

January 2007

Bereavement in the Modern Western World

David San Filippo Ph.D.
National-Louis University

Follow this and additional works at: https://digitalcommons.nl.edu/faculty_publications

Part of the [Cognitive Behavioral Therapy Commons](#), [Cognitive Psychology Commons](#), [Counseling Psychology Commons](#), [Marriage and Family Therapy and Counseling Commons](#), [Psychoanalysis and Psychotherapy Commons](#), [Psychological Phenomena and Processes Commons](#), and the [Vocational Rehabilitation Counseling Commons](#)

Recommended Citation

San Filippo, David Ph.D., "Bereavement in the Modern Western World" (2007). *Faculty Publications*. 28.
https://digitalcommons.nl.edu/faculty_publications/28

This Book is brought to you for free and open access by Digital Commons@NLU. It has been accepted for inclusion in Faculty Publications by an authorized administrator of Digital Commons@NLU. For more information, please contact digitalcommons@nl.edu.

**BEREAVEMENT
IN THE
MODERN WESTERN WORLD**



R. David San Filippo, Ph.D.

© **R. David San Filippo, Ph.D.**

Published by: Kimball Publishing – 2007
Orlando, Florida U.S.A.

To my father, Bob San Filippo. Through his fathering, mentoring, and friendship you taught me to look at life and death from a personal perspective. I miss you.

Table of Contents

Introduction

Process of Grief

Symptoms of Grief

Methods to Reduce Grief

- 1) Funeral, Memorial, & Burial Practices**
- 2) Social & Psychological Approach**

Near-Death Experience Stories

Conclusion

References

BEREAVEMENT IN THE MODERN WESTERN WORLD



Introduction

Bereavement is the process of suffering that follows the loss of a living being that is significant to someone. When one suffers, she or he has to endure an unpleasant experience, in the case of bereavement, the loss of something special to the person. This loss most often is a loved one but could also include the loss of a pet, relationship, or physical or mental capability. This state of suffering is called grief. In describing his grief, C. S. Lewis stated, after the loss of his wife, “No one ever told me that grief felt so much like fear. I am not afraid, but the sensation is like being afraid.” Others describe grief as being all consuming and then as the initial emotions of grief subside, and the bereavement process sets in, grief comes more in the sense of waves of emotion that are brought on by memories and reminders of the lost loved one. Over time these waves of emotions become less frequent but when re-experienced, can be just as powerful as when the death initially occurred. This e-book will look at bereavement as a result of the loss of a loved one through death.

The process of bereavement includes periods of mourning that are expressed in many ways and emotions. The practices of mourning the dead differ between individuals, cultures, and religious practices. Mourning is the way one expresses one’s grief. According to Richard

Kalish, “The ways in which we mourn are heavily influenced by our culture.” The mourning process may last for days, weeks, and in some cases, years. During this period, the mourners may wear different clothing or adornments, practice certain rituals, or abstain from various



activities such as speaking, discussing the dead, engaging in personal relationships with others, or other normal daily activities.

C. S. Lewis described his mourning process by commenting, Grief still feels like fear. Perhaps, more strictly, like suspense. Or like waiting; just hanging about waiting for something to happen. It gives life a permanently provisional feeling. It doesn't seem worth starting anything.

He then asks, “Does grief finally subside into boredom tinged by faint nausea?” The answer to this question, for most, is that grief ultimately does subside as the memories of the loved one take their place in our unconsciousness and our normal activities of daily living adapt to encompass the void left by the lost loved one, and life takes on a new normal.

Processes of Grief

Most people who are mourning suffer from some psychological and emotional turmoil that can be immediately intense followed by transient periods of yearning for the deceased and/or the former way of life, emotional disorganization, and then ultimately a period of reorganization to a new way of life without the deceased. According to psychologist Linda Viney,

All people in mourning, first experience shock and numbness. They then go on to show signs of psychological strain, as well as the feelings of anger, anxiety, guilt, sadness, depression and even despair.

The process of grieving the loss of someone, a relationship, or capacity is different for each person. Studies have shown that many women and men grieve differently. Women are more inclined to emote their feelings, showing their emotions, and sharing their feelings with others. Men, conversely, tend to withhold their emotions. Their initial response to grief is more cognitive. As Terry Martin and Kenneth Doka write, “They may first contemplate the



implications of their loss, before encountering the pain of separation.” Men usually grieve by themselves, not sharing much of their feelings. Although some women grieve similarly to men and men similarly to women, the differences in woman/male grief can create

communication difficulties between genders during times of bereavement.

Researchers and therapists have observed various “stages” of grief, based upon their personal and professional perspectives. Some subscribe to a similarity to Kübler-Ross’ five stages of dying:

1. Denial

2. Anger
3. Bargaining
4. Depression
5. Acceptance

As the bereaved processes through their grief, these stages could encompass their grieving process. Initially there is a period of denial that the death has occurred. Then there may be periods of anger towards the deceased for various reasons such as being left behind, unfinished business, etc. Bargaining might be with God to have an opportunity to communicate with the deceased through after-death communications. Some people might seek out the services of a psychic to make contact with the deceased. Depression may set in if the bereaved allows her or himself to fall into this emotional state. Finally the bereaved begins to accept the finality of the death and begins to re-build their life.

A psychoanalytical approach to understanding the stages of grieving views the process as periods of:

1. Yearning
2. Emotional disorganization and despair
3. Reorganization

Initially there is a yearning for the lost person, a sense of persistently, wistfully, or sadly remembering the deceased. This is followed by a period of emotional upheaval when the bereaved emotions are unpredictable. There are highs and lows of emotions. There are periods of morose mourning and then periods of some clarity and sense that life will go on. These emotions can be combined with a sense of despair that the bereaved may not be able to move on

in life without the deceased. And then finally a period of reorganization, when the bereaved begin their new life without the deceased.

J. R. Averill has observed the grieving process to be stages of:

1. Shock
2. Despair
3. Recovery

The shock and despair stages are similar to those described by other approaches to grieving. The recovery stage is similar to the acceptance and reorganization stages of the other theories.

Colin Parkes has observed the grieving process similarly as other theorists but has added a more sensory approach to some of the stages. He defines the stages as:

1. Numbness
2. Pining
3. Depression
4. Recovery

The numbness is a physical, psychological, and emotional numbness to a death or way of life. During this time decision-making and physical activities can be impaired. During the pining stage the bereaved may yearn or wish the deceased person to be back in their life. Depression can set in as the bereaved have periods of emotional disorganization and despair. Finally recovery begins and the bereaved to begin to fill in the voids created by the death of the deceased.

All of these theories and observations are similar. Most people go through some or all of the stages, dependent on their personal constructs of death. The bereaved may vacillate between different stages during their mourning period. Finally, each person's grieving process is personal

and may be influenced by many factors such as age, education, relationship, culture, or religion. The bereaved should be allowed to process through their grief in their own personal manner as long as their bereavement process does not harm themselves or others.

Symptoms of Grief

The symptoms of grief can be observed and felt somatically, emotionally, psychologically, and spiritually. As the bereaved grieve they may feel and/or show their grief through physical manifestations such as:

1. Crying and sobbing
2. Tightness of the throat
3. Choking with shortness of breath
4. Sighing
5. Tightness in the abdomen or a feeling of emptiness in the abdomen
6. Lack of muscular strength
7. Muscular tension
8. Restlessness
9. Sexual dysfunction
10. Lack of care of personal hygiene or appearance

Emotional and psychological grief may be demonstrated by the bereaved:

1. By acting aimless in their activities
2. Having no interest in any activities
3. Acting depressed
4. Deny the loss
5. By continuously searching for the deceased person
6. A sense of relief
7. A sense of guilt
8. Anger

9. Attempts to make sense of the death of someone
10. Attempts to find new meaning for life

The bereaved can be searching for the deceased person by their pining for the person, being preoccupied with thoughts of the deceased, being perceptually sensitive to similar looks, sounds, smells, or activities of and with the deceased, dreaming of the lost one, or feeling a sense of presence of the deceased.

Often the bereaved have a sense of relief that the death has occurred. This relief could be due to the perceived release of the deceased from a prolonged, and possibly painful death and/or physical or mental incapacitations. It can also be a relief to the bereaved, being released from the care and/or responsibilities for the deceased.

The sense of relief, following the death of someone, also can be followed by a feeling of guilt associated with the questions of what more could the bereaved do for the deceased before her or his death to either prevent the death or make the process more palliative. Guilt also can be associated with a conscious or unconscious death wish for the deceased prior to her or his death. Survival guilt may also be present for the bereaved if they feel that they should have been the one to die, not the deceased, or that they should have died together.

The bereaved may act angry towards the deceased, themselves, or others out of frustration of being left behind by the deceased, not dying before the deceased, or not dying with the deceased. The anger can be manifested towards the deceased by statements made by the bereaved about the deceased or by the bereaved not caring for her or himself physically or emotionally. Anger also can be projected to others either by angry or accusatory statements made to family members, friends, or care-givers of the deceased regarding their relationship or care rendered to the deceased before her or his death.

As the bereaved process through their mourning they attempt to make sense to why a loved one has died and in making sense of the death find a meaning for the experience so that it can be incorporated into the bereaved's personal constructs of life and death. George Kelly's personal construct theory provides a model of how people form a belief construct and incorporate these constructs into their lives. In Kelly's theory, constructs are cognitive patterns or paradigms that an individual creates to understand and apply to current and future events. These constructs are created on the basis of the individual's personal experiences and cultural influences. Therefore, an individual's construct regarding death, dying, and bereavement can have a direct effect on how the bereaved will respond to someone's death.

Making sense and finding meaning to death can lead the bereaved to begin to restructure their lives, to incorporate the loss of a loved one, and create a new life with the deceased being a part of the new life in memories and stories told about the them. Viktor Frankl theorizes that all reality has meaning, dependent on an individual's perceptions and attitudes, and that life never ceases to have meaning. According to Frankl, "There is nothing in the world, I venture to say, that would so effectively help one to survive even the worst conditions as the knowledge that there is a meaning in one's life." He further comments, "We must never forget that we may also find meaning in life even when confronted with a hopeless situation." One of the premises of Frankl's logotherapy for finding meaning to life pertains to the attitude that is taken when one is confronted with unavoidable pain such as death and bereavement.

According to Kalish, "The meaning of a person's death for the survivors include not only the loss of someone to whom they are deeply attached, but the loss of someone who performed meaningful roles in their lives." As the bereaved process through their grief, some may

consciously or unconsciously assume the roles and identities of the deceased. According to Stephen Hersh,

Others may begin to notice that in various ways survivors take on the identity of the deceased. This may be in the form of clothes, color, food, or music preferences, or likes and dislikes of certain people and experiences. These behaviors represent unconscious ways to keep alive and further incorporate the deceased into life.

Following the death of a loved one, the bereaved may also demonstrate their grief through their lack of or consistency in spiritual practices or inversely, they become absorbed in their religious practices. Some bereaved have a period of anger towards God and will not want to take part in religious practices or hear about the “healing powers of God.” Others will find a peace and meaning through their faith and dependency on God. Their faith will be strengthened by their loss and it will help them overcome the loss by finding purpose and meaning to their loss. As St. Paul writes to the Romans, “All things work for the good, for those who know God,” (NIV, Romans 8:28). Buddhist priest and philosopher Thich Nhat Hanh states,




Life is filled with suffering, but it is also filled with many wonders, like the blue sky, the sunshine, the eyes of a baby. To suffer is not enough. We must also be in touch with the wonders of life. They are within us and all around us, everywhere, any time.

Methods to Reduce Grief

The suffering of grief can be reduced by ritual funeral and burial practices, remembrances of the deceased, telling of stories of the deceased, and having a sense of peace about the deceased existence after death. Funeral and burial practices are generally religiously and culturally specific to the family of the deceased. How the deceased is remembered is also culturally specific and may also include personal practices by the bereaved such as memorials and stories told about the deceased. Examples of the deceased finding peace and the disposition of the deceased beyond this life are found in philosophical and spiritual beliefs and awareness of transpersonal experiences such near-death experiences and after-death communications (Guggenheim, 1997; San Filippo, 1998).

Funerals and Burial Practices



Funerals and burial practices differ between religions, cultures, and personal choices. Some people have lavish funerals for their loved one, where others have very subdued services. Some choose not to have a funeral service and instead have a memorial service for the deceased. There are many issues that need to be addressed by the bereaved either with the deceased, before her or his death, or after the death and with family and friends. The deceased's expressed wishes, the family's wishes, and the customs and practices of the family's culture and religion will often dictate which choices are made. Some of the choices that need to be made are:

1. To embalm or cremate the deceased?

2. To have an open or closed casket?
3. To have a “wake” period where others are allowed to pay their respects to the deceased?
4. To have a funeral or memorial service?
5. What type of funeral or memorial service?
6. Whether to have the deceased’s remains interned either below or above ground or at sea, or in some cases, in outer space or saved in an urn?
7. Where to have the cremated remains distributed?
8. What type of memorial stone or plaque placed at the place of internment?
9. What to say on the memorial stone or plaque?
10. How to announce the death of the deceased and what to say in these announcements?

Funeral services generally involve the remains of the deceased being present at the service either in a casket or urn. In a memorial service, there may be remembrances of the deceased such as pictures and beloved items but the body of the deceased is not present. Memorial services may occur days or weeks after the final disposition of the deceased. There may be several services, dependent on the deceased’s involvement in various organizations or groups. Announcing the death through newspapers, newsletters, and other publications are in many cases the last words about the deceased’s life and will partially represent the social history of the deceased’s existence in this life. When preparing the announcements of my father’s death, my brothers and mother reflected on the pertinent events of my father’s public and private life

and considered how to share these events with others. The outcomes of all of these activities are meant to meet the requests of the deceased, to share the loss with others, and to help the bereaved to bring a formal social closure to the life of the deceased.

After the final disposition of the deceased, she or he is no longer recognized as being a member of society. To complete the process of ending the deceased's social existence, the bereaved are required to go through steps to legally end the person's existence by:

1. Executing the final Will & Testament of the deceased or other legal steps if a will does not exist
2. Notifying all governmental agencies of the deceased's death
3. Notifying all insurance companies of the death
4. Reassign all assets to the next-of-kin or designates, based up on the final Will & Testament or other arrangements

The funeral, memorial services, and legal activities are socially, legally, culturally, and religiously, intended to recognize the death of a person and to close their existence in this life. The deceased's life will then be remembered through the memorials created on behalf of the deceased and the memories held by family, friends, and acquaintances. The completion of the social and legal aspects of disposition of the deceased can help bring closure to the bereaved and allow them to move on with their personal journeys of mourning.

Social & Psychological Approach to Moving through the Mourning Process

In order for the bereaved to move on after the death of a loved one, it is important that they form new daily rituals and practices of life that do not include the deceased. The initial

period after all the funeral and burial activities have been concluded, and most of the family and friends have left and gone back to their own lives, can leave a void in the bereaved's life that needs to be slowly filled in with new life activities. It is during this period that depression and despair can settle in over the bereaved. Family, friends, and care-givers can offer help and support to the bereaved but the work of passing through bereavement is an individual process and this should be respected by others, unless the bereaved's behavior and attitudes are destructive towards themselves or others. For the bereaved, the following suggestions might be helpful with their mourning process:

1. Allow time to grieve
2. Avoid making major decisions for a year
3. Share stories of the deceased with family and friends
4. Accept that grief is prolonged and has ebbs and flows of emotions and sensitivity to the loss
5. Keep time occupied
6. Do not let well-meaning people control your time
7. Meet with legal and financial counselors
8. Take up new activities
9. Avoid sedatives such as drugs or alcohol to reduce the pain of grieving
10. Maintain a support system with others
11. Read or listen to stories of near-death experiences

12. Maintain faith through prayer, meditation, and/or
worship

There is no specific time-frame for one to grieve. Initially grief can be intense with significant outward signs of grief or it can be a period of strong resolution with private moments of grief expressed through tears and or prevailing thoughts about the deceased. After the funeral or memorial services are completed, the bereaved should begin to return to a new normal life with intermittent periods of grief called upon by remembrances of the deceased. These moments can range from a sense of sadness to profound grieving. Time and the adaptation to the loss of the deceased are the most helpful healing factors to help the bereaved return to a new normal life. Because of the mixed emotions and thoughts the bereaved have after the loss of a loved one, it is not advisable to make any long-lasting decisions for up to a year after the death of the deceased.



This will avoid making emotional or irrational decisions during a time of grief.

The bereaved and others should not be afraid to share stories about the deceased and what she or he meant to them. The sharing of these stories, although initially may be a little sensitive to some, will consciously and unconsciously help bring closure to the loss of the loved one. Although absent from the body, the deceased is there in the memories of the bereaved and the sharing of their stories. Grief can be prolonged, but the sharing of stories of the deceased can lessen its pain. As the bereaved share their stories and memories, the memories of the deceased will begin to become the composition of the memories

of others. C. S. Lewis, in a commentary on the death of his wife, who he referred to as “H” shares how his memory of H was formed after her death.

I am thinking about her nearly always. Thinking of the H facts – real words, looks, laughs, and actions of hers. But it is my mind that selects and groups them. Already, less than a month after her death, I can feel the slow, insidious beginning of a process that will make the H I think into a more and more imaginary woman. Founded on fact, no doubt. I shall put in nothing fictitious (or I hope I shan’t). But won’t the compositions inevitably become more and more my own? The reality is no longer there to check me, to pull me up short, as the real H so often did, so unexpectedly, by being so thoroughly herself and not me.

Following the funeral and or memorial services, the bereaved should try to keep their time occupied by their daily activities, work, care of the home and family, and taking up new activities that they may not have done while the deceased was alive. The bereaved should also be cautious not to let their time or counsel be taken up by well-meaning people. They should feel comfortable to say “no” to good-willingly people who want to keep them busy. The bereaved need some time alone to begin sorting out their new life. The bereaved should avoid using family and friends as their financial and legal counselors. They should consult with a non-biased third-party to advise and assist in the legal and financial issues associated with the deceased. This will help to provide an understanding of the bereaved’s legal and financial obligations and benefits as a result of the death of the deceased and help to avoid disagreements between family members and friends.

To ease the pain of bereavement, the bereaved should avoid resorting to drugs or alcohol to ease the pain. Dependency on these can lead the bereaved into serious mental and physical

health issues and will distort their ability to make reasonable decisions about themselves and others. To help ease the pain of bereavement, the bereaved may want to turn to their personal support system of family, friends, and counselor to talk through their grief. Also, turning to their faith and its practices can help with the bereavement process.

Research has also shown that awareness of near-death experiences, not necessarily having the experience, can also help in reducing people's fears of death and pain of bereavement. Near-death experiences appear to be universal phenomena that have been reported for centuries. A near-death encounter is defined as an event in which the individual could very easily die or be killed, or may have already been considered clinically dead, but nonetheless survives, and continue his or her physical life. A study conducted to determine if the hearing of near-death experiences, without having had a near-death experiences revealed that these stories were helpful both for the dying and the bereaved. As a participant in the study, when asked if awareness of near-death experiences influenced her concerns about bereavement, shared,



Well, I think it definitely does have an effect. It does make it easier and if the person is someone who has been taught through the Bible this isn't all there is. This is like kindergarten and we're on to something better. Even though they have heard that and been taught that in Sunday School, or something like that, to hear an actual bona fide story that people have written that they did go through this [near] death experience, but they came back. That's very assuring.

Near-death experience stories can provide the bereaved with contemporary stories of people who have experienced the finality of physical death and have seen that the pains of this

life are left in this life, that the deceased is most often met at death by others, and that in most cases, there is a sense of unconditional peace and love that welcomes the deceased. This knowledge, that loved one is at peace, may be helpful in reducing the pain of bereavement for the bereaved.

Conclusion

Death, dying and bereavement is a universal experience. No one gets out of this life alive. By understanding death and bereavement we can make this human experience more palatable and fulfilling. Finding meaning in death and bereavement can help a person grow emotionally and spiritually and be prepared for the inevitability of her or his death and the deaths of others.

May this e-book help bring you peace in a time of need. Maranatha.

David



REFERENCES

- Achenbaum, W. A., & Bengtson, V. L. (1994). Re-engaging the disengagement theory of aging: On the history and assessment of theory development in gerontology. Gerontologist, 34 (6), 756-763.
- Adiswarananda, S. (1991). Hinduism. In C. J. Johnson & M. G. McGee (Eds.), How different religions view death and afterlife (pp. 85-104). Philadelphia, PA: Charles Press.
- Anderson, E. (Ed.). (1966). The letters of Mozart and his family, (2nd ed.). New York: St. Martin's Press.
- Anthony, J. E. (1967). Psychiatric disorders of childhood. II: Psychoneurotic, psychophysiological, and personality disorders. In A. M. Freedman & H. I. Kaplan (Eds.), Comprehensive textbook of psychiatry. (pp. 1387-1432). Baltimore, MD: Williams & Wilkins.
- Ariès, P. (1974). Western attitudes towards death-from the middle ages to the present. Baltimore, MD: Johns Hopkins University Press.
- Atwater, P. M. H. (1992). Is there a hell? Surprising observations about the near-death experience, [On-line]. Available:/www.albany.net/~steffw/atwater/hell.html.
- Averill, J. R. (1968). Grief: Its nature and significance. Psychological Bulletin, 70, 721-748.
- Bailey, L. W., & Yates, J. (Eds.). (1996) The near-death experience. New York: Routledge.
- Baker, A., & Greene, E. (1987). Storytelling: Art and technique-2nd Edition. New York: R. R. Bowker.
- Bandura, A. (1977). Social learning theory. New York: Prentice Hall.
- Bartz, A. E. (1976). Basic statistical concepts in education and the behavioral sciences. Minneapolis, MN: Burgess Publishing.
- Becker, E. (1973). The denial of death. New York: Free Press.
- Bettelheim, B. (1975). The uses of enchantment: The meaning and importance of fairy tales. New York: Vintage Books.
- Birren, J. E., & Schaie, K. W. (Eds.). (1990). Handbook of the psychology of aging (3rd ed.). New York: Academic Press.
- Blackmore, S. (1993). Dying to live. Buffalo, New York: Prometheus Books.
- Blackmore, S. (1996). Near-death experiences: In or out of the body? In L. W. Bailey & J. Yates (Eds.), The near-death experience (pp. 283-298). New York: Routledge.

- Borg, W. R., & Gall, M. D. (1989). Educational research (5th ed.). New York: Longman.
- Breznitz, S. (1983). Cry wolf. Trenton, NJ: Lawrence Erlbaum.
- Brim, O. G., Freeman, H. E., Levine, S., & Scotch, N.A. (Eds.). (1970). The dying patient. New York: Russell Sage Foundation.
- Budge, E. A. W. (Ed.). (1989). The book of the dead. London, UK: Arkana.
- Burbank, P. M. (1986). Psychosocial theories of aging: A critical evaluation. Advances in Nursing Science, 9 (1),73-86.
- Busse, E. W. (1969). Theories of aging. In E. W. Busse & E. Pfeiffer (Eds.), Behavior and adaption in later life (pp. 11-32). Boston: Little, Brown.
- Butler, R. N., & Lewis, M. I. (1977). Aging and mental health: Positive psychosocial approaches (2nd ed.). Saint Louis, MO: C. V. Mosby.
- Campbell, J., & Moyer, B. (1988). Joseph Campbell and the power of myth with Bill Moyer. [Videocassette]. New York: Voyager
- Caspi, A. (1987). Personality in life course. Journal of Personality and Social Psychology, 53, 1203-1213.
- Choron, J. (1964). Death and modern man. New York: Collier Books.
- Clark, D. M. (1986). A cognitive approach to panic. Behavior Research and Therapy, 24, 461-470.
- Cohan, G. D. (1990). Psychopathology and mental health in the mature and elderly adult. In J. E. Birren & K. W. Schaie (Eds.), Handbook of the psychology of aging (3rd ed.), (pp. 359-371). New York: Academic Press.
- Cogley, J. (1968). Religion in a secular age-the search for final meaning. New York: Fredrick A. Praeger.
- Collett, L., & Lester, D. (1969). The fear of death and the fear of dying. The Journal of Psychology, 72, 179-181.
- Crumbaugh, J. C. (1997). A contribution of Frankl's logotherapy to the interpretation of near-death experiences. The Journal of Near-Death Studies, 15 (3) 155-161.
- Cushman, A. (1993, July-August). Once upon a time Yoga Journal pp. 53-59, 101-104.
- Dawes, Brenda S. & Gregory (2001, August). Storytelling is not just for children. AORN Journal .

- Dass, R. (Speaker). (1992). Death is not an outrage. Boulder, CO: Sounds True Recordings.
- Davis, (Ed.) S. T. (1989). Death and afterlife. New York: St. Martin's Press.
- Davison, M. W. (Ed.) (1992). Everyday life through the ages. New York: Readers' Digest Association, Ltd.
- DeSpelder, L. A., & Strickland, A. L. (1983). The last dance-encountering death and dying. Berkeley, CA: Mayfield.
- Dickstein, L. S. (1972). Death Concern: Measurement and correlates. Psychological Reports, 30, 563-571.
- Duff, R. W. (1995, October 14). Religious ceremonies ease fear of death. The Orlando Sentinel, p. D-7.
- Durant, W. (1977). The story of philosophy. New York: Simon & Schuster.
- Eadie, B. (1992). Embraced by the light. Berkeley, CA: Gold Leaf Press.
- Elbé, L. (1906). Future life in the light of ancient wisdom and modern science. Cambridge, MA: University Press.
- Elias, M. F., Elias, J. W., & Elias, P. K. (1990). Psychopathology and mental health in the mature and elderly adult. In J. E. Birren & K. W. Schaie (Eds.), Handbook of the psychology of aging (3rd ed.), (pp. 80-102). New York: Academic Press.
- Enright (Ed.), D. J. (1987). The Oxford book of death. New York: Oxford University Press.
- Erikson, E. H. (1975). Life history and the historical moment. New York: Norton.
- Erikson, E. H. (1982). The life cycle completed. New York: Norton.
- Erikson, E. H., Erikson, J. M., & Kivnick, H. Q. (1986). Vital involvement in old age. New York: Norton.
- Estes, C. P. (1992). Women who run with the wolves; Myths and stories of the wild woman archetype. New York: Ballentine Books.
- Evans-Wentz, W. Y. (1960). The Tibetan book of the dead. (3rd ed.). London, UK: Oxford University Press.
- Eyre, R. M. (1991). The Church of Jesus Christ of Latter-day Saints. In C. J. Johnson & M. G.

McGee (Eds.), How different religions view death and afterlife (pp. 129-155). Philadelphia: Charles Press.

Fabry, J. B. (1968). The pursuit of meaning-Logotherapy applied to life. Boston: Beacon Press.

M. Douglas & R. Bieber (Producers), & J. Schumacher (Director). (1989). Flatliners [Film]. Los Angeles, CA: Columbia Pictures, 1989

Foos-Graber, A. (1989). Deathing: An intelligent alternative for the final moments of life. Bangor, ME: Nicolas-Hays

Fox, M. (1993, August). Global challenge for transpersonal psychology. Paper presented at the meeting of the Association of Transpersonal Psychology, Monterey, CA.

Frank, K. D. (1982). Dying children. In J. Haber, A. M. Leach, S. M. Schudy, & B. F. Sideleau (Eds.), Comprehensive psychiatric nursing (pp. 1113-1133). New York: McGraw-Hill.

Frankl, V. E. (1968). Man's search for meaning. New York: Washington Square Press.

Freud, S. (1946). The ego and the mechanism of defense. New York: International University Press.

Freud, S. (1957). A general selection from the works of Sigmund Freud. (J. Rickman, Ed.). New York: Anchor Books.

Freud, S. (1959). Thoughts for the times on war and death. (J. Traviere, Trans.). In Collected papers (Vol. 4). New York: Basic Books. (Original work published 1915).

Freud, S. (1961). Thoughts for the times on war and death. In J. Strachey (Trans.), The standard edition of the complete psychological works of Sigmund Freud – Vol. 14. London, UK: Hogarth Press (Original work published 1915)

Galloway, P. (1991, May 8). Heavens, what's next? The Orlando Sentinel. pp. E-1,3.

Gallup, G. (1979). A coming religious revival. In J. W. Carroll, D. W. Johnson, & M. E. Marty (Eds.), Religion in America: 1950-Present (pp. 112-118). New York: Harper & Row.

Gallup Poll. (1988). Living longer. London, UK: Gallup.

Gesser, G., Wong, P. T. P., & Reker, G. T. (1987). Death attitudes across the life-span: The development and validation of the Death Attitude Profile (DAP). Omega, 18 (2) 113-128.

Giorgi, A. (Ed.). (1985). Phenomenology and psychological research. Philadelphia: Duquesne University Press.

- Greyson, B. (1992a, January-March). Encyclopedia Britannica to include near-death experiences-Part 1. Vital Signs, pp. 2, 6.
- Greyson, B. (1992b, April-June). Encyclopedia Britannica to include near-death experiences-Part 2. Vital Signs, pp. 4, 12.
- Greyson, B. (1992c, August-September). Encyclopedia Britannica to include near-death experiences-Part 3. Vital Signs, pp. 8, 15.
- Greyson, B. (1992d, November-December). Encyclopedia Britannica to include near-death experiences-Part 4. Vital Signs, pp. 5, 9.
- Grof, S. (Ed.). (1988). Human survival and consciousness evolution. New York: State University of New York Press.
- Grof, S., & Grof, C. (1980). Beyond death-The gates of consciousness. London, UK: Thames & Hudson.
- Grof, S., & Halifax, J. (1977). The human encounter with death. New York: E. P. Dutton.
- Grollman, E. A. (1976). Talking about death-A dialogue between parent and child. Boston: Beacon Press.
- Grosso, M. (1983). Jung, parapsychology, and the near-death experience: Toward a transpersonal paradigm. Anabiosis, 3 (1) 4-38.
- Guggenheim, B. & Guggenheim, J. (1997). Hello from heaven? New York: Bantam Books.
- Haft, S., Witt, P. J., Thomas, T. (Producers), & Weir, P. (Director). (1987). Dead poets society. [Film]. Los Angeles, CA: Touchstone Pictures.
- Hanh, T. N. (1987). Being at peace. CA: Parabala Press.
- Hall, C. S., & Lindzey, G. (1978). Theories of personality (3rd ed.). New York: John Wiley & Sons.
- Heidegger, M. (1962). Being and time. (J. Macquarrie and E. Robinson, Trans.). London, UK: SCM Press. (Original work published 1927)
- Hersh, S. P.. (1996). After heart attack and stroke. In Doka, K. (Ed.) Living with grief after sudden loss. (pp. 17-24). Bristol, PA: Taylor & Francis.
- Hick, J. (1989). An interpretation of religion-human responses to the transcendent. New Haven, CT: Yale University Press
- Holy Bible - Revised Standard Version. (1952). New York: American Bible Society.

- Horacek, B. J. (1992, September-October). The darker side of near-death experiences, The Forum. pp. 3, 19-20.
- Horacek, B. J. (2001). "Amazing grace: The healing effects of near-death experiences on those dying and grieving." Presented at IANDS North American Conference.
- Horsey, M. (1997). "The demise of traditional religion in African culture," [On-line]. Available: /www.cwrl.utexas.edu/~bill/316/paper1/horsey/paptex1.html.
- Howe, C. Z. (1987). Selected social gerontology theories and older adult leisure involvement: A review of the literature. Journal of Applied Gerontology, 6 (4), 448-463.
- Jansen, K. (1996). Neuroscience, ketamine, and the near-death experience: The role of glutamate and the NMDA receptor. In L. W. Bailey & J. Yates (Eds.), The Near-death experience (pp. 283-298). New York: Routledge.
- Johnson, C. J., & McGee, M. G. (1991). How different religions view death and afterlife. Philadelphia: Charles Press.
- Jones, D. (Ed.). (1971). The poems of Dylan Thomas. New York: New Directions.
- Judy, D. (1993). Christian contemplative traditions (Cassette recording APT93-51, 2 tapes). California: Association of Transpersonal Psychology.
- Jung, C. (1989). Memories, dreams, reflections. New York: Vintage Books. (Original work published 1961)
- Kalish, Richard A. (1981). Death, grief, and caring relationships. Berkeley, CA: Brooks/Cole.
- Kastenbaum, R. (1986). Death, society, and human experience. Dublin, OH: Charles E. Merrill.
- Kastenbaum, R. (1992). The psychology of death-2nd edition. New York : Springer.
- Kastenbaum, R. J., & Aisenberg, R. B. (1972). The psychology of death. New York: Springer.
- Kellehear, A., & Irwin, H. (1990). Five minutes after death: A study of beliefs and expectations. Journal of Near-Death Studies, 9(2), 77-90.
- Kelly, G. A. (1955). The psychology of personal constructs. New York: Norton.
- Kermis, M. D. (1984). The psychology of human aging-Theory, research, and practice. Boston: Allyn and Bacon.
- Kimsey, L. R., Roberts, J. L., & Logan, D. L. (1972). Death, dying, and denial in the aged. American Journal of Psychiatry, 129(2), 75-80.

- Klein, A. C. (1991). Buddhism. In C. J. Johnson & M. G. McGee (Eds.), How different religions view death and afterlife (pp. 85-104). Philadelphia: Charles Press.
- Krieger, S. R., Epting, F. R., & Leitner, L. M. (1974). Personal constructs, threat and attitudes toward death. Omega, 5(4), 299-310.
- Krishnamurti, J. (1969). Freedom from the known. San Francisco: Harper & Row.
- Kübler-Ross, E. (1969). On death and dying. New York: Collier Books.
- Kübler-Ross, E. (1991). On life after death. San Francisco: Celestial Arts.
- Lajoie, D. H., & Shapiro, S. I. (1992). Definitions of transpersonal psychology: The first twenty-three years. The Journal of Transpersonal Psychology, 24(2), 79-91.
- Levine, S. (1982). Who dies? New York: Anchor Books.
- Levine, S. (1984). Meetings at the edge. New York: Anchor Books.
- Lewis, C. S. (1961/1996). A grief observed. San Francisco: HarperCollins.
- Livo, N. J. & Rietz, S. A. (1986). Storytelling: Process and practice. Boulder, CO: Libraries Unlimited.
- Lorimer, D. (1990). Whole in one-The near-death experience and the ethic of interconnectedness. New York: Arkana.
- Lorimer, D. (1994, July). The near-death experience & survival. Paper presented at the meeting of the Institute of Noetic Sciences, Chicago, IL.
- Marshall, V. W. (1980). Last chapters-A sociology of aging and dying. San Francisco: Brooks/Cole.
- Martin, T. & Doka, K. (1996). Masculine grief. In Doka, K. (Ed.) Living with grief after sudden loss. (pp. 161-172). Bristol, PA: Taylor & Francis.
- Maslow, A. H. (1970). Motivation and personality (2nd ed.). New York: Harper & Row. (Original work published 1954).
- Maslow, A. H. (1966). The psychology of science. New York: Harper & Row.
- Mauro, J. (1992, July/August). Bright lights, big mystery. Psychology Today, pp. 54-57, 80-82.
- May, R. (1967). Psychology and the human dilemma. New York: W. W. Norton .

- May, R. (1983). The discovery of being-Writings in existential psychology. New York: W. W. Norton.
- Maynard, M. (1974). Three theoretical aging frames of reference: Implications for a rehabilitation counselors' model. Journal of Applied Rehabilitation Counseling, 5 (4), 207-214.
- Mbiti, J. S. (1970). African religions and philosophy. New York: Doubleday.
- McFadden, S. (1995). Religion and well-being in aging persons in an aging society. Journal of Social Issues, 51 (2), 161-175.
- Moody, R. (1975). Life after life. New York: Bantam Books.
- Moody, R. (1977). Reflections on life after life. New York: Bantam Books.
- Moody, R. (1988). The light beyond. New York: Bantam Books.
- Moore, T. (1992). Care of the soul-A guide for cultivating depth and sacredness in everyday life. New York: HarperCollins.
- Morse, M. (1990). Closer to the light. New York: Ivy Books.
- Morse, M. (1992). Transformed by the light. New York: Ivy Books.
- Mowrer, O. H. (1939). Stimulus response theory of anxiety. Psychological Review, 46, 553-565.
- Mozart, W. A. (Ed.) (1994). The Columbia Dictionary of Quotations. New York: Columbia University Press.
- Myers-Shaffer, C. (2000). The principals of literature – A guide for readers & writes. New York: Barrons
- Naisbitt, J. (1984). Megatrends. New York: Warner Books.
- Neale, R. E. (1973). The art of dying. New York: Harper & Row.
- Noyes, R., & Kletti, R. (1976a). Depersonalization in the face of life-threatening danger: An interpretation. Omega, 8, (2), 103-114.
- Noyes, R., & Kletti, R. (1976b). Depersonalization in the face of life-threatening danger: A description. Psychiatry, 39, 119-27.
- Nuland, S. B. (1993). How we die. New York: Alfred A. Knopf.

- Nuland, S. B. (1997, June 30). From death to life. U. S. News & World Report, pp. 65-66.
- Outerbridge, D. E., & Hersh, A. R. (1991). Easing the Passage. New York: HarperCollins.
- Parkes, C. M. (1972). Bereavement. New York: International Universities Press.
- Peay, P. (1991) Back from the grave. Utne Reader, 47, (pp. 72-73).
- Pegels, C. C. (1988). Health care and the older citizen - Economic, demographic, and financial aspects. Baltimore, MD: Aspen.
- Penfield, W., & Roberts, L. (1959). Speech and brain mechanism. Princeton, NJ: Princeton University Press.
- Plato. (1976). The portable Plato. (S. Buchanan, Ed.). New York: Penguin Books.
- Polkinghorne, D. (1983). Methodology for the human sciences: Systems of inquiry. Albany, NY: State University of New York Press.
- Polley, J. (1978). American folklore and legend. New York: Reader's Digest.
- Ponn, A. L. (1991). Judaism. In C. J. Johnson & M. G. McGee (Eds.), How different religions view death and afterlife (pp. 205-226). Philadelphia: Charles Press.
- Rachman, S. J. (1990). Fear and courage (2nd ed.). New York: W. H. Freeman.
- Rawlings, M. S. (1993). To hell and back. Memphis, TN: Thomas Nelson.
- Reilly, R. R., & Lewis, E. L. (1983). Educational psychology. New York: MacMillan.
- Rigdon, M. A., Epting, F. R., Neimeyer, R. A., & Krieger, S. R. (1979). The Threat Index: A research report. Death Education, 3, 245-270.
- Ring, K. (1980). Life at death: A scientific investigation of the near-death experience. New York: Coward, McCann, & Geoghegan.
- Ring, K. (1985). Heading towards Omega-In search of the meaning of the near-death experience. New York: William Morrow.
- Ring, K. (1992). Project Omega. New York: William Morrow.
- Ring, K. (1998). Lessons from the light: What we can learn from the near-death experience. New York: Insight Books.
- Rogers, C. R. (1980). A way of being. Boston: Houghton-Mifflin.

- Sabom, M. B. (1982). Recollections of death - A medical investigation. New York: Harper & Row.
- Sabom, M. B., & Kreutziger, S. (1977). The experience of near-death. Death Education, 1, 195-203.
- Sagan, C. (1979). Broca's brain-Reflections on the romance of science. New York: Random House.
- Salthouse, T. A. (1990). Cognitive competence and expertise in aging. In J. E. Birren & K. W. Schaie (Eds.), Handbook of the psychology of aging (3rd ed., pp. 310-319). New York: Academic Press.
- San Filippo, D. (1993). Religious interpretations of near-death experiences. Unpublished manuscript. Saybrook Institute, San Francisco.
- San Filippo, D. (1998). The value of near-death experience stories for reducing the fears of death for the elderly persons. Saybrook Institute, San Francisco.
- Sark. (1997). Succulent wild woman - Dancing your wonder-full self! New York: Fireside Books.
- Scharlach, A. E. (1989). Social group work with the elderly: A role theory perspective. Social Work with Groups, 12 (3), 33-46.
- Schooler, C. (1990). Psychosocial factors and effective cognitive functioning in adulthood. In J. E. Birren & K. W. Schaie (Eds.), Handbook of the psychology of aging (3rd ed., pp. 347-358). New York: Academic Press.
- Schuster, C. S. (1986). The holistic approach. In C. S. Schuster, S. S. Ashburn (Eds.), The process of human development. Boston: Little, Brown & Company.
- Selznick, D. O. (Producer), & Fleming, V. (1989). Gone with the wind [Film]. Los Angeles, CA: MGM/UA Home Video. (Original work published 1939)
- Serdahely, W. J. (1996). Questions for the dying brain hypothesis. Journal of Near-Death Studies, 15 (1), 41-54.
- Shakespeare, W. (1980). Hamlet. New York: Bantam Books.
- Shapiro, J. P. & Bowermaster, D. (1994, April 25). "Death on trial." U. S. News & World Report, 31-39.
- Shneidman, E. S. (1973). Deaths of man. New York: Quadrangle.

Siegel, R. K. (1981, January). Accounting for “afterlife” experiences. Psychology Today, pp. 65-75.

Singh, S. C. (1995). “Death from the point of view of the Sikh religion, [On-line] Available: [//hyperlink.com/weaver/95/25_5/newcom/sikh/death/sikhdeth.htm](http://hyperlink.com/weaver/95/25_5/newcom/sikh/death/sikhdeth.htm).

Smith, H. (1991). The world's religions. New York: HarperSanFrancisco.

Spiriduso, W. W. & MacRae, P. G. (1990). Motor performance and aging. In J. E. Birren & K. W. Schaie (Eds.), Handbook of the psychology of aging (3rd ed., pp. 183-200). New York: Academic Press.

Sri Guru Granth Sahib (G. S. Talib, Ed. & Trans.; Vols. 1-4). (1985) Columbia, MO: South Asia Books.

Staff. (1992, April-June). Frightening near-death experiences. Vital Signs, pp. 1-2, 10-11.

Steinkamp, M., & Kelly, J. R. (1987). Social integration, leisure activity, and life satisfaction in older adults: Activity theory revisited. International Journal of Aging & Human Development, 25 (4), 293-307.

Strauss, A. L. (1987). Qualitative analysis for social scientists. Cambridge, MA: Cambridge University Press.

Survey.net. (1997). Survey results: Regarding an “afterlife,” do you believe in. Icorp/InterCommerce Corporation. [On-line] www.survey.net/rlgIr.html.

Talbot, M. (1991). The holographic universe. New York: HarperPerennial

Taylor, S. E. (1983). Adjustment to threatening events-A theory of cognitive adaption. American Psychologist, 38, 1161-1173.

Templer, D. I. (1970). The construction and validation of a death anxiety scale. The Journal of General Psychology, 82, 165-177.

Templer, D. I. (1976). Two factor theory of death anxiety: A note. Essence, 1, 91-93.

Thompson, S. C., & Janigian, A. S. (1988). Life schemes: A framework for understanding the search for meaning. Journal of Social and Clinical Psychology, 7, 260-280.

Tolstikh, A. (1987). Man and his stages of life. Moscow: Progress.

Tomer, A. (1992). Death anxiety in adult life-Theoretical perspectives. Death Studies, 16, 475-506.

Tucci, G. (1958). The religions of Tibet. Los Angeles, CA: University of California Press

Turner, C. (1994). "Death and burial in Islamic societies," [On-line] Available: /www.eas.asu.edu/~voegele/bioarchy/said.html#fn0.

Van Doren, C. (1991). A history of knowledge-The pivotal events, people, and achievements of world history. New York: Ballantine Books.

Viney, L. L. (1993). Life stories-Personal construct therapy with the elderly. New York: John Wiley & Sons.

Walsh, R., & Vaughan, F. (1993). On transpersonal definitions. The Journal of Transpersonal Psychology, 25 (2), 199-207.

Webster's New Universal Unabridged Dictionary (2nd ed.). (1983). New York: Simon and Schuster.

Weisman, A. D. (1972). On dying and denying - A psychiatric study of terminality. New York: Behavioral.

Wilson, I. (1987). The after death experience. New York: William Morrow.

Wolpe, J. (1973). The practice of behavior therapy (2nd ed.). New York: Pergamon.

Wolpe, J., & Rowan, V. (1988). Panic disorder: A product of classical conditioning, Behavior Research and Therapy, 26, 441-450.

Zaleski, C. (1987). Otherworld journeys. New York: Oxford University Press.

Zaleski, C. (1996). Evaluating near-death testimony. In L. W. Bailey & J. Yates (Eds.), The near-death experience-A reader (pp. 329-356). New York: Routledge.