Death and Dying Life and Living 9th edition Corr Test Bank

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Name:_____ Class:_____ Date:_____

Chapter 01 - Education about Death, Dying, and Bereavement

1. In the allegory "The Horse on the Dining-Room Table," the Guru advises his listener that:
   a. Some people may be made more comfortable by not speaking of the horse
   b. If you speak about the horse, you will influence others not to do so
   c. Speaking about the horse can render its presence less powerful
   d. If you speak about the horse, it will threaten you

ANSWER: c

2. The Death Cafe movement and its gatherings:
   a. Have arisen spontaneously
   b. Are lecture or educational sessions
   c. Began in Luxembourg and Manchester, England
   d. Have only taken place in England and the United States

ANSWER: a

3. To say that death was a "taboo topic" in American society during the 1960s means that:
   a. The topic of death is a subject that is somehow not acceptable for public discussion, education, or scholarly research
   b. This subject is a branch of "thanatology"
   c. This topic is most closely associated with sorcery and witchery
   d. This subject is welcome to be discussed in friendly conversation

ANSWER: a

4. When people say that death is not a taboo topic, they mean _____.
   a. that it is not a fit subject for education and research
   b. ours is a death-denying society
   c. it is a topic that is not shunned or avoided
   d. that death is a depressing or morbid subject

ANSWER: c

5. The modern death awareness movement, emphasizing research and writing about death-related experiences, began around _____.
   a. the end of the 19th century
   b. the third decade of the 20th century
   c. the early 1800s
   d. the late 1950s through the early 1960s

ANSWER: d

6. The modern death awareness movement has involved:
   a. Promoting traditional programs of care for the dying
   b. Efforts to increase the "taboo" of death as a topic of discussion
   c. A return to older ways of assisting bereaved persons

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d. Research on attitudes toward death

ANSWER: d

7. Death Cafe gatherings are:
   a. Planned or scheduled on a regular basis
   b. Events that bring together friends or people who knew each other before the gathering
   c. Events designed to lead participants to a specific conclusion or course of action
   d. Intended to increase awareness of death so as to help people make the most of their lives

ANSWER: d

8. "Thanatology" refers to:
   a. The study of death with life left in
   b. Traditional programs for care of the dying
   c. Ways to reduce support to bereaved persons
   d. The study of life

ANSWER: a

9. "Thanatology" is _____.
   a. the study of taboo topics
   b. the examination of Greek origins of words
   c. a way of exploring literature for children
   d. the study of death-related topics

ANSWER: d

10. The term "thanatology"_____.
   a. refers to myths about death
   b. is an ancient Latin word referring to obsession with death
   c. comes from two Greek words and refers to a scientific study of death
   d. refers to the science of emotional regulation

ANSWER: c

11. A person who enrolls in a course in the field of death, dying, and bereavement because their grandparent is terminally ill is primarily expressing a concern about:
   a. Vocational reasons
   b. A current death-related experience
   c. Intellectual curiosity about the subject
   d. The aftermath of an unresolved death-related experience

ANSWER: b

12. A person who enrolls in a course in the field of death, dying, and bereavement because of distress about someone's death a year earlier is primarily expressing a concern about:

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a. Vocational reasons
b. A current death-related experience
c. Intellectual curiosity about the subject
d. An unresolved death-related experience

ANSWER: d

13. A person who enrolls in a course in the field of death, dying, and bereavement in order to be better prepared to work as a nurse is primarily expressing a concern about:

a. Vocational reasons
b. A current death-related experience
c. Intellectual curiosity about the subject
d. An unresolved death-related experience

ANSWER: a

14. A person who enrolls in a course in the field of death, dying, and bereavement because "no important person in my life has yet died but I am concerned about what that experience might be like" is primarily expressing a concern about:

a. Vocational reasons
b. A current death-related experience
c. Intellectual curiosity about the subject
d. An unresolved death-related experience

ANSWER: c

15. Education about death, dying, and bereavement needs to develop special sensitivity and compassion for its participants because:

a. They are likely to be at high risk for suicidal behavior
b. They are interested in these subjects for vocational reasons
c. They may display morbid or unhealthy tendencies
d. They may have been recently or currently impacted by a death-related experience

ANSWER: d

16. College courses on death, dying, and bereavement are examples of:

a. Formal education
b. Informal education
c. Team teaching
d. Death-related counseling

ANSWER: a

17. Online courses on death, dying, and bereavement are examples of

a. Formal education
b. Informal education
c. Team teaching

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d. Death-related counseling

ANSWER: a

18. The booklet *Lessons from Lions* uses slides from the Disney movie *The Lion King* to encourage discussions about such common but unhelpful reactions following a loss as:

a. Acknowledging that a bad thing has happened
b. Never telling anyone about your grief reactions
c. Facing the problem and the pain you are experiencing
d. Spending time with those who know and love you best

ANSWER: b

19. Education about death, dying, and bereavement arising out of interactions within a family or similar social group is:

a. Formal education
b. Informal education
c. Team teaching
d. Death-related counseling

ANSWER: b

20. The ending of the story of *Little Red Riding* was changed apparently because some _____.

a. thought that the original ending was too gentle to Little Red Riding Hood herself
b. wanted to emphasize the party at the end of later versions
c. sought to be more harsh to the wolf in later endings
d. felt that children should be protected from death related topics

ANSWER: d

21. The ending of the story of Little Red Riding was changed apparently because some _____.

a. thought that the original ending was too kind to the wolf
b. wanted to emphasize the role of the hunter
c. wanted to remove Grandmother from the later endings
d. thought that children would be upset by human death in the first version of the story

ANSWER: d

22. Which of the following is an example of an event in a contemporary version of the Little Red Riding Hood story?

a. The wolf ate the woodsman up.
b. A woodsman arrived with the wolf to threaten Little Red Riding Hood.
c. Grandmother was hiding in the garden shed and not eaten by the wolf.
d. The wolf ate up Grandmother and Little Red Riding Hood.

ANSWER: c

23. When children learn about death by finding, touching, and burying a dead bird in the woods, their experience illustrates the potential of:

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a. Formal education
b. Teachable moments
c. A near-death experience
d. Vocational motivation

ANSWER: b

24. Deaths resulting from a natural disaster or an automobile accident _____.
a. should never be used as a basis for education about death and grief with children younger than 8 years old
b. can provide "teachable moments" for a discussion with children about death and grief
c. should not be used as a form of formal education in a classroom with children younger than 12 years old
d. should only be discussed with children by their parents

ANSWER: b

25. Teachable moments in which children encounter a dead pet are examples of:
a. Online education
b. Informal education
c. Formal education
d. Taboo avoidance

ANSWER: b

26. Comprehensive education about death, dying, and bereavement typically involves four central dimensions:
a. Physical, psychological, social, and spiritual
b. Cognitive, affective, behavioral, and valuational
c. Religious, medical, intrapersonal, and interpersonal
d. Religious, affective, social, and valuational

ANSWER: b

27. When a death and dying course imparts information about death-related experiences and issues, this exemplifies which dimension of death-related education?
a. Affective
b. Behavioral
c. Cognitive
d. Effective

ANSWER: c

28. When a death and dying course discusses specific diseases and describes mortality statistics, this exemplifies which dimension of death-related education?
a. Affective
b. Behavioral
c. Cognitive
d. Effective

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ANSWER: c

29. When a death and dying course tries to sensitize the non-bereaved to the depth and complexities of grief, this exemplifies which dimension of death-related education?

a. Affective
b. Behavioral
c. Cognitive
d. Effective

ANSWER: a

30. In studying the "affective dimension" of education about death, dying, and bereavement, _____.

a. one studies beliefs and teachings about life after death
b. one examines how the death of someone loved will affect a survivor's behavior
c. one must be totally objective about someone's personal beliefs about an after-life
d. one studies feelings, emotions, and attitudes about death, dying, and bereavement

ANSWER: d

31. When a death and dying course emphasizes the behavioral dimension of education about death, dying, and bereavement, it will focus on:

a. Presence and active listening
b. Reflecting on one's personal values
c. Showing people how to forget or get over the death of a significant person in their lives
d. Describing cultural patterns among different groups of peoples

ANSWER: a

32. When a death and dying course shows how people actually do respond in death-related situations, this exemplifies which dimension of death-related education?

a. Affective
b. Behavioral
c. Cognitive
d. Valuational

ANSWER: b

33. When a death and dying course explores statements such as "life is sacred" or "life is absolute," this exemplifies which dimension of death-related education?

a. Affective
b. Behavioral
c. Cognitive
d. Valuational

ANSWER: d

34. To say "We would not have this life as we know it if death were not one of its essential parts" is to point most directly

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to which of the following dimensions of death-related education?

a. Affective
b. Behavioral
c. Indubitable
d. Valuational

ANSWER: d

35. The letter from Mrs. Koerner thanked the instructor of a course on death and dying for:

a. Helping people to understand grief
b. Teaching people how to die
c. Preparing physicians and nurses to care for those who are dying
d. Engaging in informal education about death, dying, and bereavement

ANSWER: b

36. Socrates is reported to have said, "The really important thing is not to live, but to live well." This supports which of the following goals of education about death, dying, and bereavement:

a. To assist individuals in appreciating how development across the human life course interacts with death-related issues
b. To enhance the ability of individuals to communicate effectively about death-related matters
c. To prepare individuals for their public roles as citizens
d. To enrich the personal lives of individuals

ANSWER: d

37. When education about death, dying, and bereavement helps people make individual choices about health care and funeral services, it is serving which of the following goals?

a. Preparing individuals for their public roles as citizens and professionals in society
b. Informing and guiding people in their personal transactions with society
c. Enriching the personal lives of participants
d. Appreciate how lifespan development affects coping

ANSWER: b

38. When education about death, dying, and bereavement contributes to policy making in matters like advance directives and organ transplantation, it is serving which of the following goals?

a. Preparing individuals for their public roles as citizens and professionals within a society
b. Informing and guiding individuals in their personal transactions with society
c. Enriching the personal lives of participants
d. Appreciate how lifespan development affects coping

ANSWER: a

39. Studying death, dying, and bereavement can help us learn:

a. That vulnerability to pain and suffering is the same as helplessness
b. That life and death only involves individual beings

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c. That humans are finite but not limited beings

d. The importance of quality in living

ANSWER: d

40. The title of the group "Make Today Count" parallels which goal of education about death, dying, and bereavement?

a. Preparing individuals in their private lives as citizens and professionals

b. Informing and guiding individuals in their intrapersonal awareness

c. Enriching personal lives

d. Limiting communication to prevent confusion

ANSWER: c

41. Discuss two examples that support the idea that the United States is a death-denying society.

ANSWER: Answers will vary. Two examples of denying death include trying to overregulate to prevent accidental death, such as placing numerous safety items on school busses to prevent accidental ("unnecessary") and "out of order" deaths (such as that of a child, which still happen occasionally), and preparing the bodies of the deceased at funerals so they look as lifelike as possible. Americans choose to avoid aspects of death that cannot be controlled.

42. Describe two concerns that lead people to study death-related subjects.

ANSWER: Some people become interested in these subjects because of their work, such as nursing or counseling. Many people have pressing personal concerns, such as learning how to cope more effectively with a current encounter with someone who is dying. Others say they want to prepare for personal experiences, such as the approaching death of a grandparent. Finally, some people are simply curious about some death-related topic, such as how one might talk to children about death.

43. Explain the difference between formal and informal education in the field of death, dying, and bereavement. Give a specific example of each of these types of education.

ANSWER: Formal education about death, dying, and bereavement is usually associated with organized instructional programs, such as a course in college or a professional workshop. Informal education about death, dying, and bereavement is more typical and more widespread, such as a teachable moment like explaining the death of a loved pet to a child.

44. Explain the concept of a "teachable moment." Give an example of such a moment as a form of education about death, dying, and bereavement.

ANSWER: Answers will vary. A teachable moment is a type of informal education about death, dying, and bereavement. An example of a teachable moment is discussing the loss of life from a natural disaster to a young person.

45. What are three common but unhelpful reactions following a loss illustrated in *Lessons from Lions: Using Children's Media to Teach about Grief and Mourning:*

ANSWER: *Lessons from Lions: Using Children's Media to Teach about Grief and Mourning* provides an outline and 10 slides from the Disney movie *The Lion King* to encourage discussion about three common but unhelpful reactions following a loss: (1) running away from the problem, the pain, and those who know and love you best; (2) pretending the bad thing never happened; and (3) never telling anyone about your grief reactions.

46. Explain the meaning of the term "death education."

ANSWER: Death education (a popular phrase in this field, but one that may not be a very good name for the study of life

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and living from the standpoint of death and dying) is teaching and learning about death-related subjects, such as dying and bereavement.

47. Explain why formal death-related education may not meet the needs of some individuals.

ANSWER: Death-related education alone may not be sufficient to address a person's needs if they are unable to cope with difficult personal experiences by themself. If a person is in such a situation, it may be desirable to seek personal counseling or therapy. Also, if a person has recently experienced a major loss in their life and are not comfortable with a dispassionate, educational approach to death-related topics, they might choose to postpone enrolling in a course in this field until some later time. In short, a formal course may not meet all needs at all times.

48. Describe the affective dimension of education about death, dying, and bereavement and explain why less bereaved people can appear to be "insensitive and arrogant" to more bereaved people.

ANSWER: The affective dimension of education about death, dying, and bereavement has to do with feelings, emotions, and attitudes. For example, this type of education tries to sensitize those who are not bereaved to the depth, intensity, duration, and complexities of grief and mourning following a death. In this regard, many bereaved persons might feel that it appears insensitive and arrogant to them when someone who is not bereaved says, "I know how you feel." How could that be true of someone who has not experienced their losses? To the bereaved, such statements (however well-intentioned they may be) may seem to diminish the uniqueness and pain of their losses.

49. Explain why it is important to prepare people for public roles as citizens with education about death, dying, and bereavement.

ANSWER: It is important to prepare people for public roles as citizens with death-related education because it helps to clarify important social issues that face society and its representatives, such as advance directives in health care, aided death, and organ and tissue donation

50. One thing that can be learned about life and living by studying death, dying, and bereavement is that human beings find themselves located between vulnerability and resilience. Explain why this lesson is important.

ANSWER: Although we often prefer to ignore our mortality, both life and death make our vulnerability to pain and suffering all too obvious. Still, education about death, dying, and bereavement helps us realize that this vulnerability is not the same as helplessness. We learn that most human beings have powerful coping capacities and are amazingly resilient. In fact, some persons respond to death-related challenges in ways that can be ennobling and even awesome.

51. Describe formal and informal ways that educational messages regarding COVID-19 were communicated to the American public in efforts to reduce the spread of the virus and its threats to human life.

ANSWER: Early messages to educate the American public combined both formal and informal educational endeavors. Some involved formal announcements explicitly designed to teach people about the virus and its related disease, while at the same time urging the populace to undertake changes in behaviors to protect themselves. Other communications were more informal: for example, signs on businesses that were closing or health care facilities that were limiting visitors in order to minimize the likelihood of disease transmission. Many medical and other offices made clear that they would only admit visitors in limited numbers, who were wearing masks, and who would maintain social distancing so as to reduce the chance of spreading disease. These activities conveyed messages that COVID-19 was a significant danger to human life.

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