director, most of the bereaved indicated they definitely would use the funeral home again and would recommend it to others in case of a death.

22. In discussing those areas of the funeral director's efforts that had tended to give the greatest satisfaction, the greatest percentage of bereaved commented on his understanding of the family needs and his thoughtfulness and kindness in meeting those needs. The next-most frequently mentioned satisfaction concerned his efficiency and professional dignity. Other satisfactions concerned his assistance in taking the proper steps necessary to complete various arrangements, and his fairness in various financial arrangements.

23. Areas of dissatisfaction with the funeral director's service were few in number. However, those areas where various bereaved did indicate dissatisfaction concerned such weaknesses as his failure to carry out requests that were made, errors committed while conducting the funeral, or in a few instances a feeling that pressure had been applied to purchase undesired items or services.

24. Satisfaction with the clergy service also was high. Most frequently mentioned was his conducting of the service itself. The majority remembered specific mention being made of experiences in the life of the deceased. Also, a majority of the bereaved indicated the desire that mention be made of the deceased during the service. Other areas of satisfaction was the clergy's expressions of general concern, displays of kindness and comfort, and his basic sincerity. One other strength involved the clergyman's coming quickly upon hearing of the death.

25. Disappointment with the clergy also was seldom mentioned. Among those areas which were indicated was his failure to express thanks or appreciation for the honorarium, and his failure to visit the bereaved after the funeral was over.

26. Both clergy and funeral directors indicated that each might better assist the other in his task. The greatest proportion of both groups requested closer communication between themselves. This would include simply getting together to visit, apart from specific funeral arrangements. Other suggestions involved such practices as greater flexibility in funeral planning, and including the family to a greater degree in making various service plans.

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Perhaps one of the more impressive findings in this study was the level of satisfaction expressed by the bereaved toward current funeral practices, and the positive level of comments by both clergy and funeral directors concerning their joint-efforts to aid the bereaved.

A number of specific suggestions have been developed as a result of this study. These suggestions are being expanded and an attempt will be made to publish them, both within the popular press and in publications specialized for clergy and funeral directors.

It would be impossible to adequately express my personal appreciation for your willingness to share in this research. But we hope this summary of some of our findings will help to say thank you for your time and effort.

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VITA

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Doctor of Education

Thesis: PERCEPTIONS OF THE BEREAVED, CLERGY, AND FUNERAL DIRECTORS
CONCERNING BEREAVEMENT

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Personal Data: Born in Grafton, West Virginia, April 14, 1937, the son of Mr. and Mrs. Kenneth Dale Haun. Married on May 31, 1959 to Twylah Kay Arning. Father of two daughters.

Education: Graduated from Fort Lauderdale (Florida) High School in May, 1955. Attended Phillips University in Enid, Oklahoma, from 1955 to 1963. Received the Bachelor of Arts degree from Phillips in 1959, with majors in Philosophy and Drama. Received the Masters of Divinity degree from the Graduate Seminary at Phillips University in May, 1963. Received the Master of Science degree in 1974 at Oklahoma State University. Completed the requirements for the Doctor of Education degree in May, 1976, at Oklahoma State University.

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