



March 2015

“Lahat Po Tayo Ay May Katapusan”: The Concepts of Death among Filipino Children

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(Master’s Thesis, Philippine Normal University)

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“LAHAT PO TAYO AY MAY KATAPUSAN”:
THE CONCEPTS OF DEATH AMONG FILIPINO CHILDREN

A thesis presented to the
College of Graduate Studies and Teacher Education Research
Philippine Normal University
Manila

In Partial Fulfillment of the
Requirements for the Degree
Master of Arts in Education with specialization in
School Psychology

MARK NICOLAS A. MACABULOS
March 2015

APPROVAL SHEET

In partial fulfillment of the requirements for the degree Master of Arts in Education with specialization in School Psychology, this thesis entitled “***LAHAT PO TAYO AY MAY KATAPUSAN***”: **THE CONCEPTS OF DEATH AMONG FILIPINO CHILDREN** prepared and submitted by **MARK NICOLAS A. MACABULOS**, is hereby recommended for approval and acceptance.

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ACKNOWLEDGMENTS

My deepest gratitude and sincerest appreciation are expressed to the following significant persons who have helped me in so many ways in completing the study:

To Dr. Bettina Philomena M. Sedilla and Prof. Sheila Marie B. Adona, my advisers, for continuous encouragement and motivation while this research study was in progress. They never failed to make me realize that I would be able to come up with an effective and meaningful paper.

To the panel members, of the colloquium and oral defense, Dean Zenaida Q. Reyes, Ph.D., Dr. Adonis P. David, Dr. Teresita Rungduin, Professor Tito C. Baclagan and Professor Armina B. Mangaoil, who shared great contributions for the improvement of this research paper.

To all the experts, for sharing their time and proficiency in improving this research paper.

Most of all, to Almighty God, for providing me the strength and knowledge to be able to complete this research study. That in all things, God shall be glorified.

M. N. A. M.

ABSTRACT

NAME : MARK NICOLAS A. MACABULOS

TITLE : “*LAHAT PO TAYO AY MAY KATAPUSAN*”: THE
CONCEPTS OF DEATH AMONG FILIPINO
CHILDREN

KEY CONCEPTS : CHILDREN, DEATH, IRREVERSIBILITY,
UNIVERSALITY, FINALITY, CAUSALITY

DEGREE : MASTERS OF ARTS IN EDUCATION

SPECIALIZATION : SCHOOL PSYCHOLOGY

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This study aimed for full understanding of the concepts of death among selected Filipino children. Specifically, this study assessed the concepts of irreversibility, universality, finality and causality of death among children. Filipino children's other concepts of death were also assessed in this study.

This study made use of 30 children, ages 7–11 as the participants. Filipino children were taken as population and were grouped into three (3) samples according to their experiences in seeing death in the family or in the neighborhood: those who have seen death within the past sixty days, children who have seen death more than two months previous but less than a year, and children who have seen death more than a year previous.

This study utilized qualitative research method in examining the concepts of death among selected Filipino children. Specifically, the researcher made use of 11-item semi-structured questions aimed at getting the children's concept of death concerning irreversibility, universality and its notions, finality and its notions, and causality. Furthermore, drawing exercises instructing the participants to draw a picture of death and follow-up questions were facilitated by the researcher.

Componential analysis was used to explore presenting condition and ideas of children about death. Findings show that the development of concept of death among Filipino Children is not a single construct and requires understanding the different concepts of irreversibility, universality finality and causality of death. Understanding the irreversibility of death requires understanding its concepts of non-corporeal continuation and dys-functionality. Understanding universality of death requires understanding its concepts, which are all-inclusiveness, unpredictable, and inevitable. Understanding finality of death requires understanding its concepts which are dys-functionality, immobility; and insensitivity. Children understand that sickness, tragedy or accidents and personal conflicts are conditions or events that really do or can bring about the death of a living thing. Filipino children's other concept of death is their belief in the divine providence (*pagpapasa-Diyos*) through accepting death in the context of God's will and plan and old age, believing that all living things will die as they grow old. As such, concept of death among Filipino children is regarded as either concrete or abstract and it continues to evolve towards maturity through socialization, personal experiences and children's observation in the environment.

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CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Introduction

Children are usually associated with positive images. The images visualized would most likely be a picture of youth filled with smiles and giggles, running and jumping, laughing and playing. And because of such positive ideas, society, especially adults, try so hard to avoid creating links between children and negative things.

On the contrary, whenever people think of death the usual picture that would come to their minds would most likely be a picture of drought, destruction, and decay filled with sobs and moans, tears from crying, sorrow and pain. It has been a practical notion in society that death triggers negative emotions.

Death is hardly ever associated with children, and children are very often uninformed regarding ideas that explain death. It can be attributed to the fact that children barely show hints of a particular emotion on the matter; practically because of their little knowledge regarding death in terms of exposure and experience. And on the very rare instances, whenever children do encounter death, be it in cases that involve their pet, an old relative, or a sibling, adults would most often give false notions and explanations regarding the matter, or would not talk about it at all. As a result, an opportunity is missed in finding out what the child is really thinking and whether or not such impressions are true.

Adults who understand death more than children do sometimes teach false notions, ideas, and beliefs to children. Frequent instances occur where adults find it so hard, awkward, and uncomfortable explaining death to children.

In the study of De Spelder and Strickland (2005), understanding the concept of death requires understanding its four sub-concepts: irreversibility is the sub-concept that pertains to the understanding that when something dies, it cannot come back to life anymore; universality is the sub-concept that pertains to the understanding that only living things must eventually die; finality refers to the understanding that death causes all bodily functions to stop and lastly, causality is the sub-concept which pertains to the ideas that can really bring about death to something which has life (Orbach, 1988).

Children may not be fully aware of the constructs with regards to understanding death. As such, children often associate death with sleep, without knowing that it is irreversible, universal, and final (De Spelder & Strickland, 2005). However, some children, particularly those who have seen death or those children who are experiencing life-threatening illnesses or diseases may think otherwise. Loss is something that everyone experiences- whatever age, gender, sex, educational background, or socioeconomic level. This brings sadness, anxiety, depression, and the feeling of emptiness. People may experience being uninterested in or saddened by involvements and activities one would normally enjoy (Villar, 2009).

This study made use of children under concrete operation stage (Piaget, 1954). Children can understand measurement and are able to test different problems by applying certain principles. At school age, children begin to wonder what is happening

around them. Their minds are full of questions wanting to be answered. They are puzzled by what is taught to them and what they are experiencing, although there is a difficulty in convincing them of new information once the mind is already made up. "To see is to believe." Once they are convinced, they are willing to accept the change and develop the skills (Gines, et al., 2005).

School Psychology is a field of psychology and education, which aims to work collaboratively with students, parents, teachers, and other professionals to address student issues. Specifically, it assists in diagnosing and remediating mild to serious emotional problems of children, youth, parents and teachers at all levels of education. It is quite significant to have knowledge of how children use their mental processes in learning and adapting in different life situations, which include death.

Central to cognitive psychology is a belief in mental representations, or the coding of external events so that they become retrievable in internal forms (Glass, 1987). These internal forms are not direct copies of external stimuli, but can be significantly altered and affected by prior knowledge, beliefs and experiences. The nature of thought is another core interest in psychology. Death-related experiences are common in childhood, although many adults assume otherwise. Understanding death is an important issue for children, and they begin at an early age to try to understand it. Numerous studies have been conducted to determine what children of various ages understand about death. The systematic study of children's understanding of death has had a long history. On how children understand death is a concern of cognitive psychology as well. Cognitive psychology studies cognition, the mental processes underlying behavior. It uses information processing as a framework

for understanding the mind. Perception, learning, problem solving, memory, attention, language and emotion are all well researched areas.

It is the view of the researcher that the concept of death is a concern of psychology and education for it involves experiences, emotions, and cognitive functioning, thus it can be further evaluated. It is essential to become aware of children's construct concerning understanding death, particularly those who have seen death or suffered from loss of a family member. As such, the researcher believes it is imperative to embark on a research study that will locally assess the concepts of death among Filipino children. Understanding children's concept of death may help professionals reduce, if not eliminate problems of students affecting their total development, specifically children who experience grief due to loss of significant others, or even loss of their loved pets, for which they spent most of their time, emotions, and attentions.

The present study presumed that children have different concepts of irreversibility, universality, finality and causality of death. Filipino children may have different understanding on the possibility of coming to life after death. This may be different from their view on how death applies to all living things, which includes death among plants, animals and humans. Furthermore, the present study presumed that children have various concepts on how all life-defining bodily functions cease at death and the events that cause death to all living things. Lastly, the researcher presumed that participants have distinct concepts of death because of the rich value system and way of life among Filipinos in general.

Conceptual Framework

The study is anchored on Mark Speece's study on the concept of death. According to Speece (1995), the concept of death is not a single construct, but instead is composed of various components. This includes universality, irreversibility, non-functionality, and causality.

Despite the large number of studies which have been conducted, there has been surprisingly slow progress in this area (Speece & Brent, 1992). Speece and Brent listed a number of reasons for the lack of progress and confusion. Two of the most important appeared to be (a) confusion over the names for, definitions of, and of the various aspects of the concept of death; and (b) lack of reliable and valid standardized measures for these aspects.

Concept of death may be regarded as internal mental representations regarding the matter, which can be either concrete or abstract. It is a concept that continues to evolve towards maturity through experiences, socialization, and cognitive development. Different researchers have come up with several aspects, themes, and sub-concepts for better understanding and determination of the concept of death. There is a widespread agreement among researchers, although not on equal degree of conceptual clarity or linguistic precision that universality, irreversibility, and non-functionality are all aspects of the concept of death (Corr, Corr, & Nabe, 1997).

Irreversibility, also called irrevocability (Kane, 1979), is the understanding that once a living thing has died, its physical body cannot live again (Orbach et al., 1985). This sub-concept includes recognizing the impossibility of changing the biological

course of life or returning to a previous state (Smilansky, 1987). It is separate from a belief in spiritual afterlife (Speece & Brent, 1984). In addition, irreversibility refers to the understanding that once the physical body dies, it cannot be made alive again. In offering this definition, the question of whether there is some sort of non-corporeal continuation after death of the body (e.g., concepts such as reincarnation and resurrection) is left open. It has also been useful to distinguish the irreversibility of death of the physical body from the question of whether any kind of life functions continue after death (Speece, 1995).

Inevitability, as defined by Smilansky (1987), is the understanding that all living things must eventually die. Speece & Brent (1984) used a similar definition but referred to the sub-concept as universality rather than inevitability. They even came up of three (3) notions quite different from what Smilansky used. All-inclusiveness bears on the extent of the group of living things to which the concept of death applies and points to the fact that no living thing is exempt from death. Inevitability has to do with the necessity with which death applies to living things and points to the fact that death is ultimately unavoidable for all living things, regardless of its specific causes. Unpredictability relates to the timing of death as unpredictable (Corr, Corr, & Nabe, 1997).

Finality or the cessation of function or non-functionality (Speece, 1995) is the understanding that all life-defining bodily functions including metabolism, feeling, movement, and thought, cease at death. Non-functionality refers to the understanding that once a living thing dies all of the typical life-defining capabilities of the living physical body (e.g., walking, eating, hearing, seeing, thinking, and learning) cease.

Specifying the person's physical body distinguishes these aspects of the finality of death from the issue of whether some non-corporeal aspect of a person, such as the spirit, is capable of any life-like functions (e.g., loving, helping) after death (Speece, 1995).

Causality, according to Speece & Brent (1984), is the understanding of the conditions or events that really do or can bring about the death of a living thing. Causality involves an abstract and realistic understanding of the external and internal events that might possibly cause an individual's death. Abstract refers to the fact that causes specified are not restricted to particular individuals or events but are classes of causes applicable to living things in general. On the other hand, realistic refers to the fact that causes specified are generally accepted by mature adults as valid causes of death.

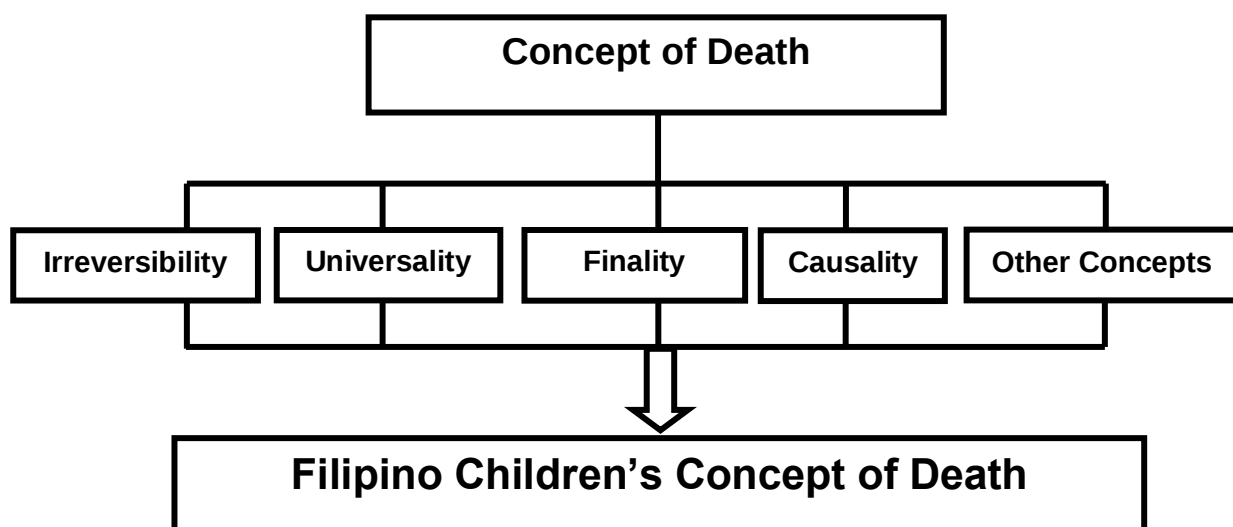


Figure 1. A schematic diagram showing the relationship of the research variables

The researcher used a conceptual framework to guide him in data collection and analysis. This framework refers to the set of interrelated constructs (concepts), definitions, and propositions that presents a systematic view of phenomena by specifying relations among variables (Sevilla, et. al., 1995). Conceptual framework helps the researcher to clarify his research questions and aims. It is a tool researchers use to guide their inquiry; a set of ideas used to structure the research, a sort of map that may include the research questions, the literature review, methods and data analysis (Ocampo, 2014).

Figure 1 illustrates the relationship of research variables used. It postulates how different variables may contribute a different acquisition and development of the concept of death of Filipino children. The concepts of death of children were assessed in terms of the sub-concepts: irreversibility, universality, finality, and causality. As such, other concepts of death were derived from the responses of the participants that could be distinct among Filipino children. It is assumed that in this study, children have different concepts of irreversibility, universality, finality and causality of death. Filipino children may have different understanding on the possibility of coming to life after death, which may be different from their view on how death applies to all living things, which includes death among plants, animals and humans. Furthermore, it is also assumed that children have various concepts on how all life-defining bodily function cease at death and the events that cause death to all living things. Lastly, it is assumed that participants have distinct concepts of death because of the rich value system and way of life among Filipinos in general.

Statement of the Problem

The focal point of the study determined the concepts of death among selected Filipino children. Specifically, this study answered the following questions:

1. What are the concepts of irreversibility of death among Filipino children?
2. What are the concepts of universality of death among Filipino children?
3. What are the concepts of finality of death among Filipino children?
4. What are the concepts of causality of death among Filipino children?
5. What other concepts of death among Filipino Children can be revealed in this study?

Significance of the Study

The study is significant in understanding the different concepts of death among Filipino children. Specifically, this study would be beneficial to the different fields of Psychology and Education in addressing the academic, emotional, behavioral and social needs of children. This would help school psychologists, through consulting with teachers, about individual students concerns, particularly in experiences related to death. Practitioners could work as a team to design a school-wide intervention program, assessing a child's academic performance or intellectual abilities, providing individual or group counseling, and working with families and other community organizations and members to enhance the educational experiences and quality of life of children. Furthermore, this study would also be beneficial to the following:

Children and parents, by helping them understand their own child's thoughts of death; therefore, enabling them to develop their own ways of teaching their children view death with better understanding;

Practitioners in the field of counseling, with the aid of results taken from this study, different techniques and strategies can be developed in understanding the thoughts of children, particularly those who suffer from overwhelming loss. Counselors will be able to utilize the different concepts of death facilitating personal and interpersonal functioning across the lifespan with a focus on emotional, social, vocational, educational, health-related, developmental, and organizational concerns;

Educators or teachers, schools/institutions could provide programs and adequate support services that would cater death education among children, especially those who have suffered loss of a family member. This would help children to have a positive outlook towards death with emphasis that death is an integral part of the life cycle;

Practitioners in the field of Developmental Psychology, this study can be a contributing research work in the assessment of the cognitive developmental level of children. Death is an essential part of life cycle, this study would help in understanding how children come to perceive, and act within the world and how these processes change as they age. This may focus on intellectual, cognitive, neural, social, or moral development;

Filipino psychologists, results gathered in this study can be useful data in the evaluation of Filipino children. It could help children succeed academically, socially, and emotionally. Psychologist could collaborate with educators, parents, and other

professionals to create safe, healthy, and supportive learning environments for all students that strengthen connections between home and school; and

Future researchers, this study could provide useful information that can be used as reference to related topics dealing with Cognitive Development and Concept of Death. It could promote prevention and early intervention, problem-solving approaches and collaboration, and research-based strategies and programs.

Scope and Limitation of the Study

This study was focused on determining the concepts of death of selected Filipino children. The study was conducted among thirty (30) participants within Batangas (Lipa, Tanauan and Balete). Participants were limited to children ages 7-11 years old within the Jean Piaget's concrete operational period of cognitive development (1954). Participants provided different responses based on their understanding on irreversibility, universality, finality, causality and other sub-concepts of death. Age, cognitive developmental level, feelings and attitudes towards death and experience of family loss are significant variables in this study.

Children diagnosed with mental deficiencies and sicknesses were not used as participants. Moreover, quantity of experience of seeing death, sex, case illness of the children, and religion were not considered as significant factors in this study.

Definition of Terms

For the purpose of clarity and understanding, the following terms are conceptually and operationally defined:

Causality is the understanding of the conditions or events that really do or can bring about the death of a living thing (Speece, 1995). This was assessed through questions recognizing various reasons and causes of death among all living things.

Concept of Death is regarded as internal mental representations regarding death, which can either be concrete or abstract (Corr, Corr, & Nabe, 1997). This was assessed using four sub-concepts of death namely, irreversibility, universality, finality and causality. Furthermore, this study also assessed other concepts of death distinct among Filipino participants.

Death is total cessation of all life functions (Orbach, 1988). The researcher used added definition of death as losing a family member, relatives or neighbors through death.

Finality is the cessation of function or **non-functionality**. It is the understanding that all life-defining bodily functions cease at death (Speece, 1995). It involves the incapability for motoric movement, the absence of mental and sensory functions such as thinking, dreaming, and feeling, and the absence of bodily function other than the senses (Kane, 2012). This was assessed through questions recognizing the inability to move, to breathe, to think and to experience pain upon death.

Irreversibility refers to the understanding that once a living thing has died, its physical body cannot live again (Orbach et al., 1985). Irreversibility of death was

assessed through questions recognizing the possibility of returning to previous state after death.

Universality refers to the understanding that all living things must eventually die (Smilansky, 1987). Universality of death was assessed through questions recognizing the possibility of death among all living things, the necessity with which death applies to all living things, which includes death among plants, animals and human, and timing and predictability of death.

CHAPTER II

RELATED LITERATURE

This chapter covers various conceptual and research literatures and studies relevant in understanding the concept of death among Filipino children.

Concepts of Death

The evolving understanding of the concept of death is a process of continuous adjustments and refinements. This concept can change dramatically in time. Developmental psychologists devise models to describe the characteristic concerns and interests at various ages, particularly children. These models are like maps that describe the features of the territory of childhood at different stages of development. The models are useful for describing the characteristics of a typical child in a given particular age. They give a general picture of each stage of development. A concept of death usually fits with the model of the world of each stage of development. Thus, an adult could give a young child a lengthy, detailed explanation of the concepts of death as adults understand it, yet the child will grasp its components only as the child is developmentally ready to understand (De Spelder & Strickland, 2005).

Death has come to be viewed as an unwelcome stranger rather than an unwelcome companion, and many adults refuse to discuss it or even think about it. The denial of death has extended to their children. The fact, however, as shown in many studies as supported by many authors' experiences is that, children are very

much concerned. This interest in death is a normal part of human development. The question of life and death is an existential question and an expression of child's basic curiosity and search for meaning. Children, like other people, seek to understand themselves, their relationship with others and the world in which they find themselves (Stillion and Wass, 1984).

Furthermore, studies also show that children's concept of death differs with age, intellectual ability, and development (Beauchamp, 1974). It is generally believed that during the first two years of age among toddlers, there is no understanding of death but fear of separation from protecting, comforting persons is present in terrifying intensity. Although death is not yet a fact of life for a child going on three (3), anxiety caused by separation remains pervasive. Children's attitudes and concepts do not change abruptly at any given age but evolve gradually and with wide individual variation. This is true whether one is talking about the concept of time, the concept of space, or the concept of death.

Nagy (1948) presented the second stage of understanding of death beginning around 5 or 6 through age 8. It is comparable to the concrete operations in Piagetian theory which she described as the age of scientist. During this period, children are consumed with questions concerning the working of the world around them. They are sorting out impressions, classifying objects and discovering the cause and effect. Their understanding of death reflects a growing awareness of the way the world operates. They now recognize death as final: the child has not yet incorporated the idea that death is inevitable, natural and universal. Nagy (1948) described the third stage of understanding of death as that of mature understanding. It reflects Piaget's

formal operation stage of cognitive development; however, this stage may begin as early as 9 years of age. Children who have reached this level of reasoning realize that death is inescapable and universal. The child can perceive death as termination of life; as a destiny; and as the end of life on earth. Children could also view death as personal wherein it is no longer something done to people from the outside (Stillion and Wass, 1984).

Stillion and Wass (1984) also stated that dying children suffer not only from physical separation from their home and parents but also from pain and loss of function as the disease progresses. Older children (6 and beyond) begin to have cognitive capacity to grieve over loss of future. They can understand that their tomorrows are numbered. It is difficult for a child as well as the adult to make a sense of intrinsically unfair situation. However, many children have a need to discuss these feelings. Furthermore, families with terminally-ill patients and who recently lost their family members share almost the same experiences in possessing their grief. Grief is a healthy process of feeling comforted, coming to terms with a loss, and finding ways to adapt. A strong support system could help one person in grief adjust to the drastic and painful changes (Ocampo, 2014).

In the study conducted by Orbach (1988), he showed findings that reveal several patterns in the development of the death concept. Cognition, anxiety, and age level all affect the death concept of humans and animals and of humans and animals combined. Likewise, they emphasized cognition as the most potent variable in determining the concept of death. They also revealed that the child's concept of death of humans is easier to comprehend than the concept of animal death. In addition to

this finding, they also pointed out that the interaction between cognitive level and the object of death shows that the impact of cognitive level is stronger in the acquisition of animal death than the acquisition of human death concept. Apparently, animal death is a more difficult concept than human death in accordance to the study of Smilansky (1981).

By the end of the pre-operational period, about age 7 to 11, children develop the ability to take another person's perspective. This ability is linked to the fact that they can now perform concrete operations, manipulating mental representations in much the same way they could manipulate the corresponding objects. At this point, a child begins to classify objects and their properties, grasps concepts such as length, width, volume, and time, and to understand various mental operations such as those involved in simple arithmetic. This stage allows the child to reason logically; partly because this mode of conceptualizing is reversible; that is, it can be used to make or undo transformation (Kosslyn & Rosenberg, 2003).

In addition, the concept of egocentrism is rare and children at this stage of development are much more aware of others' divergent perspectives. Children at this particular stage are aware of biological bases for life and do not attribute lifelike qualities to inanimate. The concept of causality are not yet fully developed, however children at this stage have a much better appreciation of causal principles. Misleading appearances can now be ignored and the focus is more than one aspect of a situation when seeking answers to a problem as this is termed by Piaget (1954) as compensation. Children at this stage can mentally negate changes they have witnessed to make before or after comparisons and consider how changes have

altered the situation. Lastly, declining egocentrism and the acquisition of reversible cognitive operations permit concrete-operational children to conserve, correctly classify objects on several dimensions, and mentally order objects on quantitative dimensions. Conclusions are now based on logic or the way things must necessarily be rather than on the way they appear to be (Shaffer, 1996).

The constructivist perspective of Jean Piaget has been one of the most frequently cited theories of cognitive development of children (1973; Piaget and Inhelder, 1969) postulated that thought processes are reorganized and transformed during universal and invariant stages of cognitive development. Piaget's third stage, the concrete operational period, is felt to be especially important because of its relation to the beginning of formal education. During this stage, the child relies less heavily on the figurative aspects of thought, with perceptual features becoming less salient; he or she engages more and more in operative thoughts, which involves conceptualization and analytical thinking. Three significant cognitive operations that emerge during this stage are conservation, classification, and seriation.

In the study of Kane (1979), one hundred twenty-two, middle-class white boys and girls aged 3 through 12 years were interviewed to determine the nature and the development of their concepts of death and the impact of experience on those concepts. Five conclusions were drawn from the results of this inquiry. The following are the results; (a) children's concepts of death were found to be constituted of components which were suggested prior to the study; (b) children's understanding of each of the components developed from absence to incomplete presence to complete presence; (c) children's concepts of death developed as a function of age maturity; (d)

children's experiences with death accelerated death concept development only in 6-year-olds and below; and (e) children's concepts of death developed in three stages clearly related to the preoperational, concrete operations, and formal operations stages suggested by Piaget (1954). In contrast with Nagy's results (1948), children did not reify death; furthermore, children 8-years-old and above were consistent in showing adult ideas of death.

The concept of death in childhood develops as a cognitive process influenced by environmental factors (Florioan and Kravertz, 1985). A total of 337 ten-year-old children belonging to the four major religious groups in Israel filled out Smilansky's (1981) Development of Death Concept Questionnaire. The groups' responses to this questionnaire revealed differences in the degree to which they had internalized the Western scientific concept of death, with the Jewish and Christian children's responses showing more internalization of this concept than the Moslem and Druze children's responses. Interpretation of the findings based on the situational, cultural, and socialization patterns that possibly differentiate among these groups were suggested and discussed.

Death is a natural part of human existence. Whether people acknowledge it or not, most of them are afraid of it. It may not be celebrated or embraced but in the end, it is still being feared almost by everyone. People sometimes cannot even say the word "died". People tend to say that those who died are "no longer with us" or, have "passed", or have gone "to meet their Maker" maybe because of their inability to say and accept the reality that death brings (Ocampo, 2014).

Concept of death may be regarded as internal mental representations regarding death which can either be concrete or abstract. It is a concept that continues to evolve towards maturity through experiences, socialization, and cognitive development. Different researchers had come up of several aspects, themes, and sub-concepts for better understanding and determination of the concept of death. There is a widespread agreement among researchers, although not on equal degree of conceptual clarity or linguistic precision, that universality, irreversibility, and non-functionality are all aspects of the concept of death (Corr, Corr, & Nabe, 1997).

Maria Nagy (1948), a pioneer in the study of concept of death concluded that a certain theme regarding the understanding of death could be found on a particular age; therefore, the development of the concept of death can be related to the stages of development (Corr, Corr & Nabe, 1997). These themes were identified as finality, death personification, and universality and were believed could lead to the core, which is the concept of death.

Irreversibility is defined as the comprehension that when a living thing dies, it will not come back to life anymore. The sub-concepts of irreversibility and non-functionality were regarded as both aspects of the finality of death. However, Speece (1995) did not use finality and paralleled it with irreversibility like what Nagy (1948) did, Speece used two separate sub-concepts instead, irreversibility and non-functionality. Irreversibility applies to both the processes that distinguish the transition from being alive to being dead and the state that results from those processes. This means that once the physical body of the living thing is dead it can never be alive again. Non-functionality means that death involves the complete and final cessation of

all of the life defining capabilities or functional capacities that are typically attributed to a living physical body (Corr, Corr, & Nabe, 1997). According to Speece (1995), younger children are more likely to view death as temporary and reversible than older children. Some young children see death as similar to sleep (from which you will wake up) or like a trip (from which you will return). Children who think death can be reversed believe that it can happen spontaneously (Nagy, 1948), after eating or drinking (Beauchamp, 1974; Hansen, 1973), through wishful thinking (Hansen, 1973), by praying (Weininger, 1979), and as the result of magical or medical intervention (Speece & Brent, 1992).

In contrast, the simple definitions of irreversibility and non-functionality do not adequately reflect the complexity of how many older children and adults conceptualize death (Speece & Brent, in press; Brent & Speece, 1993; Brent et al. 1994). Most of that complexity appears to be the result of two considerations—the possibility of medical reversal of death and that of noncorporeal continuation after physical death. The issue of medical reversibility first came in a study of children's understanding of death (Speece & Brent, 1992). When children were asked questions about irreversibility, few of them referred to accounts of a dead person being brought back to life in a hospital. These accounts were more likely to be given by older children and were qualitatively different from those of other children who sometimes expressed an unrealistic notion that doctors could make many or all dead people alive again by relatively simple means (e.g., by giving them a pill).

Of course, supposed reversals of death are common in news accounts of contemporary society, including popular television shows like "Rescue 911." Accounts

of near-death experiences are also popular and many adults appear to accept their authenticity (Moody, 1975). More recently, similar notions of medical reversibility have been found in both adults' and children's concepts of death (Brent et al. 1994). Thus, both anecdotal reports and Speece's study suggest that many children and adults are aware of instances where a supposedly "dead" person was subsequently successfully resuscitated, and that some of these people believe that these instances are bona fide exceptions to the general irreversibility of death. In contrast, others view these same instances as simply "mistaken attributions of death"—that the "dead" person only appeared to be dead. Others remain uncertain about how to interpret them. Before continuing, it is important to note that even those children and adults who considered successful resuscitations as examples of reversible death typically emphasized the exceptional nature of those reversals by mentioning things like (a) the availability of the appropriate medical intervention and (b) the time elapsed since death. By doing so, they demonstrated that they did not reject the ultimate irreversibility of death. For one, these findings suggest, for at least some adults, that the concept of Irreversibility is more complex than is suggested by its simple definition. Brent and Speece (1993) suggested that the concept of medical reversibility represents a more complex understanding of the irreversibility of death, which has resulted in part from advances in medical technology that have occurred during the past 30 years. These advances in both techniques (e.g., cardiopulmonary and brain resuscitation) and equipment (e.g., respirators) have radically altered our understanding of where to locate the boundary between "alive" and "dead". A second implication is that the mature concept of death may have at least three separate end-points characteristic of three different groups of

adults. These end-points are that death is either (a) never reversible, (b) sometimes reversible, or (c) possibly reversible. Surprisingly, few previous investigators have considered the issue of medical reversibility. Of those researchers, most have generally considered such responses as immature (Weber & Fournier, 1985). From a methodological perspective, at a minimum, future investigators should explicitly describe how they plan to code medical reversibility responses.

Non-corporeal continuation responses (e.g., heaven) are common among children. However, the importance of this issue for the development of the concept of death became apparent in an attempt to validate the presumed adult concept of death (Brent & Speece, 1993). Brent and Speece found that some adults gave responses, which explicitly or implicitly suggested the possibility of some sort of personal non-corporeal continuation after death. The existence of such beliefs was not surprising; however, the extent to which they occurred in this particular study was surprising. Such responses occurred despite the fact that the instructions and questions dealt specifically and exclusively with the death of the physical body. Thus, our findings highlighted the importance of non-naturalistic understandings of death, in addition to naturalistic (bioscientific) understandings, for some adults. One important methodological implication, and which was shown by Brent and Speece (1993), is that even researchers who intend to focus on the bio-scientific aspects of death (e.g., children's understanding of irreversibility and non-functionality) should expect some children to give non-corporeal continuation responses. Consequently, researchers will have to consider how they wish to score such responses. The appropriate methodology for exploring children's understandings about non-naturalistic aspects of

death, as separate from their understandings of the Irreversibility and Non-functionality of physical death, remains an interesting challenge.

In an attempt to correct what was considered an oversight, Speece and Brent (in press) proposed non-corporeal continuation as the fifth key component of the concept of death. As they discuss it, non-corporeal continuation refers to thoughts about whether some form of personal continuation exists after the death of the physical body (e.g., reincarnation in a new body, or ascension of the soul to heaven without the body). They point out that the mature understanding of non-corporeal continuation needs to be further investigated and articulated and that the description of the mature adult understanding of non-corporeal continuation will have to include a number of alternative views, including the view that there is no continuation. All of these views will need to be considered equally mature from a developmental perspective.

Concepts of death were examined in 114 children who comprised three age groups (5, 6-7, 8-9) and two cultural/religious backgrounds (northern Unitarian and southern Baptist). Children's understanding of death was examined for five animate objects (bear, baby, child's mother, experimenter, and the child her/himself) and four inanimate objects (airplane, rock, stuffed bear, and a car). The first step in analysis focused on children's understanding of three general death related concepts: irreversibility, universality, and inevitability. Significant cultural/religious background differences were found for all three concepts, while the effect of age was apparent only in the latter two concepts. The second step in analysis assessed the effect of age, object and background on children's understanding of the causation of death.

Understanding of causation was shown to be significantly influenced by all three variables (Candy-Gibbs, Sharp, & Petrun, 1984-85).

Inevitability, as defined by Smilansky (1987), is the understanding that all living things must eventually die. Speece & Brent (1984) used a similar definition but referred to the sub-concept as universality rather than inevitability. They even came up of three (3) notions quite different from what Smilansky used. All- inclusiveness bears on the extent of the group of living things to which the concept of death applies and points to the fact that no living thing is exempt from death. Inevitability has to do with the necessity with which death applies to living things and points to the fact that death is ultimately unavoidable for all living things, regardless of its specific causes. Unpredictability relates the timing of death as unpredictable (Corr, Corr, & Nabe, 1997). The aspect of inevitability (Speece, 1995) or the unavoidability of death is paralleled in this theme. Death might be eluded; therefore, the clever or the fortunate might not be caught by the “death-man” (Kastenbaum, 1986). Inevitability is the understanding that all living things, including concept, must eventually die (Smilansky, 1987). The realization that death is inevitable involves the perception that death is universal. Thus, this component is often referred to as universality (Speece, 1995). Smilansky (1987) included universal mortality, personal mortality and old age as three (3) aspects of inevitability. She defined “old age” aspect as an understanding of the biological sequence of life and death. In the study of Hornblum (1978), he differentiated between the realizations of universal mortality and personal mortality. Another researcher (Koocher, 1974) referred only to personal mortality. Nagy (1948) used this theme as the universality of death. It was defined in her study as the understanding

that all living things must die including one's self. Israel Orbach et al (1988) defined the sub-concept universality as the understanding of the total cessation of all life functions; a similar definition given by Nagy, however more elaborated with discussions implying death among animals should be viewed the same way it is viewed on humans.

The third sub-concept is finality (Orbach, 1988) which was used the same way Nagy used it, however the theme of irreversibility was separated. Finality is the understanding that all life-defining bodily functions cease at death (Speece, 1995). It involves the incapability for motoric movement, the absence of mental and sensory functions such as thinking, dreaming, and feeling, and the absence of bodily function other than the senses (Kane, 2012).

Nagy (1948) points out the distinction of death as final rather than temporary along with the knowledge that it should be incorporated as a departure, separation, and sleep (Kastenbaum, 1986). When a person dies, all bodily functions of that person stop (Close, 2002). Finality also called the cessation of function or non-functionality (Speece, 1995) is the understanding that all life-defining bodily functions, including metabolism, feeling, movement, and thought, cease at death.

Younger children are more likely compared to older children to think that the dead continue to be able to perform various functions (Kane, 1979). In addition, the understanding of non-functionality differs depending on which function is considered. For example, Kane (1979) distinguished between functions, which are external and readily observable to the child (like eating and speaking), and those which are internal and therefore have to be inferred (like dreaming and knowing). She found that at any

given age, more children understood the cessation of external functions than understood internal functions.

The next sub-concept is causality, which is a new sub-concept introduced by Orbach and his colleagues. This sub-concept is defined as an answer to the question: “what causes death?”

According to Speece (1995), the sub-concept of causality involves comprehending the events or conditions that really do or can bring about the death of a living thing. The final component in the concept of death according to Speece (1995) is termed as non-corporeal continuation and is defined as the understanding that there are some type of continued life apart from the physical body when it has died. Causality is the understanding of physical-biological factors that result in death. This understanding can partly ease the pain of death for the child, who may wonder about the cause of the death and be troubled by feelings of guilt related to the cause (Smilansky, 1978). Additionally, an accurate understanding of potential causes of death may influence the lethality of suicide attempts to children.

In general, younger children are more likely than older children to provide unrealistic causes (e.g., bad behavior causes death) or specific concrete causes (e.g., guns, poison) (Devereux, 1984), to focus on external causes (e.g., violence and accidents) rather than internal causes (illness, old age) (e.g., Kane, 1979; Karpas, 1986), and to lack an understanding that death ultimately results from a failure of internal bodily organs or functions (Candy-Gibbs, Sharp, & Petrun, 1984-85).

There is yet no consensus as to the mature understanding of Causality. Speece and Brent (in press) describe it in general terms as involving both an abstract

and realistic recognition of the various general causes of death (e.g., illness, accidents) and the understanding that death ultimately results from the failure of one or more specific internal bodily functions or organs (e.g., heart, kidneys, brain).

Understanding the sub-concepts of death may be related to death studies by Hoffman and Strauss (1985). This study had three purposes. The first was to construct a reliable test to assess children's concepts of death. Such a test was devised and was found to be reliable. The second purpose was to assess the development of children's understandings of sub-concepts of the concept of death (cessation, necessity, irreversibility, causality, and universality) for different content (humans and animals). The findings were: More younger than older children correctly judge tasks measuring these sub-concepts, some of the sub-concepts were more difficult than others, and there were no differences between children's understanding of these subconcepts for humans and animals. The third purpose was to find two kinds of developmental sequences. The first was development between the sub-concepts. Two sequences were predicted based on an analysis of prerequisite relations: one of these was found in part, and the other was within a sub-concept. It was found that children believe that in death there is cessation of external events (moving, speaking) before internal events (thinking, dreaming).

Although all children move through these stages in the same sequence, each child's rate of development is unique. Thus, when statements about age are made in discussing children's development, they should be made as approximations, not as norms (De Spelder & Strickland, 2005). Piaget's stages have been employed by

various researchers to elucidate parallel changes in the quality of children's thoughts of death as reflected in their artwork and statements (Orbach, 1988).

According to Sylvia Anthony, children under two years old have no understanding of death yet. By this age, understanding about the matter starts. By five, children start to have a limited concept, and come nine years old, they can give general explanations on death (De Spelder & Strickland, 2005). The conclusions were based on parents' reports of their children's games, observations of children's drawings, and talks with children (Orbach, 1988).

Maria Nagy (1948) came to a different conclusion regarding the beginning of children's interest in the subject, wherein she concluded that it appears somewhere between ages 3 to 5 (Orbach, 1988). Nagy found three developmental stages in children's understanding of death between the ages of 3 to 10. The first stage covers children ages 3 to 5 and Nagy's findings indicated that children under this stage understood death as somehow being less alive; the dead lived on under changed circumstances and could return back to normal life. The second stage covers children ages 5 to 9 and was characterized in Nagy's findings as the stage wherein children understood death as final, but as avoidable, lacking inevitability, and personal reference. The third stage covers ages 9 and older and is characterized as the stage wherein death is recognized as a result of a biological process that is final, inevitable, universal, and personal (De Spelder & Strickland, 2005).

There is no reason to doubt that age and developmental level condition the child's concept of death. Similarly, however, there is no useful reason to ignore the influence of each child's distinctive upbringing and life experiences (Kastenbaum,

1986). Young children's understanding of death is not only influenced by their cognitive capabilities but also by some environmental and cultural influence, such as religion, and exposure to death in their lives (Close, 2002). In relation, Schonfeld and Smilansky (1989) found that Israeli Jewish children had a more advanced understanding of the permanence and universality of death because of the experiences they have had with war (Close, 2002).

Florian (1985) inquires whether terror management mechanisms depend on the development of the concept of death. Children aged 7 and 11 years (N = 104) were exposed to death salient or non-salient conditions and asked to rate their acceptance of in-group and out-group children. Death salience was manipulated by asking children to answer the Death Concept Scale before or after rating target stimuli. Children also answered a self-esteem scale, and their mothers completed a dogmatism scale. Death salience led to more acceptance of an in-group child and more rejection of an out-group child only among 11-year-old children. Among 7-year-old children, this manipulation led to a rejection of both in-group and out-group children. At both ages, these effects were mainly found among low self-esteem children and among children whose mothers scored high on the dogmatism scale.

Cuddy-Cassey, M. & Orvaschel, H. (1997) examined children's understanding of death and how such understanding may be related to the increasing incidence of child suicidal and homicidal ideations. Several factors have been reported to influence children's acquisition of the concepts of death. Those most often reported involved include children's age, cognitive development, and exposure to death; religion and culture appear to play a more minimal role. Most of what we know about how and

when children begin to understand death is derived from research with healthy children. Although less robust, the data available from chronically physically ill children and suicidal children indicate some distortions in and less mature concepts of death. These distortions may indeed make death appear more attractive and less permanent to some suicidal children. Despite these provocative findings, no similar investigations have been conducted with homicidal children. Implications of these data for future research and potential intervention are discussed.

The concept of death is not a single construct, but instead composed of various components including universality, irreversibility, finality, and causality (Speece, 1995). With increasing age, children's understanding of the bio-scientific aspects of death becomes more like than presumed mature adult concept, although a particular child's understanding will need to be determined on the individual basis.

Children have a concept of death. However, such concepts may most of the times appear little, insufficient, and irrelevant compared to concepts which are deemed mature or socially accepted by adults. Concept of death is attributed to many factors, like cognitive development, near death experiences, and environmental and cultural factors. Despite a wide range of origin or causes for the development of the concept of death, many researchers believe that the concept of death is highly influenced by cognitive capacities particularly those that are tackled in Jean Piaget's theory of cognitive development. Many of such researchers even patterned their study in parallel with Piaget's cognitive developmental model. They firmly believe that a concept of death grows in maturity as a person grows higher in cognitive level and cognitive capacities.

In relation, the concept of death have been divided into sub-concepts for better understanding. They were identified by some researchers as irreversibility, universality, finality, and causality. However, such sub-concepts had been used differently in definition and understanding by researchers. Most of the researchers even created additional notions for added understanding of the sub-concepts, while some added one or two more additional sub-concepts. Some even limited the sub-concepts as to how they deemed sub-concepts of death should be.

Due to such different definitions and the absence of generally accepted or standardized notions, different methods were applied by researchers resulting to contrasting definitions, findings, and conclusions. The first or pioneers of the research regarded the development of the concept of death as a process that grows as the child grows in age; a conclusion which was highly refuted by new breeds of researchers. Although general developmental principles were found, researches made it clear that children of the same age do not necessarily have identical ideas and attitudes, a finding which can be related to cognitive development. Concept of death is a process that grows as the cognitive developmental level grows. As a child grows in age, he would climb towards a higher level of cognitive ability, therefore resulting to the termination of innate abilities, which are deemed childish, and the simultaneous coming of use of new sets of innate abilities, which are deemed more mature.

This study is in line with the researches done by previous psychologists that assessed the concept of death of children. Similarly, this study involved testing children's concepts of death with the use of a pictorial technique. It adopted the idea pertaining to the sub-concept universality (Speece, 1995) and its notions namely all-

inclusiveness and inevitability for better assessment. Furthermore, it adopted the idea of Kane (2012) that the sub-concept of finality should have the notion immobility, dysfunctionality, and insensitivity for better assessment. Similarly, this study is like the study done by Gerald Koocher (1974), in which he used a particular age group in accordance to Jean Piaget's cognitive developmental model (1954). Working with existing researches, the researcher admits that this study presents limited local research literature on assessing children's understanding of death. However, there are some unique aspects pertaining to the development of concepts of death among Filipino children revealed in this study.

This study is different in many ways for it has adopted definitions of sub-concepts of the concepts of death from previous different researches. Unlike the work of Gerald Koocher (1974) which divided its respondents into three (3) groups particularly pre-operational, concrete operational, and formal operational thought, the researcher decided to use only the concrete operational thought. Lastly, unlike the other researches and experiments done by previous researchers, this study does not assess the child's concept of death with the use of variables like I.Q., anxiety level, and stress level but rather delved on the depth of responses given by the respondents.

CHAPTER III

RESEARCH METHOD

This chapter presents research method used in this study. This includes the description of the research design, sampling technique, research instrument, data gathering procedure, and data analysis.

Research Design

This study utilized qualitative research method in assessing the concepts of death of selected Filipino children. Adanza, Bermudo, and Rasonabe (2009) noted that a qualitative study aims to look for meanings from the data which are hypothesis-free. This is a data-gathering technique that is focused on the significance of observations made in a study rather than raw numbers themselves. It is a type of research dealing with phenomena that are difficult or impossible to quantify mathematically, such as beliefs, meanings, attributes, and symbols. In this study, the researcher provided information about the naturally occurring cognitive representations of death among Filipino children. The present study sought to explore children's understanding, based on their experiences and feelings on seeing death among people and other living organisms.

Population and Sampling Technique

This study made use of thirty (30) children, ages 7–11 years, and residing in the cities of Tanauan, Lipa and the Municipality of Balete in Batangas. Specifically, participants are composed of five (5) children, with ages seven (7); nine (9) children, with ages eight (8) years old, six (6) children, with ages nine (9) years old; eight (8) children, with ages ten (10), and two (2) children, with age eleven (11). Furthermore, thirteen (13) participants are boys and seventeen (17) participants are girls.

Non-probability sampling, particularly purposive sampling was utilized by the researcher for this study. This technique is based on choosing individuals as samples in accordance with the purpose of the researchers (Sevilla et al., 2004). This purpose specified the criteria that the respondents should be within the age 7-11 years, following Jean Piaget's concrete operational level of cognitive development. Specifically, respondents were classified into three groups: (1) those who have seen death of a family member or death in the neighborhood within the past sixty (60) days; (2) those who have seen death of a family member or death in the neighborhood in more than two (2) months but less than a year previous; and (3) those who have seen death of a family member or death in the neighborhood in more than a year previous.

Research Tools

This study utilized the following research instruments: first, the draw-a-picture of death exercise adopted from Maria Nagy (1948). Mary Nagy facilitated this

technique for almost 400 Hungarian children aged three to ten in analyzing concepts of death. This instructs the respondents to draw a picture of death. Drawings, as constituting nonverbal technique, have the obvious advantage of greater applicability to children. Drawings provide the person with means of making contact with his/her environment and in knowing the individual's manner of striving with life problems, of integrating with his/her perceptions and traits serving to mold and guide his/her perception. The researcher facilitated follow-up questions regarding the drawing. Responses were assessed through presenting the existing conditions in relation to the four areas of the concept of death namely: irreversibility, universality, finality, and causality. The researcher acted as observer and data gatherer during the administration of the instrument.

The second instrument is researcher-made interview guide (see Appendix A), where concepts are mostly adopted from Speece and Brent (1996) and Barbara Kane (1979). It is an 11-item semi-structured questions aimed at getting the children's concept of death concerning irreversibility, universality, finality, and causality. Questions were categorized and were divided into sets according to sub-concepts. The said questions have been validated by a Filipino Language expert, a Social Science specialist, a Psychology Instructor, a Registered Psychometrician, a Guidance Counselor, a Counseling Psychology expert, and a Guidance Director, with Masters and Doctorate Degrees (see attached Letter of Consent to Experts- Appendix B). Each response by the participants was evaluated with the aid of the definitions of the variables gathered by the researcher in the definition of terms.

Data Gathering Procedure

Thirty (30) Filipino children, ages 7-11, within Batangas area were chosen to participate in this study. This study underwent two phases. The first phase focused on how the researcher selected the participants and necessary documents to ensure that all were accounted for which means that all participants agreed to be part of the study. One most important criterion in selecting the participants for this study was that the child should have seen death of a person in the family or in the neighborhood in the past sixty (60) days or up to more than a year previous. Several weeks were spent in getting all needed participants because of the criteria of research participants and the availability of participants.

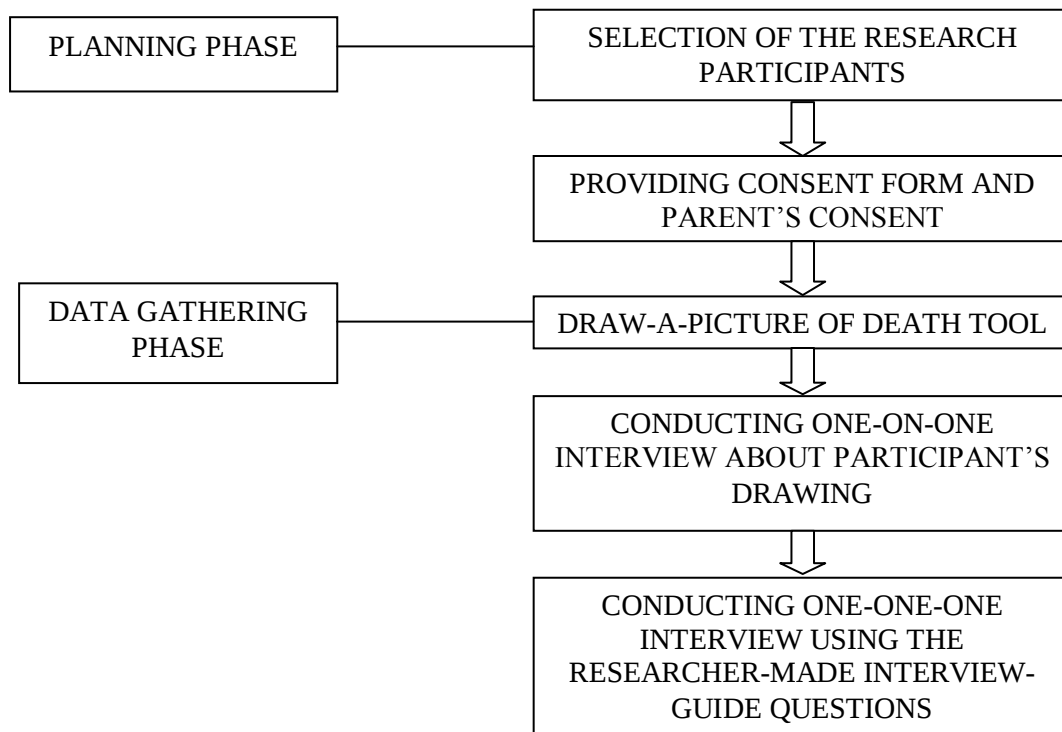


Figure 2. Research Phases

A. Planning Phase

The researcher secured a formal letter addressed to the parents of the children requesting approval to conduct the research study (see Appendix C). The letter has all necessary information about the study written in such a way that parents and their children would fully understand the researcher's objectives and for them to determine if they wished to participate. Participants, together with their parents, identified themselves according to three (3) classifications: (1) those who have seen death of a family member or death in the neighborhood in the past sixty (60) days; (2) those who have seen death of a family member or death in the neighborhood within more than two (2) months but less than a year previous; and (3) those who have seen death of a family member or death in the neighborhood within more than a year previous.

B. Data Gathering Phase

Data gathering was conducted upon the availability and interest of the participants to respond to the instructions and questions. The researcher initiated an orientation to the parents and respondents regarding the study before administering the interview proper. The briefing includes the research purposes and the right of the participants to control the amount of information they are willing to share. Parents of the participants are encouraged to observe during the data gathering process.

Participants were provided with a clean coupon bond and a pencil. The researcher asked the participants to draw a picture of death. The researcher did

not set any time requirement to finish the task. Participants were not required to indicate their full name in the drawing so as to respect their right to confidentiality. Likewise, the researcher considered the participants' right to protection from deception. This is for the researcher to demonstrate that the value of research outweighs the harm imposed on participants and that the research topic cannot be studied in any other way (Cascio & Aguinis, 2012).

The researcher imposed one only question: *“Anu-ano ang mga maari mong ilarawan sa tuwing naisip mo ang salitang kamatayan?”* (What are the images you can draw everytime you think about the word, death?) Mostly, the participants would suggest different images that they would like to draw, but the researcher neither agreed nor rejected any of these suggestions. The researcher would only answer, “It’s up to you”. The draw-a-person tool lasts for an average of 20 minutes for each participant. Some were able to maximize the remaining spaces, while others prefer to make it simpler and provided limited images. The draw-a-person tool was followed by the one-on-one discussion regarding their respective drawings and was documented through audio-recording. Participants shared their stories on how they were able to come up with the drawings. The researcher asked questions in details according to each representation suggested by the participants. This also served as a tool for developing rapport between the researcher and the participants.

After the draw-a-picture of death exercise, the researcher conducted an interview. The researcher-made interview-guide questions were used to do so. Different schedules of interview for the participants were made considering the

respondents' availability. As rapport was built and confidentiality was assured during the interview sessions, the researcher asked the participants to share their stories and experiences related to each question and how they were coping with the situation. The researcher verifies and validates each answer to the images drawn by the participants. Some participants were able to answer each question promptly and clearly, while others had difficulties in constructing their statements. Follow-up questions were also asked to the participants (i.e., "*Bakit kapag namatay na, nawawalan na ng kakayahang mag-isip o masaktan?*"). When asked to elaborate about their responses, some participants tended to hesitate in providing further information, or repeatedly stated the same answers.

The researcher also interviewed parents to seek validity of the responses. Some parents were amazed with the content of the drawing and the answers of their children. One criterion in this study is that participants should have seen death in the family or in the neighborhood. Apparently, children have drawn images of death of those family members who have died and those who are still alive, including the parents. Other children drew pictures of devastations, usual scenario it a wake, burial, and battle; while others appear to be mystical, magical and religiously oriented.

Data Analysis

Descriptive method is designed for the investigator to gather information about the present existing conditions (Sevilla, et al, 2004). This was utilized in this study,

thus statistical treatment of data was deemed unnecessary. Answers of the participants were in Filipino and English language.

Data were assessed using the draw-a-person tool and the 11-item interview guide-questions according to the different sub-concepts of death, namely irreversibility, universality, finality and causality. All the relevant data were assessed based on the themes of the figures drawn and details of the answers in the interview. Each image was analyzed according to the participant's stories about their drawing, which includes questioning about the symbols, the places, the person in the drawing and the story regarding the scene.

In order to analyze the data, thirty (30) audio-taped interviews were transcribed verbatim and labeled as documented transcriptions. Since majority of the interviews provided personal expressions and fillers, all were transcribed by the researcher.

Componential analysis was used to explore presenting condition and ideas of children about death. It is the analysis of words through structured sets of semantic features, which are given as "present", "absent" or "indifferent with reference to feature". Componential analysis (CA) assumes that the meaning of any given word is represented best by a unique bundle of meaningful features. It includes organizing the smallest units of data (concepts), and each participant's verbatim explanations of their drawings and answers in the interview into meaningful and progressive categories and domains (Ottonheimer, 2006). The researcher utilized statements of the participants in analyzing the aspects of language into contrastive components and distinctive feature in assessing different concepts of death under universality, irreversibility, finality and causality.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter presents the results of the data gathering procedures undertaken by the researcher. It presents the different concepts of irreversibility, universality, finality and causality of death among Filipino children. Included in this chapter are lived experiences, insight and emotions from the statements and the drawings of the participants.

1. Concepts of Irreversibility of Death among Filipino Children

All participants describe their understanding of irreversibility of death. It includes statements about the possibility of returning to life (or earth) after death. Children manifested almost the same understanding of the irreversibility of death. Most children agreed to the fact of the impossibility of returning to life after death. Irreversibility upon death also appeared to be evident in their drawings. However, some children believe that death may be reversed. As such, once a person died, these children still believe in the possibilities that the person may live again.

A considerable number of the studies in this area were designed, at least in part, to determine when children achieve a mature adult understanding of death as represented by the simple definitions. Not surprisingly, age is the most common variable to be examined in relation to children's concepts of death. Overall, it suggests

that there is a positive relationship between age and children's concepts of death (Speece & Brent, in press; Speece, 1995).

1.1 Non-corporeal Continuation

Twenty-two (22) actual statements among participants were documented. Non-corporeal continuation responses (e.g., heaven) are common among children. The existence of such belief among Filipino children is not surprising. Religion and spirituality create a great impact on Filipino culture in general. Such responses occurred despite the fact that the instructions and questions dealt specifically and exclusively with the death of the physical body. This study highlighted the importance of non-naturalistic understandings of death, in addition to naturalistic (bio-scientific) understandings. Non-corporeal continuation is the thought about whether some form of personal continuation exists after the death of the physical body (e.g., reincarnation in a new body, or ascension of the soul to heaven without the body) (Speece, 1995). Participants were asked if there are possibilities of returning to life after death and below are evidences of non-corporeal continuation responses:

“Hindi na kasi kinuha na ni Jesus. Hindi na po sila makakabalik sa mundo kasi po nasa heaven na.” (Not anymore, because Jesus took them already, they would not be able to go back to earth... they are now in heaven.) - Shalom

Generally, Shalom's statement was also related to the responses of eighteen (18) participants (See Appendix D). These children believed that the dead can never live again because their souls have gone to heaven; and yet they become angels. These responses were observed in the following:

“Hindi na, eh patay na eh, kasi ang kaluluwa nyan ay nasa langit.” (Not anymore, they already died, the soul has gone to heaven.) –Trishca

“Hindi na po kasi patay na sila, nandun na sila sa taas (langit).” (Not anymore, because they died already, they are now in heaven.) –Linzey

“Hindi na po. Angel na kasi sya tapos hindi na sya makikita natin tapos namimiss na natin ang Lolo natin, ganun.” (Not anymore, they become angels, then we will never see them again, we will miss our grandfather.) –Carl

It can be noticed that the responses of those that gave detailed explanations only addressed the sub-concept of irreversibility to humans only. Although there were no direct statements or terms that do so, several ideas from the context of their responses imply of a contained idea referring to humans only.

However, three (3) participants believed in the possibility that persons “may” actually return to life; such response was also suggesting spiritual afterlife and power of the Divine Creator.

“Posible po, kasi po pwede pa po silang pagbigyan ng Diyos na ibalik ang buhay... pwede pa po ulit silang pagbigyan (ni God).” (It’s possible, because God can give them another chance to live again.) -Emman

“Kapag po sinabi ni God, kapag nabuhay ulit, sya pa rin ba yung taong yun.” (If God tells it so, if he lives again, he will be the same person). -Christine

“Maybe.. Maybe God has a reason.” – Colleen

Non-corporeal continuation has seldom been identified as a separate component in the research literature (Anthony & Bhana, 1988). However, there are indirect references to this component by some investigators who either mention it in passing, illustrate it in the sample responses they provide for other components, or include it as a subordinate part of the coding system for irreversibility or non-

functionality (Hagey, 1991). The failure of most investigators to identify non-corporeal continuation as a separate component and the tendency to consider such responses as immature appear to be primarily the result of the emphasis (often bias) in the child development literature on the bio-scientific (naturalistic) aspects of children's conceptual development in general, and of children's concepts of death in particular.

Non-corporeal continuation was also evident in two (2) drawings of children. Colleen, 11-years old, illustrated three people; a girl and a boy who appeared to be in heaven and another boy who appeared to be in hell. When Colleen was asked to explain more about her drawing, she answered that the two people are in the gate to heaven, and the boy is in the gate to hell. Christine, 9-year old, also identified heaven in her drawing as she wrote, "Welcome to heaven" (see Appendix E).

The existence of non-corporeal continuation responses raises both theoretical and methodological issues for the study of children's concepts of death (Hagey, 1991). The appropriate methodology for exploring children's understandings about non-naturalistic aspects of death, as separate from their understandings of the irreversibility and non-functionality of physical death, remains an interesting challenge.

1.2 Dys-functionality

Most children believe that death is temporary and irreversible. Children believe that the dead could never live again because they were placed inside a coffin and buried in graves; their hearts turn non-functional; they lose the ability to breathe; lose all the blood inside their system, their bodies are decomposing and turn into

skeletons. This is evident among five (5) participants. When children are asked about the possibility of coming to life after death, the following are some of the responses:

“Hindi na kasi namatay na... kasi nasa kabaong na sila at wala nang hininga.” (Not anymore, because they are dead.. because they are placed inside a coffin and lose the ability to breathe.)– Angeline

“Nakakabalik pa po yung kaluluwa nya.. pero yung katawan hindi na... kasi po buto-buto na yung katawan nya.” (Their souls are capable of coming back, but not the body.. because the body turns into skeletons.) –Zandy

One important implication of the responses is that participants understand the irreversibility of death focusing in the bio-scientific aspect. Children believe that death can never be reversed when its physical body loses its functions.

Yuana, 7-year old girl showed in her drawings several dead people. It includes people carrying the dead to the grave, and pictures of devastated community. When asked about her drawing, she stated that these people were drowned, and that they will never live anymore. When the images were shown to her parents, her father confirmed that the night before, they were watching a Filipino Drama Anthology (MMK) about the Yolanda tragedy (a storm that devastated several cities in Samar and Leyte, Philippines). Yuana keeps on asking her parents about what will happen to these dead people, her father answered her with the facts that they will never be able to live anymore.

According to Speece (1995), younger children are more likely than older children to view death as temporary and reversible. Some young children see death as similar to sleep (from which you will wake up) or like a trip (from which you will return). Children who think death can be reversed believe that it can happen

spontaneously (Nagy, 1948), after eating or drinking (Beauchamp, 1974; Hansen, 1973), through wishful thinking (Hansen, 1973), by praying (Weininger, 1979), and as the result of magical or medical intervention (Speece & Brent, 1992). In contrast, the simple definitions of irreversibility do not adequately reflect the complexity of how many older children and adults conceptualize death (Speece & Brent, in press; Brent & Speece, 1993; Brent et al. 1994). Most of that complexity appears to be the result of two considerations—the possibility of medical reversal of death and that of non-corporeal continuation after physical death. The issue of medical reversibility first came to our attention in a study of children's understanding of death (Speece & Brent, 1992). When children were asked questions about irreversibility, a few children referred to accounts of a dead person being brought back to life in a hospital. These accounts are more likely to be given by older children and were qualitatively different from those of other children who sometimes expressed unrealistic notions that doctors could make many or all dead people alive again by relatively simple means (e.g., by giving them a pill). As such, medical reversibility, which appeared to be evident among western children, was not observed and not evident from the responses given by Filipino children.

2. Concepts of Universality of Death among Filipino Children

All participants describe their understanding of universality of death. It includes the understanding that death applies to all groups of living things and no living thing is exempt from death. Children have different understanding of the universality of death.

They gave direct answers signifying that living things will eventually die. However, children have different responses containing ideas that no living thing is permanent in this world and different understanding on the unavoidability of death.

2.1 All-inclusiveness

Respondents provided direct answers signifying that living things, particularly people, animals, and plants, will eventually die. Children are well aware that no living thing is exempt from death. Incidentally, it is very noticeable that the respondents actually thought of human death first before animal death or plant death based on their responses. All of them stated that death happens to people, before a followed statement that suggests that it happens to animals and plants, too. For these children, all living things will eventually die because everything in this world is bound to end; it is the will of the Divine Creator; it is the “right” time of the person (to die); somebody failed to take care of them; death is caused by sickness and untoward events. Specifically, when asked about the universality of death, the following are some of the responses:

“Opo, kasi po lahat po ng nabubuhay sa mundo may hangganan po.” (Yes, because every life in this world has to end.) -Emman

“Opo, life cycle natin yun e.” (Yes, it is part of our life cycle.) – Colleen

“Opo, kasi ang tao hiram lang ang buhay natin sa Diyos.” (Yes, because our life is something that we only borrowed from God.)- Ralph

Respondents revealed a clear understanding of the notion all-inclusiveness. This observation may be contrasted with the study done by Smilansky and Weissman (1978), wherein findings indicate that the understanding of death of animals is

acquired sooner than that of humans. However, Smilansky (1981) later refuted her former statement in her own individual study by stating that animal death is a more difficult concept than human death.

However, some participants believe that death does not apply to all groups of living things. These children believe death does not apply to plants because it continues to grow; death should not apply to all because it brings pain; it should be caused by someone (or something); they are loved (by other people); it brings pain to others; it is not needed; and that life makes the world beautiful.

“E kasi po para sa akin po yun pong mga mabubuting tao, na may mga maraming ginawang kabutihan, dapat po hindi mamatay, para ma-spread po ang goodness.” (Because for me, not all good people, those who have done many good things to others should not die so that they could still spread the goodness.) –Christine

“Hindi po dahil ang iba po ay mabubuti, para po sa akin yung masasama ang unang dapat mamatay.” (No, because some people are good, for me, those who have been bad should die first.) –Jariz.

According to Speece (1995), the presumed mature adult understanding of universality is that all living things eventually die. This definition appears to be an accurate representation of the concepts of older children and adults. Schilder and Wechsler (1934) found that children attribute the possibility of death to *all* other people before they extend it to themselves. Most subsequent research, however, suggests the opposite: that most children understand their own personal mortality before they understand that all other people die (Jay, Green, Johnson, Caldwell, & Nitschke, 1987). In addition, these studies found that when children exclude themselves from dying they usually exclude other individuals as well.

2.2 Unpredictability

Participants agreed that death is unpredictable and that no one can ever understand the timing of death. They believe that only the Divine Creator knows when people die and people have not the power to predict neither death nor future. These children believe that death happens instantly, anytime, or anyday and it is the will of the Divine Creator; death happens as people grow; and death happens when people are ill and not taken care of.

“Hindi natin alam kung kailan mamamatay ang tao o kung hindi pa sila mamamatay.”
(We would never know when a person will die or not.) -Paulo

“Hindi po, dahil kahit anung oras po pwede po tayong mamatay.” (No, people can die anytime.) -Paula

This statement was related to sixteen (16) statements from the respondents. Shalom, 8-year old girl illustrated a scene of a wake with people praying for an old lady who passed away. When asked about the old lady, she said that it was her mother. Apparently, her mother is still alive, working and strong. She said that she was afraid it could happen.

“Simula ng makapanaganip sya (tungkol sa kamatayan), one month ago, lagi syang umiiyak basta mapapag-usapan ang kamatayan. ‘Tas basta magsasalita si Daddy ng tungkol sa kamatayan, si Daddy lagi na lang binabanggit yun eh. Ayun nagagalit sya...” (Since she had a dream [about death] a month ago, she cries everytime we talk about death. As her Daddy talks about death, Daddy would always discuss about it, she gets mad.) – Shalom’s mother.

The researcher asked Shalom whether death is predictable, she said, *“Hindi, kasi si Jesus lang ang may alam.”* (No, because it is only Jesus who has the ability to know). As such, Shalom’s understanding of the predictability of death has been

associated with the death of her mother who is still living, and that they have no control about it, only “*Jesus*”.

One participant however, initially assumed that death is predictable. This child understand that as a person aged enough and he/she would not be able to move and eat, the right timing of death becomes predictable. “*Kapag matanda na po ako na walang-wala nang lakas at gana, hindi na po makakakain, yun na po mamamatay na ako.*” -Linzey. When the researcher asked Linzey about the “exact time” of death, she immediately answered, “No.”

As supported by the study of Orbach et al. (1985), it is reasonable to expect a mature understanding of death at a time when the child has the capacity for abstract thinking. In addition, Nagy (1948), Kastenbaum & Aisenberg (1972), and Kane (1979) in their own studies concluded that the critical age to which death concept matures varies according to different investigations from age 8 to 11, the same age range that constitutes the respondents of this study.

2.3 Inevitability

Children understand the inevitability of death, the necessity with which death applies to living things. They believe that people die because they cannot escape aging and even accidents; and it is people’s fate and the will of the Divine Creator. They believe that death is part of the life cycle; we cannot escape aging; and people are created equally by the Divine Creator. Furthermore, they believe that death terminates suffering and that (good) people will eventually go to heaven; people can never anticipate accidents (that cause death); death makes the soul leave its body; no

one can tell when death will happen; the people (children) are helpless; and only the Divine Creator knows about death. Eleven (11) actual statements from the participants were documented. Children were asked if people can avoid death, the following are some of the responses:

“Hindi, kasi po lahat naman po tayo ay namamatay.” (No, because all of us are bound to die.) -Jen Hazel

“Hindi po, hindi natin maiiwasan ang kamatayan dahil po yun po ang destiny natin.” (No, we cannot escape death because it is our destiny.) – Christine

On the notion of inevitability, that defines death as unavoidable; respondents are well aware that death is ultimately unavoidable for all living things, regardless of its specific cause. It can again be noticed that most of the respondents that gave detailed explanations only addressed death unto humans, and the idea of animals and plants can nowhere be seen based from the content of their responses. This comment is evident due to statements that contains terms like people experiencing accidents and statements referring to old age (see Appendix D).

Although responses contained ideas that no living thing is permanent in this world, different responses on the necessity of death were revealed. Children suggest of an everlasting afterlife in heaven, which respondents explain as a reason why death is a necessity. Such findings may be related to the statements drawn by Nancy Close (2002) indicating that young children’s understanding of death is not only influenced by their cognitive capabilities but also influenced by some environmental and cultural aspects such as religion.

Children understand the inevitability of death. In almost the same thought, children understand that death is unavoidable. Results also show that respondents

believe that there are specific lengths of time before a particular living thing succumbs to death. Several respondents however, suggest of reasons that could be considered either as simplistic in content, or quite deep in understanding. Statements containing ideas like the need of rest for the old, death as a considered way for a new generation, and death as a manner of reducing overpopulation could be considered surprising answers coming from children.

However, few children believe that death is evitable and avoidable. These children believe that people can avoid death when they take care of themselves and avoid possible accidents. Such responses are evident to sixteen (16) participants. People can avoid death through prayers; when eating the right amount of food; when protecting themselves against any harm and when they ask for other people's help.

Such explanations cannot be viewed as reasons for the necessity of death, but rather an explanation indicating that death happens to living things. Thus, such responses are not fit to answer the question of death as an integral part of living, or simply death as a necessity. The understanding of the importance of death as an integral part of the life cycle was also revealed by the respondents.

3. Concepts of Finality of Death among Filipino Children

Children understand the finality of death as revealed in this study. Most children were able to identify the immobility, dys-functionality and insensitivity after death. As such, death brings inability to perform motoric movement, bodily and sensory functions. According to Speece (1995), once a living thing dies, all of the typical life-

defining capabilities of the living physical body (e.g., walking, eating, hearing, seeing, thinking, and learning) cease. Specifying the person's physical body distinguishes this aspect of the concept of death from the issue of whether some non-corporeal aspect of a person, such as the spirit, is capable of any life-like functions (e.g., loving, helping) after death.

3.1 Immobility

Children believe that death causes cessation of physical activity functions. For these children, death causes immobility because their souls have gone to heaven; the dead would not be able to walk; their brains no longer function; they turn into skeletons; and their bodies stiffened and would not be able to rise again. Under the notion of immobility, participants acknowledged that the dead are not capable of any physical motoric movement.

“Hindi na po, dahil sila po ay mga patay na. Ang mga katawan po nila kasi mga matitigas na.” (Not anymore, they are dead already. Their body is stiffened.) –Paula

“Hindi na po, kasi wala na po silang buhay, kasi po nasa langit na po ang kaluluwa.” (Not anymore, they are dead already; their souls have gone to heaven.) –Khyzer

Furthermore, participants provided detailed information that involves their belief of a spirit having control of the motoric movement among human. Such spirit would leave the body after death, thus disabling the motoric function of the living thing. This can be supported by the illustrations made by Christine, 9-years old. When asked about a bench that she drew, she answered: *“Eh kasi po, kapag po nasa land, ang mga tao, pwede pa po silang umupo dahil hindi pa po sila spirit, pero kapag spirit na*

po, hindi na po pwede, kasi pumupunta na sya sa langit.” (When people are still on earth, they are still capable of sitting, when they die, their spirit lose its ability to sit, because they go to heaven). However, it is prevalent among the responses that upon death, the spirit who is still capable of movement would leave the body thus making it incapable of movement.

3.2 Dys-functionality

Children understand that death causes absence of bodily function (other than senses) and dys-functionality. They believe that death causes heartbeat and breathing cessation because the body turns into skeletons; the body starts to decompose; all the nerves of the body stop functioning; souls are taken by the Divine Creator; blood stops functioning; and the souls become separated from their body. All participants recognize the dys-functionality of the body after death.

Under the concept of dys-functionality, all participants were well aware of the absence of bodily functions other than the senses such as the respiratory and circulatory functions on death. This is practically the same with the concept of irreversibility of death. As such dys-functionality, as appeared to be one concept of irreversibility, is also evident as a concept of finality. This can be supported by the following responses:

“Hindi po dahil po ang patay, lahat po ung mga nerves po nya sa katawan, hindi na po lahat gagalaw dahil po patay na po.” (Not anymore, because all the nerves inside the body will not function.) – Christine.

“Wala na po, dahil kapag po patay na ang isang tao, hindi na po sya nahinga. Kung sya po ay nahinga pa, ibig sabihin po ay buhay pa.” (No, because when a person dies, he loses the ability to breathe, if he still breathes, it means he is still alive) – Jariz.

“Hindi na po kasi po patay na po sila kasi po yung kaluluwa nila pumupunta sa heaven.” (Not anymore, because the soul has gone to heaven– Elaida.

Nagy (1948) points out as the distinction of death as final rather than temporary along with the knowledge that it should be incorporated as a departure, separation and sleep (Kastenbaum, 1986). When a person dies, all bodily functions of that person stops (Close, 2002). Kane (1979) distinguished between functions, which are external and readily observable to the child (like eating and speaking), and those which are internal and therefore have to be inferred (like dreaming and knowing). She found that at any given age more children understood the cessation of external functions than internal functions.

3.3 Insensitivity

Children also understand that death causes absence of mental and sensory functions such as thinking, dreaming, and feeling (insensitivity). They believe that death causes thinking, emotions and haptic function cessation because their souls depart from their bodies; they would not be able to feel anything at all; their brain stiffens; and their body would not react at all. Some children still believe that dead people have mental and sensory functions because they would still wish to live and they are capable of hurting everytime one of their family members does wrong; they

can visit the people [family members] they left; and dead people would still be able to move.

On the notion of insensitivity, different responses, expressing different ideas were gathered. Participants were asked whether or not the dead are capable of thinking and feeling, and the following are some of the responses:

“Hindi na po dahil sya po ay wala na po tapos hindi na kayang umiyak.” (Not anymore, because they died already, they will not be able to cry anymore.) – Jariz

“Hindi na kasi po nandun na po sila sa heaven.” (Not anymore because they have gone to heaven.) – Elaida

“Hindi na po, dahil po kaluluwa na po sila.” (Not anymore, they become souls) – Rocel

“Hindi na po kasi po wala na po silang pakiramdam.” (Not anymore, they have lost their senses). – Liezl

Twenty-six (26) participants stated that the dead are incapable of feeling. Enrico, 8-years old, illustrated in his drawings a dead person being struck by an arrow. When asked about the dead people’s ability to feel and think, Enrico answered; *“Hindi na po kasi po tinamaan na sya”*, (Not anymore, as he has been hit). Thus, such incidents can cause mental and sensory functions of a person to cease at death (See Appendix E).

Under the notion of immobility, children are well aware that the dead is not capable of any physical motoric movement. Under the notion of dys-functionality, children are well aware of the absence of bodily function other than the senses such as the respiratory and circulatory functions upon death. Under the notion of insensitivity, children are aware that dead people are incapable of feeling.

However, some children believe that dead people are still capable of mental and sensory functions so that they can visit the people [family members] they left behind; and dead people would still be able to move. However, they failed to justify their answers further and repeatedly stated the same answers. Christine, 9-year old girl stated, *“Nasasaktan din po sila kapag may mga maling ginawa yung mga pamilya nila.”* As such, some children still believe that the dead are capable of hurting everytime one of their family members has done wrong.

As support, according to Orbach, Gross, Glaubman, & Berman (1985), life and death are two aspects of the same biological aspect which starts with birth and ends with old age and death. In the studies conducted by Hensen (1973), Koocher (1974), Menig-Peterson and McCabe (1977) and Nagy (1984), they stated that a mature concept of death usually refers to a definition which includes the perception of death as a natural process. Thus, with the use of such explanation, the researchers agree that the usual answers containing ideas like: “No because nobody would be left in the world”, “No because the good could still continue living”, “God being all-knowledgeable and capable of manipulating death”, the idea that “death may be avoided” or death personification, “spiritual afterlife” are all responses suggesting difficulty to recognize the real importance of death (Orbach, et. al., 1985).

Moreover, respondents have the tendency to give explanations that are appropriate connotations of death to humans, and the idea of animals and plants can nowhere be seen based from the context of their responses. The respondents would either actually use the term “people”, or give detailed explanations that make use of the pronoun “you” which is used in referring to a person.

Maria Nagy (1948) as cited by Orbach et al. (1985/1987), implied in her study that a mature understanding of the concept of death involves the understanding that death among animals should be viewed in the same way it is viewed on humans.

The observations by the researchers may be based from what Orbach et al. (1985) revealed in their study that the child's concept of death of humans is easier to comprehend than the concept of animal death. Such findings may be explained through an explanation made by Sylvia Anthony (1971) signifying that animals are known to be favorite identification of young children. Thus, a question about death of animal, such as dog or cat, may be more meaningful and more personal to a child than a question about a generalized other human beings. Moreover, it is possible that most of the children have experienced a death of a pet, and not a death of a close adult. Children may thus erect more defenses against death in animals, in which a child is more emotionally related, than the generalized concept of death in humans.

4. Concepts of Causality of Death among Filipino Children

Children have different understanding with the causality of death. Most children agree that there are reasons why people die, while some believe that people could die without any reason at all.

"Hindi, syempre paano ka naman mamamatay kung walang dahilan?" (No, how could you die if there's no reason at all?) –Joan

"Hindi po, kasi po kung wala naman pong dahilan hindi naman po mamamatay ang mga tao." (No, because if there is no reason, people will not die.) -Liezl

“Hindi po dahil hindi po sya mamamatay nang walang dahilan. Sya po ay mamamatay lamang kung sya po ay magpapakamatay, mababaril o kaya ay dahil sa kanyang sakit.” (No, people would not die without reason. People will die if they commit suicide, shoot themselves because of sickness.) – Jariz

Causality involves comprehending the events or conditions that really do or can bring about the death of a living thing. It is the understanding of physical-biological factors that result in death. This is evident among eight (8) participants. While some children understand some potential causes of death, two (2) participants had different view in developing a concrete understanding of the causality of death. When asked whether death is possible without any reason at all, the following are the responses:

“Opo, dahil po kahit walang sakit ang tao o walang nangyayari sa kanya, pwede po syang kunin ni God agad... (kinabukasan) possibleng kaluluwa na po sila nang hindi namamalayan.” (Yes, because even if a person is not sick, or not in danger, it is possible that God took them immediately... (the next day) it is possible that the person will turn into soul, and he may not be aware of it.) –Emman

“Pwede po, kasi po parang time na po nilang pumunta sa hell o heaven kasi po may iba pong papalit.” (It is possible because it may be their time to go to heaven or hell, so that other people would replace them on earth.) – Christine

The researcher assessed possible causes of death from the responses of the participants. It includes the idea of sickness (i.e., stroke, high blood pressure, Dengue Fever, old age, and not being able to take of their bodies); personal conflicts (i.e., brawls using guns and knives); and accident or tragedies. Children accepted the fact that there would always be reasons for death, while some believe that people can die without any reason at all.

4.1 Sickness

Sixteen (16) of the responses appeared to identify sickness as a root cause of death. By analyzing the content of the responses, it can be observed that the first cause of death usually mentioned by the respondents is sickness. It may be considered that the reason to such response is that the respondents' knowledge about death was through his or her own experience of sickness, thus allowing him or her to consciously think and mention of sickness first as the cause of death before mentioning of other causes.

"Minsan po may cancer, minsan po ay nababangga." (Some people have cancer, some are victims of hit-and-run.) –Angelo

"Minsan dahil sa stroke tapos po ginagalit po ng mga bata, para pong sobrang galit tapos high blood na po." (Sometimes because of stroke... and high blood pressure). - Christine

"...dahil po na nade-duenge... kapag naglalaro sa labas tapos naulanan" (...because of Dengue Fever...) –Enrico

Four (4) participants (Angelo, Ralph, Angeline and Khyzer) illustrated in their drawings the same person who died because of cancer. According to the parents of these participants, these children were playing outside when their grandmother passed away. As they approach their grandmother, they started to cry and sob. Days passed, these children would cry everytime the saw some adults crying. Likewise, parents mentioned that this particular incident may have an impact with their cognitive, emotive and behavioral performance. However, they did not create any impact with their academic or school performance.

4.2 Accidents/Tragedies

Children gave ideas indicating accidents/tragedies were the frequent reasons why death occurs to living things. Sickness as the reason for death has the highest number of the responses, and accidents follow closely as the next frequent response (9 actual statements from participants).

“Gawa po ng sunog at kapahamakan” – (Because of fire and some dangers) -Rocel

“...dahil sa mga sakit o kaya na-hit and run. Nababangga, nagkakasakit...” (...because of sickness or hit-and-run...)- Ralph

“Kasi po minsan po may sakit minsan po nagkakasunog po at nagkakabaha po, kapag may virus po.” – (...sometimes because of fire and flood) -Elaida

“Nabubunggo po ng trak (at) kabugbugan ang asawa” – (being hit by a truck) –Zandy

It has been mentioned in previous discussions about the drawings illustrating several dead people, including people carrying the dead to the grave, and pictures of devastated community (Yuana, 7-year old girl). Yuana stated that these people were drowned, and that they will never live anymore. When the images were shown to her parents, her father confirmed that the night before, they were watching a Filipino Drama Anthology (MMK) about the Yolanda tragedy (a storm that devastated several cities in Samar and Leyte, Philippines). As such, children may have this idea of causality of death from media and current event in our environment.

In addition, Vyron, 9-year old boy, illustrated in his drawing a boy, having a strange line from the clouds. When asked about the drawing, Vyron stated, *“tinamaan*

po ng kidlat” (struck by lightning). The researcher asks, “Is this a possible reason why people would die?” Vyron then answered, “Yes.”

4.3 Personal Conflicts

Eight (8) of the responses appeared to be identifying personal conflicts as one of the causes of death. It may be considered that the reason for such response is that the respondents’ knowledge about death was through his or her direct observation of what is happening around them. Thus, allowing him or her to consciously think and mention of personal conflict (i.e., brawls using guns and knives and disputes between couples or with other people) as the causes of death among others.

“Kasi po si Tito Nilo po, nangutang po sa pare nya ng pera. Bigla pong may sumulpot na lalaki e binaril po si Tito Nilo.” (Because Uncle Nilo, owed some money from his friend, suddenly a man approached them and shot Tito Nilo). – Jen Hazel

“Nabubunggo po ng trak..(at) kabugbugan ang asawa.” – (Hit by a truck [and]...disputes within couples) -Zandy

“Gawa ng mga maraming nag-aaway.. ang nag umpisa ay yung mga nangungulbit saka may mga nagsusuntukan na mga bata, hindi naman inaano.” (Because people fight each other, some start with a poke, and brawls even if it’s no one’s intentions).-Mike

Mike’s (7-year old boy) statement appeared to be very evident in his drawings. He illustrated several people who fight one another. Violence seemed to be a theme of his drawing. This is because of the presence of knives, bloods and even a snake, fighting against a crocodile. His illustrations were then consulted with his mother. According to Mike’s parents, he learned these thoughts from watching television. She

insisted that Mike never had any experience of seeing actual fights in their neighborhood.

Likewise, Enrico, 8-year old boy illustrated dead people being struck by an arrow. The researcher asked Enrico if it this is reason of death, Enrico answered; *“Opo kasi po tinamaan na sya”* (Yes, because he has been hit). Thus, such incidents can also be considered as one of the causes of death. According to Enrico’s mother, he might have this idea because Enrico has been watching the film Hunger Games (US) recently.

In general, younger children are more likely than older children to provide unrealistic causes (e.g., bad behavior causes death) or specific concrete causes (e.g., guns, poison) (Devereux, 1984), to focus on external causes (e.g., violence and accidents) rather than internal causes (illness, old age) (Karpas, 1986), and to lack an understanding that death ultimately results from a failure of internal bodily organs or functions (Candy-Gibbs, Sharp, & Petrun, 1984).

There is yet no consensus as to the mature understanding of Causality. Speece and Brent (in press) described it in general terms as involving both an abstract and realistic recognition of the various general causes of death (e.g., illness, accidents) and the understanding that death ultimately results from the failure of one or more specific internal bodily functions or organs (e.g., heart, kidneys, brain).

5. Other Concepts of Death among Filipino Children

This study presents other concepts of death as revealed in the statements of the participants. Children understand death happens through the divine providence (*pagpapasa-Diyos*), believing that God is the creator of heaven and earth, and that all that occurs in the universe take place under God's will and plan. In addition, old age is considered as another concept of death. Children believe that humans, animals, and plants will eventually die as they grow old.

5.1 Divine Providence (*Pagpapasa-Diyos*)

Children's belief in the divine providence (*pagpapasa-Diyos*) is considered as another concept of death in this study. Filipinos have a deep faith in God. Innate religiosity enables them to comprehend and genuinely accept death in the context of God's will and plan. Thus, tragedy and bad fortune, which includes death has always been associated with faith and religiosity among Filipino children.

Filipinos live very intimately with religion; this is tangible--a part of everyday life. They ascribe human traits to a supernatural God whom they alternately threaten and thank, call upon for mercy or forgiveness, and appease by pledges (Licuanan, 1989). This may be related but different from non-corporeal continuation as have been discussed previously in this study. Non-corporeal continuation is the thought about whether some form of *personal* continuation exists after the death of the physical body (e.g., reincarnation in a new body, or ascension of the soul to heaven without the

body) (Speece, 1995). Divine providence is in the context of God's will and plan. This is evident among twelve (12) statements of the participants.

"Hindi na kasi kinuha na ni Jesus. Hindi na po sila makakabalik sa mundo kasi po nasa heaven na." (Not anymore, because Jesus took them already, they would not be able to go back to earth... they are now in heaven.) - Shalom

"...kasi ang mga kaluluwa nila ay kinuha na ni Papa Jesus" (...because their souls have been taken by Papa Jesus.) – Paula

"Hindi na, dahil nakuha na po sila ni Papa Jesus. Hindi na (sila makakabalik sa mundo).. dahil kinuha na ni Papa Jesus." (Not anymore, because they were taken by Papa Jesus. They cannot go back to earth anymore.) –Paulo

The above statements are under the concept of irreversibility of death, particularly non-corporeal continuation. As such, divine providence appeared to be evident among other concepts of death in this study. When participants were asked regarding the possibility that all living thing will eventually die, the following are the responses:

"...ang iba naman po ay pinapabayaan, nilikha po sila ng Diyos kaya Diyos na rin po ang kukuha sa kanila" (...other people have been taken for granted, they were created by God and that God has the power to take their lives, too.) –Liezl

"Opo, kasi ang tao hiram lang ang buhay natin sa Diyos." (Yes, because our life is something that we only borrowed from God.) -Ralph

"Opo, dahil sa ano po natin eh, lahat po tayo ay may katapusan, kinukuha po tayo ni Jesus." (Yes, because all of us have an end, we are taken by Jesus.) – Jariz

In addition, divine providence was also observed from the responses of one participant under the concept of dys-functionality. When asked about the ability of the dead to breathe, Liezl answered:

“Hindi na po kasi po wala na anu na po patay na po... kasi po wala na po silang kaluluwa saka po kinuha na ng Diyos. (Not anymore, because they died already, their souls have been taken by God.)

Lastly, one participant was asked whether death is possible without any reason at all, the following is the response:

“Opo, dahil po kahit walang sakit ang tao o walang nangyayari sa kanya, pwede po syang kunin ni God agad... (kinabukasan) possibleng kaluluwa na po sila nang hindi namamalayan.” (Yes, because even if a person is not sick, or not in danger, it is possible that God took them immediately... (the next day) it is possible that the person will turn into soul, and he may not be aware of it.) –Emman

Religion is the root of Filipino optimism and its capacity to accept life's hardships. However, religion also instills in the Filipino attitudes of resignation and a pre-occupation with the afterlife. Participants, however, appeared to recognize their religion under Christianity (i.e., Papa Jesus, and God). It was discussed in the scope and limitation that religion was not considered as significant factor in this study, yet it appears to be relevant in analyzing the results.

The results of the Filipino's faith are courage, daring, optimism, inner peace, as well as the capacity to genuinely accept tragedy and death. Our faith in God and our religiosity are sources of strength and courage, but they also lead to an external orientation that keeps us passive and dependent on forces outside ourselves (Licuanan, 1989).

5.2 Old Age

Old age was considered as another concept of death since participants provided a different understanding of old age under several sub-concepts of death.

The respondents provided direct answers signifying that living things, particularly people, animals, and plants, will eventually die. Children are well aware that no living thing is exempt from death. Participants were asked whether death does apply to all groups of living things, the following are the responses;

“Opo, kapag sila’y naging matanda na”. (Yes, as they get old.) -Yuana

“Opo, kasi po natanda”. (Yes, because people get old.) –Vyron

Respondents revealed clear understanding of old age as one of the concepts of death, and that, all living things will eventually die as they grow older. Furthermore, old age also appeared to be relevant under the concept of unpredictability of death. Participants agreed that death is unpredictable and that no one can ever understand the timing of death. The researcher asked whether death is predictable or not, the following is the response:

“Hindi, kasi po malakas pa po... kapag matanda na [saka namamatay].” (No, because they are still strong, as they get old, [then they will die].) - Vyron

One participant however, initially assumed that death is predictable. This child understand that as a person aged enough and he/she would not be able to move and eat, the right timing of death becomes predictable. *“Kapag matanda na po ako na walang-wala nang lakas at gana, hindi na po makakakain, yun na po mamamatay na ako.”* -Linzey. When the researcher asked Linzey if she know the “exact time” of death, she immediately answered, “No.”

This study revealed that there were reasons why people die. It is the understanding of physical-biological factors that result in death. Yuana, (7-year old girl) was asked whether death is possible without any reason at all. She responded,

“Hindi po, kasi po nagkaka-white na ang buhok tapos namamatay... kasi matanda na po.(No, because as people experience graying hair, then they will die, because they get old).

Most of the drawings of participants include illustrations of old people who died. Four (4) participants (Angelo, Ralph, Angeline and Khyzer) illustrated in their drawings about their grandmother who died because of cancer. Illness may be considered under the notion of causality of death; however, old age can also be associated with inability to fight illness that sometimes leads to death. Some participants identified *Lolo Ruperto, Lola Melds, Lolo Hameno, and Lolo Fidel* in their drawings as their grandparents who have passed away.

Aging among people is a process that can both be observed and experienced in continuous personal interaction and is therefore the easiest subtopic to comprehend (Orbach, 1988). In previous studies, old age was considered as a significant variable in understanding the concept of death. Smilansky (1987) identified old age as one of the aspects of inevitability, this includes universal mortality and personal mortality. She defined “old age” aspect as an understanding of the biological sequence of life and death. Kane, 1979 and Karpas, 1986 however, identified old age as one of the internal causes [causality] of death, including illness. According to Orbach, Gross, Glaubman, & Berman (1985), life and death are two aspects of the same biological aspect which starts with birth and ends with old age and death.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter summarizes the findings and contains the conclusions of this research study. Likewise, it presents the researcher's recommendations as based on the analysis of the respondents' explanation of drawings and responses to the questions.

Summary of Findings

1. Most children manifested the different understanding of the irreversibility of death. Children understand the concept of irreversibility of death through the notions of non-corporeal continuation and dys-functionality upon death. Children believe that personal continuation exists after the death of the physical body, only through reincarnation in a new body, or ascension of the soul to heaven without the body. Furthermore, most children believe that death is temporary and irreversible. Children understand the bio-scientific aspect of death that it can never be reversed when its physical body loses its functions.
2. Children have different understanding of the sub-concept universality of death. Specifically, children have different understandings regarding its notions, which are all-inclusiveness, inevitability, and unpredictability. Almost all children gave direct answers signifying that all living things will eventually die. As such, children have a clear understanding of the notion all-inclusiveness. Children

understand the necessity with which death applies to living things and that death is inevitable. Lastly, children believe that death is unpredictable and that no one can ever understand the timing of death.

3. Almost all children understand the Finality of death. Most children were able to identify the immobility, dys-functionality, and insensitivity upon death. As such, death brings inability to perform motoric movement, bodily and sensory functions.
4. This study reveals sickness, tragedy or accidents, and personal conflicts as major causes of death. Children identified sickness as the major cause of death. Almost all children accepted the fact that there would always be reasons for death. Some children believe that people can die without any reason at all; however, they failed to establish acceptable explanations.
5. Children's belief in the divine providence (*pagpapasa-Diyos*) is considered as another concept of death in this study. Innate religiosity enables them to comprehend and genuinely accept death in the context of God's will and plan. Furthermore, respondents revealed clear understanding of old age as one of the concepts of death, and that, all living things will die as they grow old.

Conclusions

Based on the above findings, the researcher concludes that:

1. The development of concept of death among Filipino Children is not a single construct and requires understanding the different concepts of irreversibility, universality, finality and causality of death;
2. Filipino children's other concepts of death are their belief in the divine providence (*pagpapasa-Diyos*) through accepting death in the context of God's will and plan and old age; believing that all living things will die as they grow older; and
3. Concept of death among Filipino children is regarded as either concrete or abstract and it continues to evolve towards maturity through socialization, personal experiences and children's observation in the environment.

Recommendations

In view of the above conclusions, the researcher recommends the following:

1. School Psychologist should collaborate with teachers, parents and other professionals in designing and implementing a school counseling program in addressing children's construct concerning death, particularly those who have seen death or suffered from loss of a family member and are experiencing grief.

2. Guidance Counselors should provide programs and adequate support services that would cater death education among children. Children need to have a positive outlook towards death with emphasis that death is an integral part of the life cycle.
3. Use psychoeducation in counseling children with mental health conditions and their families, particularly those who are in grief to understand death as the final act of life. Promote a free or less expensive hospice care to help children to understand life with minimal disruption in normal activities while remaining in the home environment. This would empower them and deal with their condition in the most optimal way.
4. Future researchers may expand the scope of the study by looking for respondents with different age brackets, particularly younger children. Future researchers may conduct a study that would assess and compare the concept of death among age levels and cognitive levels, particularly among the pre-operational stage, and formal operations. In addition, future researchers can further improve the researcher-made instrument in assessing the children's concepts of death and may consider religion and case illnesses, such as terminally ill children as significant variable in understanding Filipino children's concept of death.

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APPENDICES

Appendix A

Interview-Guide Questions

Number	Questions
1.	Maaari bang mabuhay na muli ang isang taong namatay na? Paano mo nasabi?
2.	Maaari pa bang makabalik sa lupa o sa mundo ang isang taong namatay na? Paano mo nasabi?
3.	Lahat ba ng bagay na may buhay ay mamamatay? Paano mo nasabi?
4.	Kailangan bang mamatay lahat ng may buhay? Paano mo nasabi?
5.	Nalalaman ba natin ang eksaktong oras at panahon ng kamatayan? Paano mo nasabi?
6.	Naiiwasan ba ang kamatayan? Paano mo nasabi?
7.	May kakayahan pa kayang gumalaw o lumakad ang mga namatay na? Paano mo nasabi?
8.	May kakayahan pa kayang tumibok ang puso o huminga ang mga namatay na? Paano mo nasabi?
9.	May kakayahan pa kayang mag-isip o kaya ay umiyak ang isang taong namatay na? Nasasaktan pa rin kaya sila? Paano mo nasabi?
10.	Anong dahilan ng kamatayan ng isang tao?
11.	Maaari bang mamatay ang isang tao nang walang dahilan? Paano mo nasabi?

Appendix B
Letter for the Validation of Research Instrument

October 7, 2014

Dear _____:

The undersigned is a student taking up MA in Education major in School Psychology at the Philippine Normal University and currently writing a research paper with the title; *“Lahat po tayo ay mamamatay.”* The Concepts of Death among Filipino Children. The researcher believes that it is essential to become aware of children’s construct with regards to understanding death, particularly those who have seen death, or suffered from loss of a family member.

In assessing the Concept of Death among Filipino Children, the researcher shall be utilizing a researcher-made interview guide questions. This is composed of 11 structured questions aimed at getting the children’s concept of death with regards to irreversibility, universality and its notions, finality and its notions, and causality. In line with this, the researcher would like to request for your assistance and expertise in validating the research-made interview guide questions. The interview guide questions are attached. Feel free to address all your concerns and clarifications. Your suggestions about this request will be appreciated.

I am very much willing to reciprocate your kindness in every possible way. Thank you very much.

Yours sincerely,

MARK NICOLAS A. MACABULOS
mamacabulos@firstasia.edu.ph
09157764085/09995601901

Noted:

DR. BETTINA PHILOMENA M. SEDILLA
Adviser

PROF. SHEILA MARIE B. ADONA
Adviser

Appendix C

Letter of Consent to Parents

Sa mga magulang:

Magandang araw po inyo. Ako po si Mark Nicolas Macabulos, kasalukuyang nagsasagawa ng isang pananaliksik bilang isa sa mga *requirements* sa MAEd *School Psychology* sa Philippine Normal University, Maynila. Ang pananaliksik na ito ay may titulong, “*Lahat po tayo ay mamamatay.*” The *Concepts of Death among Filipino Children*, na naglalayong alamin ang iba’t ibang konsepto at papanaw ng mga bata patungkol sa salitang *kamatayan*, partikular ang mga nakakita na ng taong namatay, o kaya ay iyong mga nakarasan nang mamatayan ng isang kaanak.

Sa paglilinaw ng konseptong tungkol sa kamatayan, ang mananaliksik ay gagamit ng dalawang pamamaraan. Una ay sa pamamagitan ng pag-guhit (*drawing*); ito ay base sa kung anu-anu ang mga bagay at larawan ang kanilang naiisip sa tuwing naririnig nila ang salitang *kamatayan*. Pangalawa ay ang 11 katanungan na naaayon sa 4 na sub-konsepto ng kamatayan. Ito ay ang mga sumunod; *irreversibility*, *universality*, *finality*, at *causality*.

Ako po ay humihingi mula sa inyo ng permiso na isagawa ang dalawang pamamaraang nabanggit sa inyong anak. Ito po ay isasagawa ko sa tulong ang *audio recorder*. Makakaasa po kayo na kung anu mang impormasyon na aking makakalap mula sa inyong anak ay hindi makakaapekto sa kanya at sa inyong pamilya sa kung anumang hindi makakabuting paraan. Hindi rin po mababanggit ang apelyido, address at iba pang impormasyon patungkol sa inyong pamilya sa kabuuan ng pananaliksik na ito. Maaari po kayong sumang-ayon sa pamamagitan ng pag-marka sa impormasyon sa ibaba ng liham na ito. Salamat po.

Lubos na gumagalang,

Mark Nicolas A. Macabulos
Mananaliksik

___ Ako po ay sumasang-ayon na maging kaisa ng mga kalahok ang aking anak sa pag-aaral na ito.

___ Ako po ay hindi sumasang-ayon na maging kaisa ng mga kalahok ang aking anak sa pag-aaral na ito sa pansarili naming disisyon.

Pangalan ng Magulang at Lagda: _____

Petsa ng Paglagda: _____

Appendix D

Detailed Responses According to Sub-Concepts of Death

Concepts of Irreversibility of Death

Questions	Responses	Clusters
1. Maaari bang mabuhay na muli ang isang taong namatay na?	<i>Hindi na kasi kinuha na ni Jesus. Hindi na po sila makakabalik sa mundo kasi po nasa heaven na. -Shalom</i> <i>Hindi na po, dahil patay na po ang kaluluwa nya po ay nasa itaas (langit) na. - Jariz</i>	1. Noncorporeal Continuation
2. Maaari pa bang makabalik sa lupa o sa mundo ang isang taong namatay na? Paano mo nasabi?	<i>Hindi na, eh patay na eh, kasi ang kaluluwa nyan ay nasa langit. – Trishca</i> <i>Hindi na po.. kasi patay na sila. Nandun na sila sa taas (langit) – Linzey</i> <i>Hindi na po. Angel na kasi sya tapos hindi na sya makikita natin tapos namimiss na natin ang lolo natin, ganun. – Carl</i> <i>Hindi na po dahil patay na po sila... dahil hindi na mabubuhay ng Diyos. -Rocel</i> <i>Hindi na po... patay na eh, paano mo mabubuhay kung nasa libingan na.. nasa heaven na.. - Joan</i> <i>Hindi na po, kasi po kinuha na po siya ng Diyos... nasa kabilang buhay na sya. - Liezl</i> <i>Hindi na, dahil nakuha na po sila ni Papa Jesus. Hindi na (sila makakabalik sa mundo).. dahil kinuha na ni Papa Jesus. – Paulo</i> <i>Kasi ang mga kaluluwa nila ay kinuha na..ni Papa Jesus – Paula</i> <i>Hindi na po... gawa po ni Papa Jesus. - Angelo</i> <i>Hindi na. kaluluwa na lang sya eh. – Ralph</i> <i>Hindi na po, kasi po wala na po silang buhay nasa langit na po ang kanilang kaluluwa. - Khyser</i> <i>Hindi na po, kasi patay na po sya.. nasa heaven na po – Janjan</i> <i>Hindi na, kasi patay na... kasi nasa langit na.. Hindi po (sila makakabalik sa mundo), kasi po hindi pwedeng magpakita.. - Yuana</i> <i>Hindi na po, kasi po nasa heaven na..- Enrico</i> <i>Hindi na, kasi wala nang buhay... kasi hiram lang natin kay God yung buhay... hindi na makikita.. hindi na makakababa sa heaven. – Richmund</i> <i>Hindi na po... kasi po patay na.. pinagbabawalan na po ng Diyos – Vyron</i> <i>Hindi na.. may utak kasi.. (tapos) naisip ko.. kasi patay na. (Pag patay na saan sila pumupunta?) Sa angel. - Tristan</i>	

	<i>Posible po, kasi po pwede pa po silang pagbigyan ng Diyos na ibalik ang buhay... pwede pa po ulit silang pagbigyan (ni God) -Emman</i> <i>Kapag po sinabi ni God, kapag nabuhay ulit, sya pa rin ba yung taong yun. -Christine</i> <i>Maybe.. Maybe God has a reason. – Colleen</i>	
1. Maaari bang mabuhay na muli ang isang taong namatay na? 2. Maaari pa bang makabalik sa lupa o sa mundo ang isang taong namatay na? Paano mo nasabi?	<i>Hindi na po kasi patay napo. Hindi napo tumitibok ang puso-Ralph</i> <i>Hindi na kasi namatay na... kasi nasa kabaong na sila wla nang hininga. – Angeline</i> <i>Hindi na kasi ubos na ang dugo. – Tristan van</i> <i>Hindi napo... kasi po patay na.. nagiging buto. -Vyron</i> <i>Nakakabalik pa po yung kaluluwa nya.. pero yung katawan hindi na... kasi po buto-buto na yung katawan nya. -Zandy</i>	Physiological Non-Functionality

Concepts of Universality of Death

Questions	Responses	Clusters
3. Lahat ba ng bagay na may buhay ay mamamatay? Paano mo nasabi?	<i>Opo.. dahil sa ano po natin eh, lahat po tayo ay may katapusan, kinukuha po tayo ni Jesus. – Jariz</i> <i>Opo. Kasi po lahat po ng nabubuhay sa mundo may hangganan po. -Emman</i> <i>Sa tamang oras po at sa taamang panahon- Christine</i> <i>Opo, kasi po sinasaktan po sila ng iba. – Jene Euries</i> <i>Opo, kasi po minsan po nagkakasakit po minsan po hindi inaalagaan yung hayop, tapos po yung halaman, hindi po sila inaalagaan saka dinidiligan. -Elaida</i> <i>Opo, dahil po namamatay din po yung halaman pag hindi dinidiligan, tapos yung aso po pag hindi napakain mamatay tapos yung tao po pag nagkasunog sa bahay, mamatay din po. – Jocel</i> <i>Opo, kasi po yung iba po hindi po masyadong inalagann yung minsan po napapabayaan. Tapos ung iba naman po ay pinapabayaan; yung iba po ay nilikha po sila ng Diyos kaya Diyos na rin po ang kukuha sa kanila. - Liezl</i> <i>Opo, kasi ang tao hiram lang ang buhay natin sa Diyos- Ralph</i>	All-Inclusiveness
4. Kailangan bang mamatay lahat ng may buhay? Paano mo nasabi?	<i>Kailangan. Para maiwasan ang paghihirap. –Shalom</i> <i>Opo, life cycle natin yun e. - Colleen</i> <i>Opo, dahil tayo pong lahat ay nilikha lang ng Diyos. - Paula</i>	

	<i>Kailangan, kasi sadya naman yung dumadating sa buhay natin eh. - Ralph</i>	
5. Nalalaman ba natin ang eksaktong oras at panahon ng kamatayan? Paano mo nasabi?	<i>Hindi, kasi si Jesus lang ang may alam. – Shalom</i> <i>Hindi po, dahil si Jesus po ang kumukuha sa atin at siya po ang nakakaalam kung kailan po tayo mamamatay. – Jariz</i> <i>Hindi, alam lang ng Diyos. – Trishca</i> <i>Hindi po... dahil po ang kamatayan para lang pong magnanakaw na hindi alam ang oras kung kailan dadating. -Emman</i> <i>Parang magnanakaw po, hindi alam kung kailan dadating-Christine</i> <i>Hindi po, hindi po natin alam kung kailan po sila mamamatay-Elaida</i> <i>Hindi po, dahil po baka po ngayon o bukas pa. - Rocel</i> <i>Hindi po, kasi paano n'yo naman po masasabi na mamatay po ang isang tao? -Liezl</i> <i>No, hindi po kasi predictable. -Collen</i> <i>Hindi po, dahil minsan po nangyayari lang ang isang bagay na hindi natin inaasahan-Paula</i> <i>Hindi po, kasi bigla-bigla na lang pong nadating. -Angelo</i> <i>Hindi natin alam kung kailan mamamatay ang tao o kung hindi pa sila mamamatay. -Paulo</i> <i>Hindi, kasi minsan bigla-bigla na lang dumadating, bigla-bigla na lang sumusulpot. -Ralph</i> <i>Hindi, kasi hindi alam kung kailan mamamatay. -Angeline</i> <i>Hindi po, kasi po bigla-bigla na lang po namamatay. -Khyzer</i> <i>Hindi po, wala naman po tayong kapangyarihan na malaman. – Janjan</i> <i>Hindi po, hindi ko po alam ang future. – Richmund</i>	Unpredictability
6. Naiiwasan ba ang kamatayan? Paano mo nasabi?	<i>Hindi, dahil si Jesus ang may hawak ng buhay. –Shalom</i> <i>Hindi po, dahil lahat po tayo ay kukunin ni Jesus. – Jariz</i> <i>Hindi, alam lang ng Diyos. – Trishca</i> <i>Hindi po, kasi po possible pong mamaya, bukas o sa isang taon pa mangyari iyon. - Emman</i> <i>Hindi po, hindi natin maiiwasan ang kamatayan dahil po yun po ang destiny natin. – Christine</i> <i>Hindi, kasi po lahat naman po tayo ay namamatay. -Jen Hazel</i> <i>Hindi po, kasi po kunyari nasasagasaan ka, hindi mo naman po alam. - Zandy</i>	Inevitability

	<i>Hindi po, kasi po ay pag hindi po inaalagaan ang tao o hayop o ang mga halaman mamamatay sila. – Paulo</i> <i>Hindi po, dahil kahit anung oras po pwede po tayong mamatay. - Paula</i> <i>Hindi, kasi hindi alam kung kailan mamamatay. – Angeline</i> <i>Hindi, kasi po wala pong kamalay-malay patay na po ang isang tao. -Khyzer</i>	
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Concepts of Finality of Death

Questions	Responses	Clusters
May kakayahan pa kayang gumalaw o lumakad ang mga namatay na? Paano mo nasabi?	<i>Hindi na po, dahil sila po ay mga patay na. Ang mga katawan po nila kasi mga matitigas na.. – Paula</i> <i>Hindi na po, kasi wala na po silang buhay, kasi po nasa langit na po ang kaluluwa. – Khyzer</i> <i>Dahil po patay na, hindi na po sila makakalakad. – Rocel</i> <i>Hindi na po, kasi po patay... kasi po nakalibing na po sila, nakapunta na po sila sa heaven – Elaida</i> <i>Hindi na, kasi (nagiging) buto na. – Trishca</i> <i>Hindi na po, gawa po kasi wala na pong malay. – Carl</i> <i>Kaunting galaw lang, pagkagalaw nya patay na agad. Makakalakad pa kaya sila? (Follow-up)</i> <i>Hindi na, kasi patay na patay na. – Mike</i> <i>Hindi na po, kasi po buto-buto na. – Zandy</i> <i>Hindi na, kasi po nasa kabaong na po sila... buto-buto na po sila. – Jene Euries</i> <i>Hindi, kasi patay na.. kasi nasa kabaong na tapos puro buto na yun, tuyong-tuyo na. – Joan</i> <i>Hindi na po.. kasi po wala na po silang buhay...kasi po wala na pong kaluluwa.. – Liezl</i> <i>No, wala nang life.. wala nang actions ang brain. – Colleen</i> <i>Hindi na po, kasi patay na po... hindi na po nakakabangon. – Angelo</i> <i>Hindi na po, patay na nga e tsaka nasa kabaong na hindi na.. patay na at nakalibing na. – Ralph</i> <i>Hindi na po.. kasi po patay na po.. kasi po nakahiwalay na ang spirit. - Janjan</i> <i>Hindi na po, kasi po patay na... kasi nakahiga lang sya at nakapikit.. –Yuana</i>	Immobility

	<i>Hindi na, wala nang buhay.. kasi wala na ding kaluluwa, wala na ring magpapagalaw. – Richmond</i> <i>Hindi na po, kasi po patay na... kasi po wala napo syang buhay. – Vyron</i> <i>Hindi na po, kasi po patay na... kasi po nakalibing na. - Cyril</i>	
May kakayahan pa kayang tumibok ang puso o huminga ang mga namatay na? Paano mo nasabi?	<i>Wala na po. Dahil kapag po patay na ang isang tao, hindi na po sya nahinga. Kung sya po ay nahinga pa, ibig sabihin po ay buhay pa. – Jariz</i> <i>Hindi na po gawa po kasi patay na sya, nakalibing na po. – Carl</i> <i>Hindi na po dahil po pag patay na po ay inuuod na ang bangkay. – Emman</i> <i>Hindi po dahil po ang patay, lahat po ung mga nerves po nya sa katawan, hindi na po lahat gagalaw dahil po patay na po. – Christine</i> <i>Humihinga pa ng kaunti... (tapos) hindi na.. kasi nasa kabaong na. –Mike</i> <i>Hindi kasi inalis na po ang utak tapos po nandun na sila sa loob ng kabaong kaya hindi na sila nakakahinga. – Jen Hazel</i> <i>Hindi na, kasi po buto-buto na. – Zandy</i> <i>Hindi na, kasi po buto-buto na po sila.. – Jen Euries</i> <i>Hindi na po kasi po patay na po sila kasi po yung kaluluwa nila pumupunta sa heaven. – Elaida</i> <i>Hindi na po dahil patay na po sila... dahil po kasi parang multo na po sila at hindi na po sila kagaya nating tao. – Rocel</i> <i>Hindi na, patay na eh wala na yung puso. – Joan</i> <i>Hindi na po kasi po wala na anu na po patay na po... kasi po wala na po silang kaluluwa saka po kinuha na ng Diyos. – Liezl</i> <i>Hindi na po, patay napo... wala na pong hininga. – Angelo</i> <i>Hindi na, wala nang hininga... kasi patay na.. wala nang buhay. – Angeline</i> <i>Hindi na po, kasi po wala na pong sumasapi sa kanya (kaluluwa) – Janjan</i> <i>Hindi na po kasi po patay na sya... kasi po tinamaan na po sya sa puso (referring to the drawing). – Enrico</i>	Dys-functionality
May kakayahan pa kayang mag-isip o kaya ay umiyak ang isang taong namatay na? Nasasaktan pa	<i>Hindi na po.. dahil sya po ay wala na po tapos hindi na kayang umiyak. – Jariz</i> <i>Hindi na po, gawa po kasi patay na po sya tapos malapit na po syang ilibing. – Carl</i> <i>Hindi na, kasi patay na patay na. – Mike</i>	Insensitivity

rin kaya sila? Paano mo nasabi?	<i>Hindi po, kasi po ung utak nya para na rin pong bato.. (at) kasi po nasa kabaong na po siya. – Zandy</i> <i>Hindi na kasi po nasa kabaong na po sila. – Jene Euries</i> <i>Hindi na, kasi po nandun na po sila sa heaven – Elaida</i> <i>Hindi na po, dahil po kaluluwa na po sila. – Rocel</i> <i>Hindi na po kasi po wala na po silang pakiramdam.. – Liezl</i> <i>No, souls lang po yung nasasaktan... kasi wala na yung soul sa body nya. –Colleen</i> <i>Hindi na kasi patay na.. hindi na nagalaw. – Paulo</i> <i>Hindi na po..dahil hindi nila mararamdaman.. – Paula</i> <i>Hindi na po.. hindi po mararamdaman. – Angelo</i> <i>Hindi na... hindi na nga nagalaw patay na. – Ralph</i> <i>Hindi na kasi patay na.. kasi wala nang hininga. – Angeline</i> <i>Hindi na po kasi po wala na pong buhay. – Khyzer</i> <i>Hindi na po kasi po patay. – Janjan</i> <i>Hindi na kasi patay na... kasi po wala na silang dugo. – Yuana</i> <i>Hindi na po kasi tinamaan na po sya (referring to the drawing). – Enrico</i> <i>Hindi na wala na po silang pakiramdam.. wala nang buhay. – Richmund</i> <i>Hindi na po kasi po patay na.. – Vyron</i> <i>Hindi napo.. kasi po patay na.. kasi po nabaril na. – Cyril</i>	
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Concepts of Causality of Death

Questions	Responses	Clusters
10. Anong dahilan ng kamatayan ng isang tao?	<i>Ang iba po mga sakit, ang iba po aksidente. - Liezl</i> <i>Hindi na nababantayan, merong bad sa smoke. -Colleen</i> <i>Dahil sa mga sakit o kaya na-hit and run, nababangga, nagkakasakit.. -Ralph</i> <i>Kasi hindi inaalagaan.. - Paulo</i> <i>Minsan po may cancer, minsan po ay nababangga. - Angelo</i> <i>Minsan po ang iba may sakit po, minsan po ay nasasagasaan po. - Khyzer</i>	Sickness

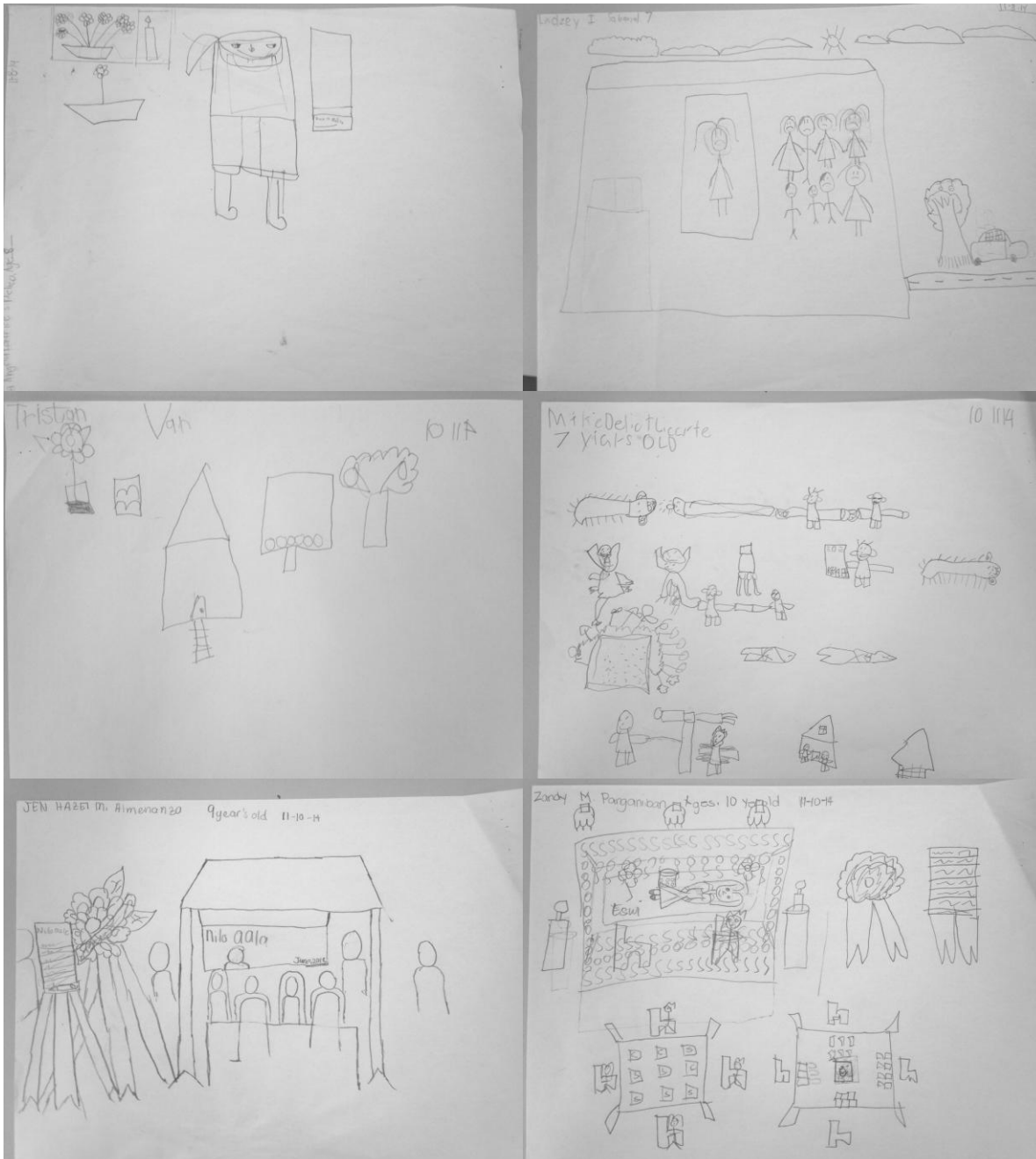
	<i>Sinasaktan po sila pati po nagkakasakit. – Jene Euries</i> <i>Kapag hindi kumain ng nakakabusog, tapos nagkakasakit. Kapag kumain ng tamang oras para mabusog, para hindi magkasakit...</i> <i>Kapag nakakalimot ng pagkain. - Linzey</i> <i>Kasi po minsan po may sakit minsan po nagkakasunog po nagkakabaha po, at kapag may virus po. - Elaida</i> <i>Dahil po minsan ng mga stroke tapos po ginagalit po ng mga bata, para pong sobrang galit tapos high blood na po.-Christine</i> <i>Ang iba po may sakit, ang iba naman po ay namamatay nang kahit wala po sakit o kahit anu tapos ang iba naman po ay binabari, sinasaksak, minsan po ay nagpapakamatay dahil sa isang maliit na problema o malaki. - Jariz</i> <i>Kapag po hindi kumain for 9-10 days mamamatay po, saka po sa mga aksidente po, tapos po minsan po paggising po sa umaga, hindi po alam kaluluwa na po siya. –Emman</i> <i>[Hindi na, kasi po] natamaan na po (referring to the drawing)... nang dahil po na nade-duenge... pag naglalaro sa labas tapos naulanan. - Enrico</i> <i>Minsan pinapatay, minsan nagkakasakit, minsan hindi iniingatan ang sarili. -Richmund</i> <i>Kasi nagkakasakit, maaksidente, nagkakasugat, at nasusunog. - Vyron</i> <i>Kasi po naaksidente... kasi po nagkakasakit. - Janjan</i>	
	<i>Kapag po hindi kumain for 9-10 days mamamatay po, saka po sa mga aksidente po, tapos po minsan po paggising po sa umaga, hindi po alam kaluluwa na po siya- Emman.</i> <i>Kasi nagkakasakit, maaksidente, nagkakasugat, at nasusunog. - Vyron</i> <i>Kasi po naaksidente, kasi po nagkakasakit. - Janjan</i> <i>Gawa po ng sunog at kapahamakan.-Rocel</i> <i>Dahil sa mga sakit o kaya na-hit and run. Nababangga. nagkakasakit.. - Ralph</i> <i>Minsan po may cancer, minsan po ay nababangga. - Angelo</i> <i>Minsan po ang iba may sakit po, minsan po ay nasasagasaan po. - Khyzer</i> <i>Nabubunggo po ng trak (at) kabugbugan ang asawa - Zandy</i> <i>Kasi po minsan po may sakit minsan po nagkakasunog po at nagkakabaha po, kapag may virus po. – Elaida</i>	Accident/Tragedy
	<i>Ang iba po may sakit, ang iba naman po ay namamatay nang kahit wala po sakit o kahit anu tapos ang iba naman po ay binabari, sinasaksak. Minsan po ay nagpapakamatay dahil sa isang maliit na</i>	Personal Conflicts

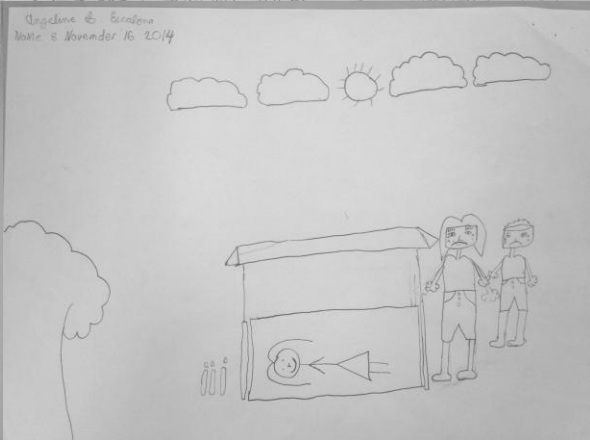
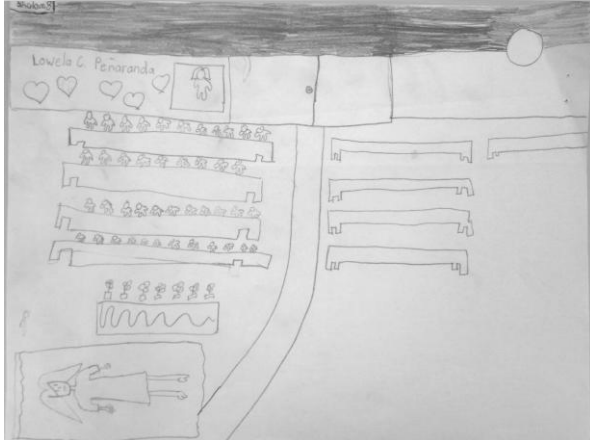
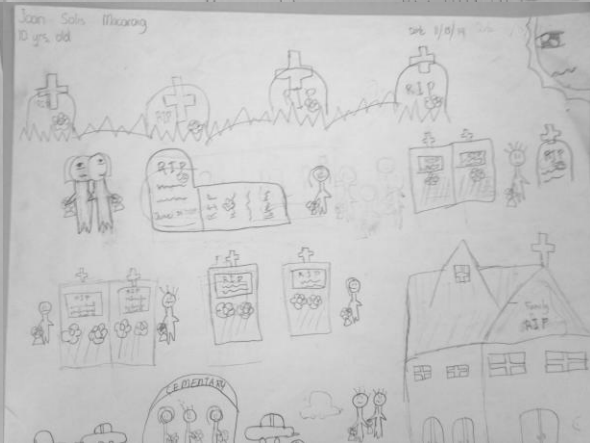
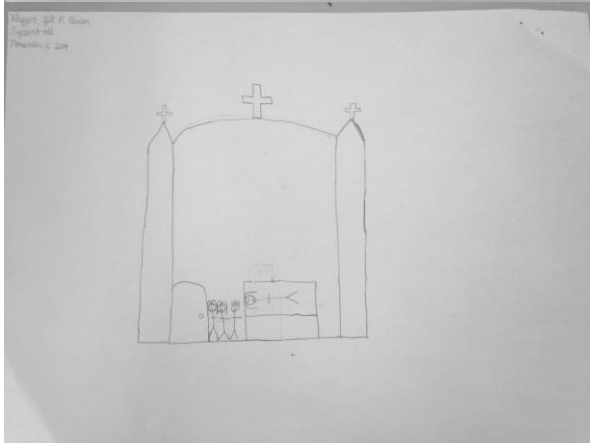
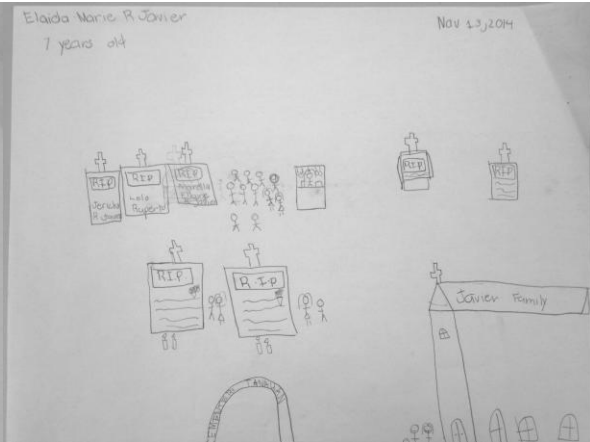
	problema o malaki. - Jariz Binabaril o kaya nalulunod, o kaya tinutusok (sinasaksak), kasi po lagnat, hindi po nadala sa duktur. - Yuana [Hindi na, kasi po] natamaan na po (referring to the drawing)... nang dahil po na nade-duenge.. pag naglalaro sa labas tapos naulanan. - Enrico Minsan pinapatay, minsan nagkakasakit, minsan hindi iniingatan ang sarili. - Richmund Kasi po nabaril, kasi po may ginawa pong kasalanan. - Cyril Nabubunggo po ng trak..(at) kabugbugan ang asawa. - Zandy Sinasaktan po sila pati po nagkakasakit – Jene Euries Gawa ng mga maraming nag-aaway.. ang nag umpisa ay yung mga nangungulbit saka may mga nagsusuntukan na mga bata, hindi naman inaano. - Mike Kasi po si tito Nilo po, nangutang po sa pare nya ng pera bigla pong may sumulpot na lalaki e binaril po si tito Nilo. – Jen Hazel	
11.Maaari bang mamatay ang isang tao nang walang dahilan? Paano mo nasabi?	Hindi po dahil hindi po sya mamamatay nang walang dahilan. Sya po ay mamamatay lamang kung sya po ay magpapakamatay, mababaril o kaya ay dahil sa kanyang sakit – Jariz Hindi.. Anung kalimitang dahilan? (follow-up) Nawawala na ang kaluluwa nila habang natutulog. – Trishca Wala po.... Namamatay ang tao gawa kasi hindi sila nagdadasal, hindi sila nag iingat tapos hindi sila gumagawa. – Carl Hindi..dahil lahat ng kilos sa mundo may dahilan – Kurt Hindi.. wala naman pong dahilan kung papaano mamamatay.-Jen Hazel Hindi, syempre paano ka naman mamamatay kung walang dahilan. - Joan Hindi po, kasi po kung wala naman pong dahilan hindi nman po mamamatay ang mga tao.-Liezl No. kasi may dahilan. – Colleen Opo. Dahil po kahit walang sakit ang tao ang tao o walang nangyayari sa kanya pwede po syang kunin ni God agad... (kinabukasan) possibleng kaluluwa na po sila nang hindi namamalayan. – Emman Pwede po, kasi po parang time na po nilang pumunta sa hell o heaven kasi po may iba pong papalit – Christine Pwede po.. kasi yung iba hindi naman nagsasabi ng totoo, bigla na lang namamatay mag-isa. – Linzey	

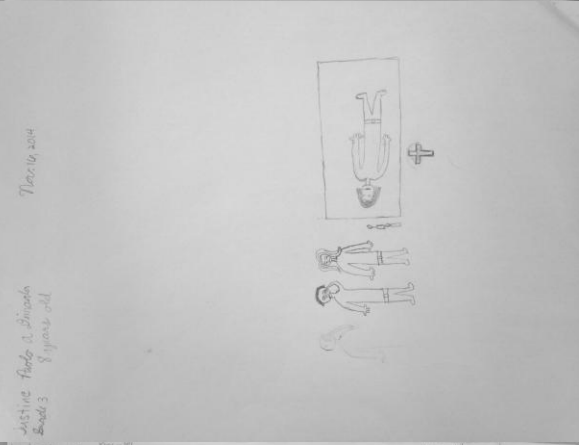
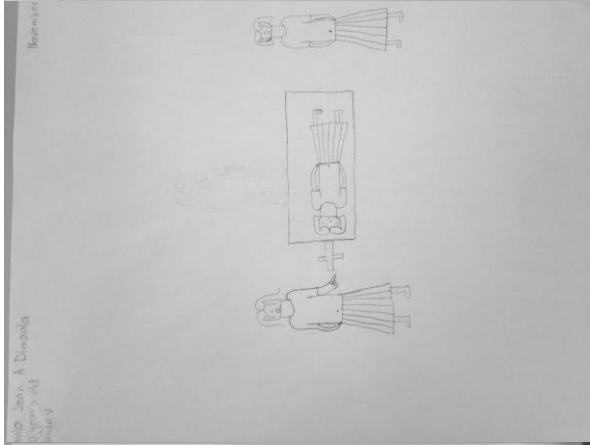
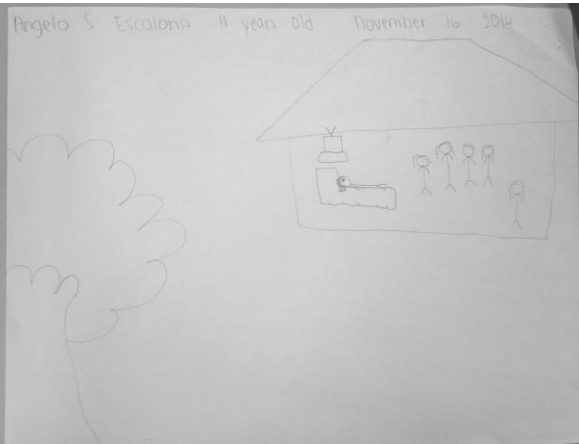
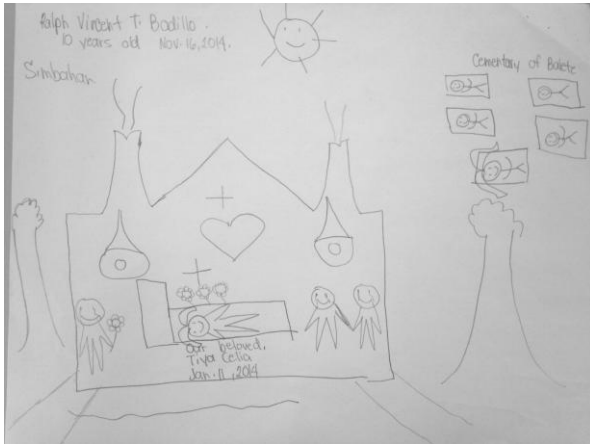
Other Filipino Children's Concepts of Death

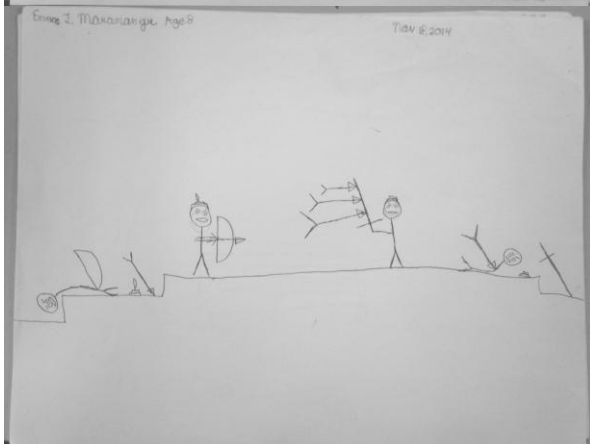
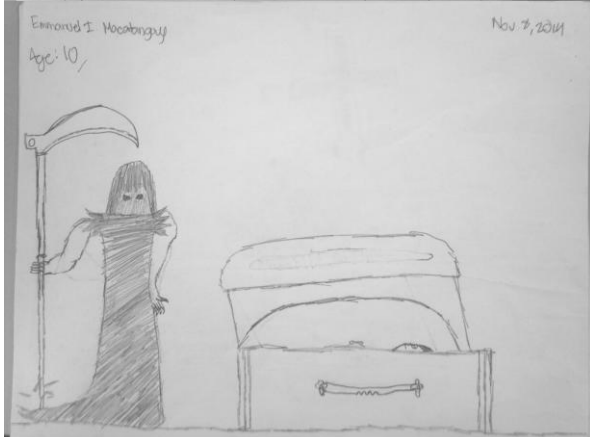
Responses	Clusters
<i>Hindi na kasi kinuha na ni Jesus. Hindi na po sila makakabalik sa mundo kasi po nasa heaven na. –Shalom</i> <i>Hindi na po, kasi po kinuha na po siya ng Diyos... nasa kabilang buhay na sya. – Liezl</i> <i>Hindi na, dahil nakuha na po sila ni Papa Jesus. Hindi na (sila makakabalik sa mundo).. dahil kinuha na ni Papa Jesus. – Paulo</i> <i>Kasi ang mga kaluluwa nila ay kinuha na..ni Papa Jesus – Paula</i> <i>Hindi na po... gawa po ni Papa Jesus. – Angelo</i> <i>Hindi na po... kasi po patay na.. pinagbabawalan na po ng Diyos – Vyron</i> <i>Opo.. Ang iba naman po ay pinapabayaang, ang iba po ay nilikha po sila ng Diyos kaya Diyos na rin po ang kukuha sa kanila.</i> <i>Opo, kasi ang tao hiram lang ang buhay natin sa Diyos- Ralph</i> <i>Opo.. dahil sa ano po natin eh, lahat po tayo ay may katapusan, kinukuha po tayo ni Jesus. – Jariz</i> <i>Hindi na po kasi po wala na anu na po patay na po... kasi po wala na po silang kaluluwa saka po kinuha na ng Diyos. – Liezl</i> <i>Opo. Dahil po kahit walang sakit ang tao ang tao o walang nangyayari sa kanya pwede po syang kunin ni God agad... (kinabukasan) possibleng kaluluwa na po sila nang hindi namamalayan. – Emman</i>	Divine Providence (Pagpapasa-Diyos)
<i>Lahat ba ng mga may buhay ay mamamatay? ...kasi pag sila'y naging matanda na o kaya nataga.</i> <i>Maaari bang mamatay ang isang tao nang walang dahilan? Hindi po.. kasi po sila'y lagging nagkaka-white ang buhok tapos namamatay.. matanda napo.. – Yuana</i> <i>Kailangan bang mamatay ang tao? Opo.. kasi po natanda... -Vyron</i> <i>Nalalaman ba ang eksaktong oras ng kamatayan? Hindi.. kasi po malakas pa po.. kapag matanda na.. - vyron</i> <i>Pag matanda nap o ako na walang-wala nang lakas at gana, hindi nap o makakakain, yun nap o mamamatay na ako. - linzey</i>	Old age

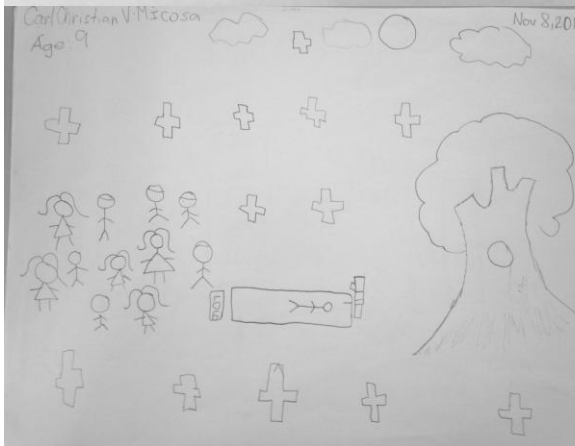
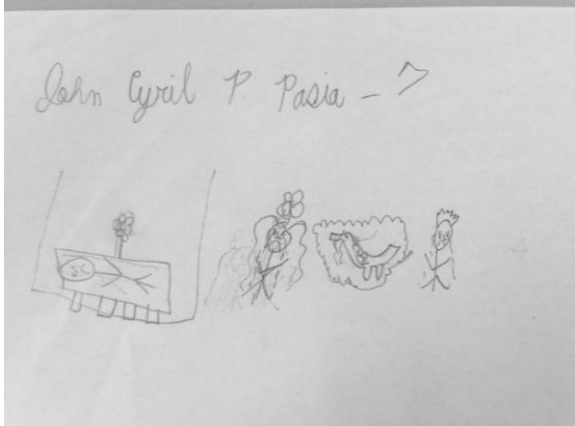
Appendix E Drawings of the Participants











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Licensed Psychometrician, October 2014

Civil Service Eligible, May 2011



EDUCATION

- | | |
|--------------|--|
| 2011-present | Masters of Arts in Education with Specialization of School Psychology, Philippine Normal University, Manila
Candidate |
| 2004-2007 | Bachelor of Science, Major in Psychology, Colegio de San Juan de Letran, Manila
Major Achievements: Best Thesis Award, 2007
Best Oral Defender on Thesis, 2007
Presenter: First Psychological Conference,
Pambansang Samahan ng Sikolohiyang Pilipino
UP Diliman, 2007 |
| 2003-2004 | Bachelor of Science, Major in Pharmacy, University of Santo Tomas
Undergraduate. |
| 1999-2003 | Secondary Education, Valedictorian
Balete National High School, Batangas, |
| 1992-1999 | Primary Education, Salutatorian
Palsara Elementary School, Batangas, |

PROFESSIONAL EXPERIENCES

- | | |
|-------------------------|--|
| November 2011 – Present | Tertiary Faculty Member, Social Science, Psychology
First Asia Institute of Technology and Humanities (FAITH)
Tanaue City, Batangas, Philippines |
| June 2013 – Present | Adviser- FAITH Student Council
The governing Student Organization body of FAITH |
| June 2010 – May 2012 | Tertiary Guidance Facilitator/Student Welfare Facilitator
First Asia Institute of Technology and Humanities,
Tanaue City, Batangas |

July 2008 – February 2010 **Golden Toys General Trading, Dubai UAE**
Accounts Assistant

October 2007-May 2008 **Mary Mediatrix Medical Center, Lipa City Batangas**
Admitting Staff

SPEAKERSHIP

Sept. 16, 2014	You are What You Think: How to have a Winning Mindset, FAITH
December 10, 2013	Getting in: Where Psychology Can Take You, Bernardo Lirio Memorial National High School, Tanauan City
December 5, 2013	You are What You Think: How to have a Winning Mindset, FAITH
Aug 12, 2013	Habits of Highly Effective Teens: The Road to Success, FAITH
Feb 22, 2012	Proud to be Me Seminar-Workshop, FAITH, Tanauan City
Aug2010- Feb 2012	FAITH Spiritual Activity (Healing of Memories) FAITH, Tanauan City
August 21, 2011	FAITH PFS Initiation Rites Seminar, Me, Myself and I: A Gateway to Self-Discovery, FAITH, Tanauan City

PROFESSIONAL ADVANCEMENT

June 19-20, 2014	Annual National Convention of the Students' Transformation and Enrichment for Truth- Values Integration and Promotion (STET-VIP) National Service Program (NSP) SEARCA Auditorium, Los Banos, Laguna
Nov. 26, 2013	PACSA's 34 th Annual National Convention for Campus Advisers
May 24-27, 2013	12 th National Convention of APNIEVE-Philippines, Miriam College, Quezon City
May 14-15, 2013	Action Research Seminar Workshop, FAITH, Tanauan City
April 25-26, 2013	Outcomes-Based Education Lecture-Workshop, FAITH, Tanauan City

Other PERSONAL INFORMATION

Age: 27
Birthday: March 10, 1987
Citizenship: Filipino