

**Cultural divergence in coping with bereavement: the relationship between
self-blame, grief, and farewell**

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Dedication

In eternal memory to my grandmother!

I am so lucky somebody like you raised me and I am thankful for every life lesson you taught me. But mostly, I am thankful for your endless unconditional love. I couldn't find a better way to make sense of your absence and hope it will make you proud of me. I am now convinced: *grief is the price we pay for love.*

My infinite thanks go to you Henk for making this possible, for your valuable guidance, and for supporting me grow both intellectually and as a human being. I promise this is the last time you will shake your head because of me. You once expressed your doubts whether I will remember you as the person who made my life difficult in these months. I have chosen to remember you as the person who reminded me of a long sleeping wish I am now aiming to wake up and make true. As for the hard times, thank you for those too! Otherwise, I would have never experienced the overwhelming feeling of finishing and handing in the thesis after so many months of tough efforts.

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Abstract

Culture-related differences of grief experiences have become crucial in the bereavement literature of the past decades. **Objective.** Self-blame, saying farewell, and attending the funeral were hypothesized to serve as predictors of grief responses to a significant loss. The present study investigated and compared these variables on the cultural dimension of masculinity and aimed determining accordingly the role of funeral in farewell. **Sample.** A non-clinical sample of 372 participants from Brazil, Bulgaria, Germany, and Sri Lanka was divided into three categories representing a low (N = 41), medium (N = 175), and high masculinity level (N = 156). **Method.** The recruitment was conducted through an online questionnaire with items adapted from the Inventory of Complicated Grief, Grief Cognitions Questionnaire, Bereavement Guilt Scale, and new generated ones. **Results.** Bereaved who said farewell showed less self-blame than their counterparts. Despite higher levels of self-blame were associated to higher grief intensity, masculinity did not moderate their relationship. Self-blame was a significant grief predictor only in societies with a medium masculinity level. Unaccomplished farewell and funeral attendance were associated to higher grief intensity. Lastly, the findings indicated a significant relationship between masculinity and funeral's role in farewell with a tendency of considering funeral a cognitive goodbye the higher the masculinity level. **Conclusion.** Results suggested that self-blame, farewell, funeral attendance were relevant grief predictors which differed accordingly the masculinity level. They additionally delivered further reasons to assume that farewell could include a cognitive and an emotional component.

Keywords: self-blame, grief, farewell, funeral, masculinity

1. Introduction

Self-blame and guilt are related yet distinct concepts that generate similar negative feelings and thoughts. Guilt occurs when individuals believe that their actions (or inaction) contributed to negative outcomes (Tilghman-Osborne et al., 2010). It therefore implies the willingness of reverse. Scientists conceptualize guilt as a self-conscious emotion involving self-blame, the cognition that reflects a sense of responsibility for unwanted consequences (Camacho et al., 2020; Duncan & Cacciatore, 2015; Janoff-Bulman, 1979). Hence, self-blame implies perceived control. Both the readiness to undo the outcomes and the sense of controllability constitute an adaptive perception of adjustment. Thus, guilt and self-blame are often engaged as coping strategies. A particular experience, in which they play a crucial role in maintaining the suffer is grief (LeBlanc et al., 2020).

1.1 Grief and self-blame

Grief is a familiar reaction of bereaved people and refers to the emotional response caused by significant loss (Stroebe et al., 2017). It is considered a complex emotional syndrome within which guilt serves as a predictor of grief severity (Li et al., 2019; Stroebe et al., 2007). One of the most-frequently identified components of guilt is self-blame, the high levels of which have been associated with slower decrease of grief symptoms (Stroebe et al., 2014). In bereavement literature, it usually refers to the accusation of oneself about the cause of death and a sense of culpability due to failure to live up to standards of the deceased or one's self (Field & Bonanno, 2001; Field et al., 2000; Weinberg, 1994).

Grief-related self-blame has been differently classified among scientists: some consider it a cognition whereas others an affective reaction (Boelen & Lensvelt-Mulders, 2005; Worden, 2018). This discrepancy is also reflected in the perceived adaptive function of self-blame in grief. Self-accusation for not preventing the loss is an approach that assumes a sense of control in front of the irreversibility of death (Gold et al., 2017). In contrast, feeling guilty for enjoying life again after loss serves as a strategy to make sense of the loss (Smith et al., 2011). In this vein, self-blame may be considered a bidimensional construct accordingly the definition with taking responsibility as the cognitive component and feeling guilty as the emotional aspect.

Further scientific discrepancy exists in the relationship between self-blame and grief. One study showed that self-blame significantly correlated with grief-related symptoms five years post-loss, however when investigated through a single item in a small homogeneous sample (Field & Bonanno, 2001). In their longitudinal conducted study, Stroebe et al. (2014) showed that self-blame is a predictor of the initial grief intensity, but two years after bereavement there was no significant change in average self-blame whereas grief significantly decreased. While the authors call for replication in different cultures, Field and Bonanno (2001) alert about neglecting aspects of blame related to "unfinished business", both elements taken into consideration in the current study.

1.2. Farewell and funeral

Unfinished business refers to incomplete, unexpressed, or unresolved relationship issues with the deceased for which the authors have raised the hypothesis of representing a multidimensional construct (Klingspon et al., 2015). Therefore, they developed a multi-item assessment instrument based on two related subscales: unfulfilled wishes and unresolved conflicts (Holland et al., 2020). Because unfinished business is a common concern among bereaved individuals, one could argue that bidding farewell might be an approach to overcome it.

Unclear goodbyes or losses without closure possibly cause long-lasting distress. Prior literature indicated an association between the farewell opportunity and the well-being, level of grief symptoms, and intrusions of surviving relatives (Otani et al., 2017; Pohlkamp et al., 2020; Schut et al., 1991). Thus, it is intuitive to assume that self-blame and intense grief are more likely to occur when the farewell was not concluded. However, in these studies farewell has been assessed by a yes-or-no item. The current investigation aims to disassemble it in a potential cognitive and emotional component reflecting the multidimensionality of unfinished business.

Attending the funeral is considered to be decisive for placing closure on the loss and marking the transitions of death irreversibility (Hendry, 2009; Mitima-Verloop et al., 2019). Both might be addressed to the cognitive farewell and thus expected to reflect the physical dislocation. Whether the funeral also serves as an emotional detachment from the deceased has produced inconsistent results in the literature. Earlier investigations have interpreted funeral as a positive experience, goodbye opportunity, and beneficial for the grief process (Erlandsson et al., 2010; O'Rourke et al., 2011). More recent ones however have failed to find a significant association between the funeral-participation and mental health or later grief adjustment (Birrel et al., 2020; Mitima-Verloop, et al., 2019). These findings might be attributed to the function of funeral in the farewell – being rather a rational than an emotional goodbye. Despite funerals being a fundamental component of cultural mourning systems, surprisingly little is known about how its function in grief might be moderated by certain cultural dimensions such as masculinity (O'Rourke et al., 2011).

1.3. Femininity vs. masculinity

Previous cross-cultural studies have acknowledged culture-sensitive grief responses (Rosenblatt, 2017). Cultures may be differentiated by various dimensions, one of which is the degree of masculinity and femininity (Hofstede, 2020). True femininity requires emotional expressiveness, whereas true masculinity is predicated upon rationality and emotional control (Field et al., 1997).

In feminine societies, the dominant values are quality of life, caring for others, being cooperative, and consensus-oriented (Hofstede, 2020). These might play a role in the disability to immediately detach emotionally from the deceased. In this vein, the funeral might be neglected as a personal farewell opportunity, but rather attributed as honoring the deceased and ensuring a smooth procedure

for all involved. Additionally, feminine cultures might engage more in self-blame due to the characteristic aspect of caring, which they appear to have lacked when a loved one dies.

A society is called masculine when the focus is on competition, achievement, success, and assertiveness (Hofstede et al., 2005). Socially constructed masculine ideals dictate that men should be stoic in the aftermath of loss which might be reflected in a lower grief intensity (Creighton et al., 2013). The rationality might dominate in perceiving the funeral as a cognitive farewell and the achievement ambition might lead to better being able to say goodbye while attending it. Up to date, neither grief intensity, nor the self-blame level or farewell have been compared between various levels of masculinity.

1.4. The current study

The aim of this study is to investigate how different degrees of masculinity moderate the relationship between farewell, self-blame, grief, and funeral. Specifically, it attempts to: differentiate between the self-blame level with and without bidding farewell (1), determine the mediating role of masculinity in the association between self-blame and grief (2), explore whether funeral attendance predicts the relationship between farewell and grief intensity (3), and address the masculinity-dependent function of funeral in saying goodbye (4). Based on conclusions drawn from prior literature four hypotheses were developed (Figure 1). First, it is hypothesized that an accomplished farewell is linked to lower self-blame levels. Second, it is assumed that those engaging in less self-blame are more likely to experience lower grief intensity and the association is stronger for higher masculinity levels. Third, it is expected that attending the funeral facilitates bidding farewell and is associated to lower grief intensity. Fourth, it is investigated whether funeral plays a cognitive role in highly masculine societies, and neither an intellectual nor an emotional one in less masculine ones in the farewell process.

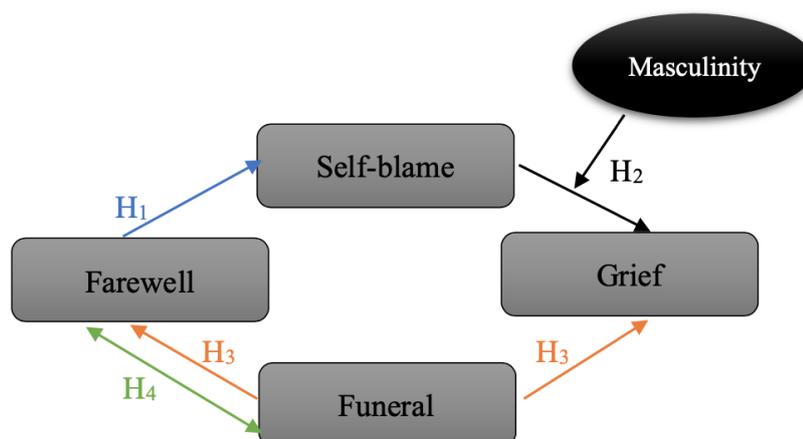


Figure 1. A schematic representation of the hypotheses

2. Method

2.1 Participants

A total of 430 participants from four different countries accomplished the survey from which 58 met the exclusion criteria and were suspended from any statistical analysis. The final sample included a total of 372 participants (78 % females, 22 % males). The overall age ranged from 18 to 78 with a median age of 32 years ($M = 36.06$, $SD = 13.2$). The representative countries were compared to each other on the degree of masculinity according to Hofstede (2021). Brazil scored 49, Bulgaria 40, Germany 66, and Sri Lanka 10 based on data collected using primary research from a multinational company (IBM) and Hofstede. Henceforth, Germany is considered a high masculine culture, Brazil and Bulgaria a medium one, whereas Sri Lanka manifests low masculinity levels. The respective subsamples consisted of 156 (86% females, 14% males) high masculinity level representatives, 175 representatives (74% females, 26% males) of the medium masculinity level, and 41 (68% females, 32% males) of the low masculinity level.

A One-way between-groups ANOVA (Table 1) and a Chi-Square test of Independence (Table 2) were performed to compare the three cultures on the background information. Statistically significant differences between them were found in both age $F(2, 369) = 4.595$, $p = .011$ and years since loss $F(2, 369) = 4.935$, $p = .008$. Despite the statistical significance, the effect size was for both the age ($\eta^2 = .02$) and years since loss ($\eta^2 = .03$) small. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for the high masculinity culture different significantly from the medium masculinity culture in both variables. The low masculinity culture did not differ significantly from either high or medium masculinity culture in none of the variables. There was no significant association between the three masculinity levels and the participants' occupation, relationship status, closeness to the deceased, and loss expectancy. However, the three subsamples differed significantly in the gender, educational level, and loss cause.

Table 1

Culture-related differences in the age and time since loss employing One-way-ANOVA

Variables	Culture			Test		
	Low masculinity (n=41) M (SD)	Medium masculinity (n=175) M (SD)	High masculinity (n=156) M (SD)	F	p	df
Age	32.98 (12.74)	34.69 (13.19)	38.4 (13.02)	4.595	.011	2
Years since loss	2.56 (1.57)	1.96 (1.54)	2.43 (1.57)	4.935	.008	2

Table 2

Cultural-related differences in the demographics and loss-specific information employing Chi-Square test of Independence

Variables	Culture						Test
	Low masculinity (n=41)		Medium masculinity (n=175)		High masculinity (n=156)		χ^1
	N	%	N	%	N	%	p
Gender							.037*
Female	28	68.3	129	73.7	134	85.9	
Male	13	31.7	45	25.7	22	14.1	
Diverse	0	0.0	1	0.6	0	0.0	
Educational level							.003*
No degree	2	4.9	1	0.6	0	0.0	
High school degree	9	22.0	51	29.1	24	15.4	
University/training degree	25	61.0	95	54.3	111	71.2	
Higher degree	5	12.2	28	16.0	21	13.4	
Occupation							.369
Employed	25	61.0	112	64.0	107	68.6	
Unemployed	2	4.9	17	9.7	6	3.8	
Student	13	31.7	40	22.9	36	23.1	
Pensioner	1	2.4	6	3.4	7	4.5	
Relationship status							.990
Single	12	29.3	50	28.6	44	28.2	
In a romantic relationship	10	24.4	34	19.4	38	24.4	
Married	17	41.5	78	44.6	64	41.0	
Divorced	1	2.4	7	4.0	5	3.2	
Widowed	1	2.4	6	3.4	5	3.2	
Closeness to the deceased							.303*
Not close at all	0	0.0	2	1.1	2	1.3	
Not close	0	0.0	9	5.1	3	1.9	
Average	3	7.3	30	17.1	20	12.8	
Close	12	29.3	47	26.9	51	32.7	
Very close	26	63.4	87	49.7	80	51.3	
Loss cause							.001*
Natural	37	90.2	153	87.4	108	69.2	
Homicide	0	0.0	5	2.9	3	1.9	
Suicide	0	0.0	5	2.9	12	7.7	
Accident	4	9.8	8	4.6	19	12.2	
Unknown	0	0.0	4	2.3	14	9.0	
Loss expectancy							.807
Definitely as sudden	16	39.0	60	34.4	57	36.5	
Rather as sudden	10	24.4	34	19.4	38	24.4	
Rather as expected	10	24.4	42	24.0	35	22.4	
Definitely as expected	4	9.8	28	16.0	21	13.5	
Not able to specify	1	2.4	11	6.3	5	3.2	

Note. 1) Chi-Square test

* Assumptions violated, more than 20% of the cells have expected count less than 5

2.2. Instruments

2.2.1. Demographical data. The questionnaire included general demographic items concerning age, gender, nationality, educational level, current relationship status, children, employment status, and religiosity/spirituality affiliation. It furthermore asked for loss-specific information such as the relationship to the deceased and its quality, as well as the time and cause of loss. Further items included the degree of death expectancy, and the distress degree caused by secondary losses.

2.2.2 Grief. An abbreviated version of the Inventory of Complicated Grief (ICG; Prigerson et al., 1996) was used to assess the grief intensity. This instrument was originally developed to capture maladaptive features of grief, but the items are equally good applicable to the normal bereaved population. The authors reported a high internal consistency of the ICG total score with a Cronbach's alpha of .94, whereas the test-retest reliability over a six-month period was .80. The inventory entails a total of 19 items involving statements such as "I feel that life is empty without the person who died" or "I feel stunned or dazed of what happened". The answers are obtained through a 4-point Likert scale (0 = *never*, 1 = *rarely*, 2 = *sometimes*, 3 = *often*, 4 = *always*). To assess the grief intensity of every participant the mean score value was calculated. A higher average score indicated a higher grief intensity. The overall Cronbach's alpha of the current study was .93.

2.2.3 Self-blame. To capture the cognitive and emotional aspect of self-blame a total of nine items was adapted for this purpose from well-validated questionnaires. The total scale score was calculated by summation of each item score, with higher scores indicating higher self-blame level. In turn, a higher self-blame level suggested a stronger endorsement of the type of negative cognition and affective reaction that is measured by the scale. The resulting scale had a satisfactory internal consistency of alpha = .86.

The first five items aimed to capture self-blame as a cognition and derived from one of the nine subscales of the Grief Cognitions Questionnaire (GCQ; Boelen & Lensvelt-Mulders, 2005). Each item was given as a statement to be acquired by a 5-point Likert scale (1 = *strongly disagree*, 2 = *disagree*, 3 = *neither agree nor disagree*, 4 = *agree*, 5 = *strongly agree*). Slight amendments were made in the verb tense or thoughts' expression to capture the participants' state of the last four weeks.

To examine the emotional aspect of self-blame, four items were generated from the Bereavement Guilt Scale (BGS). Each item was slightly modified from a behavioral expression of guilt into an affective one of feeling guilt. Further changes were made in the verb tense in order to grammatically correctly obtain the average self-blame level of the past four weeks. The items, as in the given order, correspond to the following BGS items: BGS 7, BGS 6, BGS 13, BGS 29 (Li et al., 2017). All the original and adapted items for the purpose of this study are to find in Appendix A.

2.2.4. Farewell and funeral. To examine the participants' farewell experience, it was firstly asked whether saying goodbye had been subjectively perceived as accomplished. In case of an affirmation, the participants received two additional questions. First, they were asked to indicate on a

5-point Likert scale (1 = *not at all*, 2 = *slightly*, 3 = *moderately*, 4 = *very*, 5 = *extremely*) whether the goodbye experience had been also perceived as an emotional farewell. This item served only the awareness of the participant in the differentiation between the emotional and cognitive component of goodbye. Second, the role of participating at the funeral in farewell was assessed. The participants had the possibility to choose between the intellectual role, emotional one, both, none of them, as well as negating the participation at the funeral. As the items were generated for the purpose of this study to capture different aspects of farewell, no psychometric properties are available. The current psychometric tools are not designed to test single items for measurement invariance (Boer et al., 2018).

2.3. Procedure

First an English prototype of the questionnaire was developed, which was then translated into Bulgarian, Portuguese, and German by psychology experts (Appendices B, C, D, & E). Linguistic and conceptual consistency were provided through forward and backward translation. The four questionnaires were combined into one survey created by and presented in Qualtrics. Initially, the participants received an information letter regarding the research at disposal. After that, they were asked to provide their consent for the participation. To be eligible, the participants of this study had to be bereaved adults with a significant loss experience within the past five years. Additionally, they had to identify themselves as either Brazilian, Bulgarian, German, or Sri Lankan. The forced-choice format was applied for each item. Completing the questionnaire required on average 20 minutes. The study was approved by and conducted in accordance with the ethical principles of the Faculty Ethics Review Board (FERB; UU-SER case 20-0481). Participants were approached online through Social Media sources, bereaved associations, survey platforms, psychology newspapers, and LinkedIn. The recruitment lasted from January to February 2021. No reward was provided.

2.4. Statistical analysis

The data was analyzed using IBM SPSS statistics version 24 and Macro PROCESS by Hayes (2013) after eliminating responses meeting the exclusion criteria. A Mann-Whitney U Test was conducted to capture the differences in the self-blame level between participants with and without a farewell opportunity. Model 1 of PROCESS was used to estimate the moderation effect of masculinity level on the relationship between self-blame and grief intensity after testing for the assumptions of a multiple regression analysis. All the assumption were met despite for the homoscedasticity and the normality for the grief intensity. Another Mann-Whitney U Test was conducted for the subsample with accomplished farewell to determine the role of funeral on goodbye and grief. A Chi-square Test of independence with Cramer's V was employed to differentiate between the cognitive and emotional role of funeral on farewell among the masculinity levels.

3. Results

3.1 Self-blame and farewell

It was hypothesized that bidding farewell is linked to lower self-blame levels as compared to unaccomplished goodbye condition. In line with the hypothesis, the self-blame level was lower after having said goodbye. The Mann-Whitney U Test revealed a significant difference in the self-blame level between the subgroup with accomplished farewell ($Md = 2$, $n = 202$) and the one without goodbye ($Md = 2.67$, $n = 169$), $U = 10349$, $z = -6.54$, $p < .001$. The r value was $-.34$ and showed a moderate effect size.

3.2 Self-blame, grief, and masculinity

For the subsample with accomplished farewell, it was hypothesized that lower levels of self-blame are linked to lower grief intensity, and that these associations are stronger the higher the masculinity level. As expected, the regression equation revealed a significant and a moderate strength relationship between the three variables $F(11, 189) = 10.61$, $p < .001$, $R^2 = .38$. The multiple regression analysis accounted for 38% of the total variability in grief intensity indicating a medium effect.

The trend revealed that self-blame is the highest in the high-masculinity group ($b = 2.201$) when compared to the medium ($b = 2.104$) and the low masculinity group ($b = 2.069$). However, alone the self-blame level in the medium masculinity group (reference group) accounted for 31% of the variability and was the only significant predictor of grief (Table 3). The association between self-blame and grief intensity was not significant neither when the reference group was compared to the high masculinity one, nor to the low masculinity group. Gender, time since loss, loss expectancy, and closeness to the deceased were used as factors in the model and revealed to be significant predictors of grief intensity. The further the loss in the past, the higher the closeness to the deceased, and the lower the loss expectancy the higher the grief intensity (Figure 3).

Against the hypothesis, the additional interaction between the three masculinity levels and the self-blame was not significant $F(2, 189) = 2.298$, $R^{2-chng} = .015$, $p = .103$. Thus, masculinity level did not provide the expected moderating effect on the association between self-blame and grief intensity. Figure 2 visualizes the centered scores of self-blame and grief for each masculinity level.

Table 3*Regressions of the different grief predictors*

Variable	Coefficient	SE	t	p	95% CI	
					LL	UL
Self-blame (medium masculinity) ¹	.309	.087	3.575	.000	[1.44	2.77]
High * Medium Masculinity	.097	.086	1.126	.261	[.14	.48]
Low * Medium Masculinity	-.035	.137	-.256	.798	[-.07	.27]
Intercept 1 ^a	.061	.114	.535	.594	[-.30	.23]
Intercept 2 ^b	-.313	.178	-1.756	.081	[-.66	.04]
Education	-.067	.064	-1.057	.292	[-.19	.06]
Closeness	.212	.047	4.563	.000	[.12	.30]
Time since loss	-.056	.026	-2.153	.033	[-.11	-.01]
Death cause	.031	.041	.747	.456	[-.05	.11]
Loss expectancy	-.128	.035	-3.629	.000	[-.20	-.06]
Gender	-.193	.09	-2.153	.033	[-.37	-.02]

Note. 1 = reference group, a = association of self-blame and grief compared between high and medium masculinity, b = association of self-blame and grief compared between low and medium masculinity. CI = confidence interval. LL = lower limit. UL = upper limit.

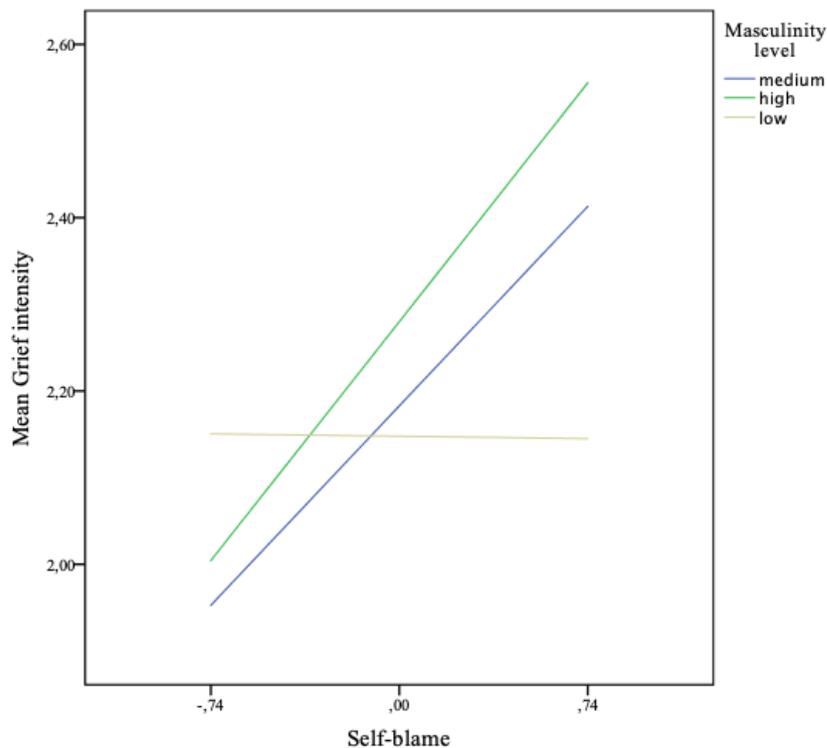


Figure 2. Graphical visualization of the relationship between self-blame and grief according to the masculinity level

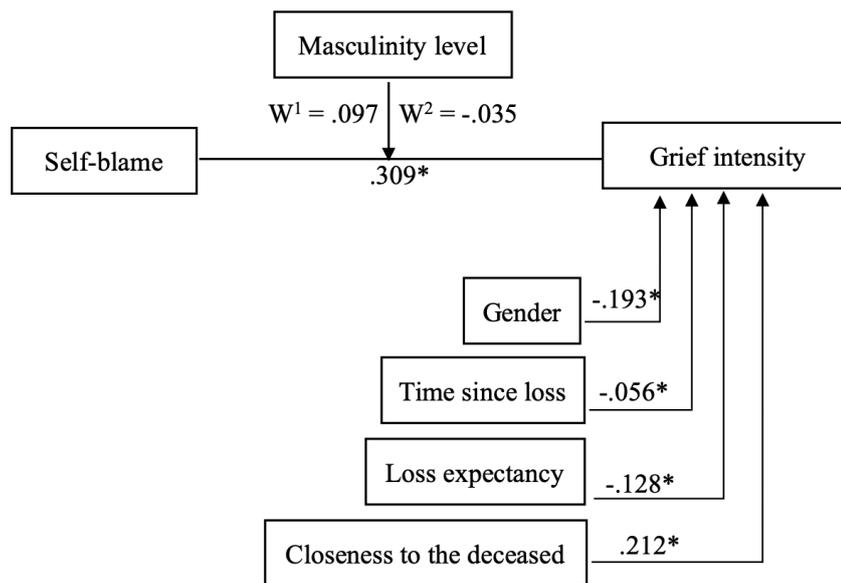


Figure 3. Graphical visualization of the coefficients in the moderation Model 1 and main factors
 Note. * Correlation is significant at the .05 level. W^1 = high vs. medium masculinity. W^2 = low vs. medium masculinity

3.3 Farewell, funeral, and grief

It was hypothesized that attending the funeral facilitates bidding farewell and is associated to lower grief intensity. In line with the first part of the assumption, bereaved with unaccomplished farewell experienced higher grief intensity when compared to the ones who had said goodbye. Against the second part of the hypothesis, bereaved who had attended the funeral manifested greater grief intensity than the ones without funeral participation. These results are shown in Table 4.

The overall grief intensity was 2.42 ($SD = 0.73$). The Mann-Whitney U Test revealed a significant difference in the grief intensity between the subgroup with a funeral participation ($Md = 2.23$, $n = 169$) and the one without ($Md = 1.82$, $n = 32$), $U = 1796$, $z = -3.01$, $p = .003$. The effect size coefficient ($r = -0.21$) indicated a small negative correlation between the funeral attendance and grief intensity. This implies that, contrarily to the hypothesis, attending the funeral is associated to significantly higher grief intensity.

Table 4

Comparison of the grief intensity depending on the farewell accomplishment and funeral participation

Subsample characteristics	Grief intensity	
	M	SD
All participants (n = 367)	2.42	0.73
Accomplished farewell with funeral participation (n = 169)	2.28	0.68
Accomplished farewell without funeral participation (n = 32)	1.89	0.64
Unaccomplished farewell (n = 73)	2.60	0.77

3.4 Funeral, farewell, and masculinity

It was hypothesized that the funeral serves as a cognitive farewell in highly masculine societies, and neither as a cognitive nor as an emotional one in less masculine countries. As expected, the Chi-square test indicated a significant association between the funeral's role in farewell and the masculinity level $\chi^2(8, n = 202) = 24.142, p = .002$. The value of Cramer's V coefficient was .244 indicating a moderate relationship between both variables (Pallant, 2011). Despite the statistical significance, the role distribution among the cultures was against the expectation. 31.2% of the participants who were able to bid farewell considered funeral as a cognitive goodbye. As anticipated, the tendency showed that the higher the masculinity level the more funeral is seen as a rational goodbye. Yet against the hypothesis, the participants from the high masculine countries were not the only ones to rationally bid farewell when attending the funeral (Table 5). 17.3% of the participants considered the funeral to play neither an emotional nor a cognitive role. Contrarily to the expectation, the higher the masculinity level the more participants were neither emotionally nor rationally able to say goodbye by attending the funeral. Figure 4 provides a graphical representation of the three masculinity levels within each funeral role.

Table 5

The distribution of funeral's role in farewell across the masculinity scale

Masculinity Level	Funeral's role				
	Only Cognitive	Only Emotional	Both	Neither	No participation
Low	11.1 % (n = 7)	16.7 % (n = 3)	16.7 % (n = 9)	5.7 % (n = 2)	3.1 % (n = 1)
Medium	41.3 % (n = 26)	22.2 % (n = 4)	40.7 % (n = 22)	28.6 % (n = 10)	75.0 % (n = 24)
High	47.6 % (n = 30)	61.1 % (n = 11)	42.6 % (n = 23)	65.7 % (n = 23)	21.9 % (n = 7)

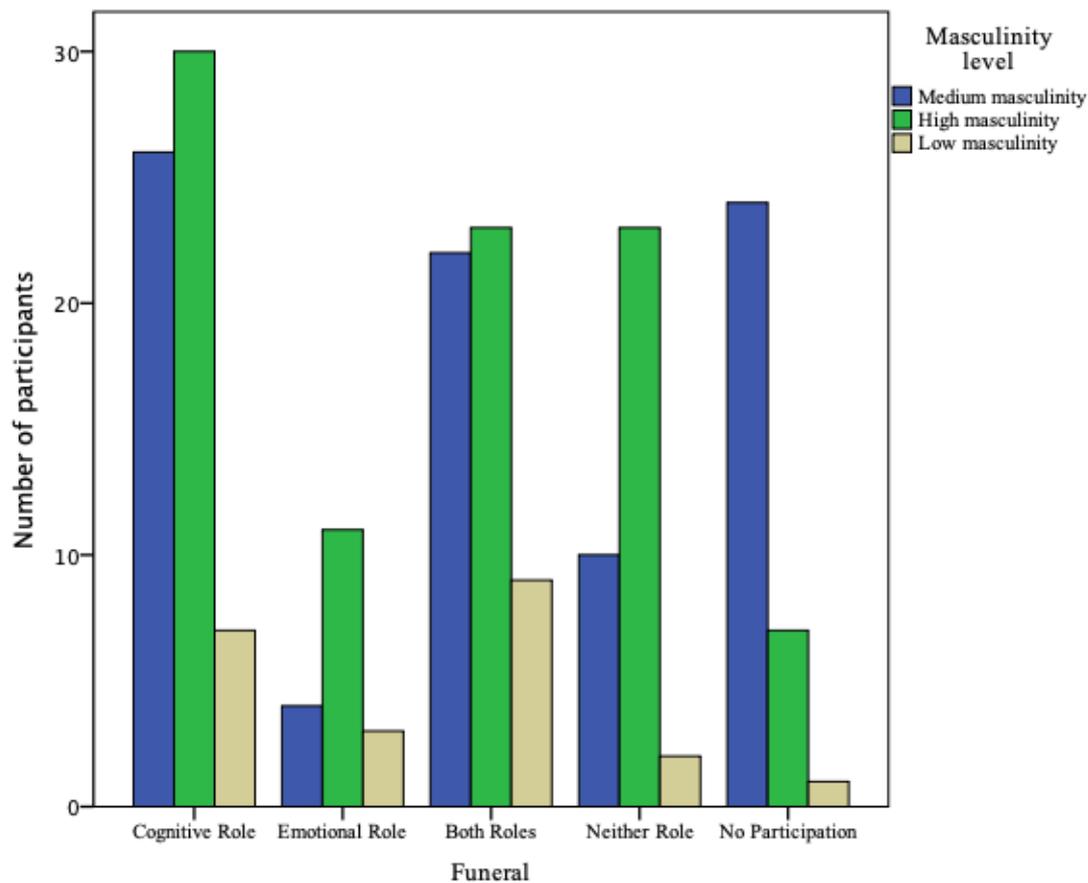


Figure 4. Graphical representation of each masculinity level on the various funeral roles

4. Discussion

The current investigation sought to examine the cultural differences of grief experiences after a significant loss. The relationships between farewell, self-blame, and grief were compared among bereaved from feminine and masculine cultures. The survey additionally attempted determining the role of funeral in saying goodbye according to this cultural dimension.

In accordance with the first hypothesis, bereaved who were able to say farewell manifested less self-blame than the ones with an unaccomplished goodbye regardless their cultural identity. This finding is in line with the anticipation of self-blame being more likely to occur after losses without closure. It reflected the cognitive aspect of self-blame and the unfinished business carried within. Bereaved with unsaid goodbye appear to cope with self-accusation for not preventing the loss or unresolved relationship issues with the deceased.

In line with the second hypothesis, higher levels of self-blame were associated to higher grief intensity. As anticipated from previous research (Field & Bonanno, 2001), those bereaved engaging less in self-blame were likely to experience less grief regardless their cultural background. Contrarily

to the findings of Stroebe et al. (2014), the self-blame appeared to be a moderate predictor of grief up to five years after loss independently from cultural differences. Partially against the hypothesis, femininity and masculinity were not predictors of grief intensity.

It was expected that the higher the masculinity level the stronger the relationship between self-blame and grief. Despite the findings confirmed such a tendency, they lacked statistical significance. In other words: the emotional expressiveness characteristic for femininity (Hofstede, 2021) and the typical stoicism of masculinity (Creighton et al., 2013) appear to balance each other out in their role as grief predictors. This explanation is supported by the results. Only the self-blame level of societies which cannot be identified as either feminine or masculine was shown to significantly predict grief intensity.

An alternative explanation for this finding could be the neglect of other cultural dimensions that simultaneously contribute to emotions, thoughts, and behaviors and the way they influence each other. One of them is the degree of collectivism. According to Hofstede (2021), the participating countries in this study differed in the masculinity level but scored similarly on the collectivism scale except for Germany. Thus, it is empirically difficult to differentiate between the manifestation of the various facets of culture on the investigated variables. To be more specific, social support – characteristic for collectivistic cultures – appears to have an impact of grief-related symptoms (Stroebe et al., 2005). It might have reinforced the feminine aspect of the representative countries such as quality of life and caring for others. Consequently, no significant differences were achieved between feminine and masculine societies in how they could predict grief intensity but rather a tendency.

As initially hypothesized, the findings showed that bereaved who accomplished their farewell displayed less grief intensity when compared to their counterparts. Conflicting with the hypothesis however, attending the funeral seemed to aggravate the grief experience. Specifically, the funeral participation was linked to more intense grief. This outcome is consistent with recent findings (Birrel et al., 2020; Mitima-Verloop et al., 2019). A possible explanation for the negative correlation between the funeral attendance and grief intensity could be the high incidence of adverse incidents occurring during funerals (Gamino et al., 2000). This might include conflicts and wish differences between the survivors, as well as potential financial difficulties in covering the funeral services. Especially the latter might have led to preferring cremation over burial as in the past decades in Germany (Aeternitas e.V., 2021). Particularly direct cremation ceremonies without attendance are cost-effective but less comforting for the survivors (Birrel et al., 2020). Additionally, many participants of the current study experienced their loss during the COVID-19 pandemic, a particular life circumstance during which the freedom of funeral choices was suppressed by the governments (Birrel et al., 2020). These restrictions might have negatively contributed to the latter grief experience.

Nonetheless, it is not excludable that participants with various cultural backgrounds differently interpreted and therefore answered the item asking for the ability of having said farewell. The questionnaire was built as recommended with forced-choice questions (Brown, 2016), for which

admitting having said goodbye was decisive for the appearance of further funeral and farewell related items. It could be thus argued that what is individually perceived as farewell is rather a process and as such, answering the decisive item represented a snapshot of the current emotional state. In this vein, the funeral might represent the cognitive aspect of death irreversibility but only partially an emotional farewell from the deceased.

In fact, the study found a significant relationship between the funeral's function in farewell and the degree of masculinity. Against the expectation however, the results showed that highly masculine societies – comparable to those of a medium level – considered the funeral as both an emotional and cognitive goodbye. The similarity might be explained by the little difference in the score between countries representing the high and medium masculinity level in the current investigation (see Paragraph 2.1). In contrast to the hypothesis, the feminine subsample mostly considered funeral as either an emotional farewell or both emotional and cognitive. It could be possible that in Sri Lanka as the representative country – potentially explained through the highest rate of funeral participation – the collectivistic dimension dominates and gives funeral another meaning as the expected one. Collectivism and individualism are considered to build the deep structure of culture, which in turn generates behaviors and their interpretation (Greenfield, 2000). In case of Sri Lanka, prioritizing the group and interdependence might have led to an increased externalization of emotions and subsequent mutual support. Thus, the high funeral participation was considered as a reciprocal obligation (Raefiff et al., 2000) and possibly served to collectively finalize death and start the grieving process.

Another alternative explanation could be the fact that all subsamples were dominated by female participants. Previous research has confirmed gender differences in grief (Stroebe et al., 2001) that may have played a competitive role in the attribution of funerals' function in farewell compared to the cultural dimension. In fact, statistically differences between the culture-related subsamples were found not only in gender, but also in age, time since loss, and educational level. Finally, it can be argued that the participants of the current study were able to differentiate between an emotional and cognitive farewell, but the resulting patterns should serve as descriptive and preliminary for further investigations.

4.1 Methodological limitations and future directions.

The findings of the current investigation should be interpreted with caution due to several methodological limitations. First, neither the representative countries for each masculinity level, nor their subsample sizes were equally distributed. These differences make it difficult to accurately compare and generalize the findings. Thus, future investigations should provide proportionally distributed and larger samples for a better representation of the cultural dimension.

Second, the design of the study was a cross-sectional one which serves exploring different relationships but does not allow drawing causal conclusions. Future investigations should be

conducted longitudinally to address the causality and ensure better generalizability of the findings in the population (Taris et al., 2021).

Third, the allocation of the representative countries to a specific masculinity level was performed by the Hofstede (2021) country comparison tool based on primary research data and replications. Additionally, the participants were identified as either Brazilian, Bulgarian, German, or Sri Lankan based on their nationality. A deviant own ethnicity or in the parental educational style might have biased the outcomes. Thus, future research should consider various classifying systems and provide samples with matching nationality and ethnicity. It could also be conceivable to focus on an individual assessment for this cultural dimension.

Fourth, the items used to explore the funeral's role on farewell were intentionally developed for this investigation: they are therefore not reliable and validated. Despite the lack of comparability assurance, also from the linguistic perspective, findings from invariant measurements may still deliver valuable comparisons (Boer et al., 2018). Clinical researchers are nevertheless invited to develop valid instruments to accurately investigate the function of funeral on farewell and the indicated components of the goodbye process.

4.2 Conclusions and clinical implications.

The present study showed the first efforts to investigate how farewell, self-blame, and grief are related to each other accordingly the cultural dimension of masculinity. Despite the aforementioned limitations, the current investigation is probably the first to compare self-blame and farewell on the dimension of masculinity. Another unique feature is the decomposition of farewell in an emotional and cognitive component when regarded to the funeral. This first attempt of an empirical examination should be considered as an explanatory step towards a culture-sensitive meaning of funeral attendance. The current findings should serve to increase the awareness to cultural sensitivity when offering interventions support in multicultural contexts. Practitioners are encouraged to recognize the various cultural values and interpretations of bereaved for grief rituals like the funeral attendance. Lastly, clinicians should consider a cultural adjusted support on the farewell process to assist the grief work.

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Appendix A

A comparison of the original items from the GCG and BGS questionnaire and the adapted version of the current study

Original items (GCG*/ BGS**)	Adapted items for the current questionnaire
I am partially responsible for (-)'s death *	I have been thinking to be partially responsible for his/her death
I blame myself for not having cared better for (-) *	I have been blaming myself for not having cared better for him/her
I will never be able to forgive myself for the things I did wrong in the relationship with (-) *	I have been thinking about never being able to forgive myself for the things I did wrong on the relationship with him/her
If I would have done things differently, (-) would still be alive *	If I would have done things differently, he/she would still be alive
I should have prevented the death of (-) *	I have been thinking I should have prevented his/her death
I did not do everything I could to improve our relationship **	I feel guilty for not improving our relationship before he/she passed away
I feel guilty for living on myself since his/her death **	I have been feeling guilty because I am continuing with life without him/her
I feel I could not reciprocate enough for what he/she gave to me **	I have been feeling guilty for not being able to reciprocate him/her enough for what he/she gave to me
I did not spend enough time with him/her **	I have been feeling guilty for not spending enough time with him/her before he/she passed away

Appendix B

English version of the questionnaire

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Always (5)
I have been feeling the urge to cry when I think about the person who died. (1)	<input type="radio"/>				
I have been finding myself thinking about the person who died. (2)	<input type="radio"/>				
I have been thinking about this person so much that it's hard for me to do the things I normally do. (3)	<input type="radio"/>				
Memories of the person who died have been upsetting me. (4)	<input type="radio"/>				
I have been feeling that I cannot accept the death of the person who died. (5)	<input type="radio"/>				
I have been feeling that it is unfair this person died. (6)	<input type="radio"/>				
I have been feeling myself longing for the person who died. (7)	<input type="radio"/>				
I have been feeling drawn to places and things associated with the person who died. (8)	<input type="radio"/>				
I can't help feeling angry about his/her death. (9)	<input type="radio"/>				

I have been feeling disbelief over what happened. (10)

I have been feeling stunned or dazed over what happened. (11)

It has been hard for me to trust people. (12)

I have been feeling as if I have lost the ability to care about other people or I have been feeling distant from people I care about. (13)

I have been feeling lonely a great deal of the time ever since he/she has died. (14)

I have been having pain in the same area of my body or have some of the same symptoms as the person who died. (15)

I have gone out of my way to avoid reminders of the person who died. (16)

I have been feeling that life is empty without the person who died. (17)

I have been hearing the voice of the person who died speak to me. (18)

I see the person who died stand before me. (19)	<input type="radio"/>				
I have been feeling that it is unfair that I should live when this person died. (20)	<input type="radio"/>				
I have been feeling bitter over this person's death. (21)	<input type="radio"/>				
I have been feeling envious of others who have not lost someone close. (22)	<input type="radio"/>				

Self-blame Items

	Strongly disagree (1)	Disagree (2)	Neither agree or disagree (3)	Agree (4)	Strongly agree (5)
I have been thinking to be partially responsible for his/her death. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have been blaming myself for not having cared better for him/her. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have been thinking about never being able to forgive myself for the things I did wrong in the relationship with him/her. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I would have done things differently, he/she would still be alive. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have been thinking I should have prevented his/her death. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have been feeling guilty for not improving our relationship before he/she passed away. (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have been feeling guilty because I am continuing with life without him/her. (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I have been feeling guilty for not being able to reciprocate him/her enough for what he/she gave to me. (8)

I have been feeling guilty for not spending enough time with him/her before he/she passed away. (9)

Farewell Items:

People choose different approaches to bid farewell to the deceased important person. Would you say that you were able to say goodbye?

- Yes
- Not yet, but I am working on it
- I am not ready yet to say goodbye
- No

Which role did the funeral play in saying goodbye?

- The funeral served me to rationally understand that the person is truly gone
- The funeral served me to let go emotionally
- The funeral served me both rationally and emotionally
- The funeral served me neither rationally nor emotionally
- I did not participate at the funeral

Appendix C

German version of the questionnaire

	Niemals (1)	Selten (2)	Manchmal (3)	Öfters (4)	Immer (5)
Ich habe den Drang zu weinen verspürt, wenn ich an die verstorbene Person dachte (1)	<input type="radio"/>				
Ich habe mich dabei ertappt, wie ich über die verstorbene Person nachgedacht habe (2)	<input type="radio"/>				
Ich habe so viel über die verstorbene Person nachgedacht, dass es mir schwerfällt, die Dinge zu tun, die ich normalerweise tue (3)	<input type="radio"/>				
Die Erinnerungen an die verstorbene Person haben mich traurig gemacht (4)	<input type="radio"/>				
Ich habe das Gefühl, dass ich den Tod der verstorbenen Person, nicht akzeptieren kann (5)	<input type="radio"/>				
Ich habe das Gefühl, dass es unfair ist, dass diese Person gestorben ist (6)	<input type="radio"/>				

Ich habe mich
nach der
verstorbenen
Person geseht
(7)

Ich habe mich
zu Orten und
Dingen
hingezogen
gefühl, die ich
mit der
verstorbenen
Person
verbinde (8)

Ich kann nicht
anders, als
wütend über
seinen/ihren
Tod zu sein (9)

Ich habe nicht
glauben
können, was
vorgefallen ist
(10)

Ich bin
fassungslos
oder
benommen
gewesen über
das, was
passiert ist (11)

Es ist schwer
für mich
gewesen,
Menschen zu
vertrauen (12)

Ich habe das Gefühl, dass ich die Fähigkeit verloren habe, mich um andere Menschen zu kümmern, oder ich fühle mich distanziert von Menschen, die mir wichtig sind (13)

Ich habe mich größtenteils einsam gefühlt, seitdem er/sie gestorben ist (14)

Ich habe Schmerzen in der gleichen Körperregion oder habe einige der gleichen Symptome wie die verstorbene Person gehabt (15)

Ich habe mich bemüht, Erinnerungen an die verstorbene Person zu vermeiden (16)

Das Leben hat sich ohne die verstorbene Person leer angefühlt (17)

Ich habe die
Stimme der
verstorbenen
Person zu mir
sprechen hören
(18)

Ich sehe die
verstorbene
Person vor mir
stehen (19)

Es hat sich
unfair
angefühlt, dass
ich weiterleben
soll, obwohl die
Person
gestorben ist
(20)

Ich habe mich
wegen des
Todes dieser
Person
verbittert
gefühlt (21)

Ich bin neidisch
auf andere
gewesen, die
niemanden
verloren haben,
der ihnen
nahestand (22)

	Stimme überhaupt nicht zu (1)	Stimme nicht zu (2)	Weder zustimmen noch widersprechen (3)	Stimme zu (4)	Stimme voll und ganz zu (5)
Ich habe gedacht, dass ich für seinen/ihren Tod mitverantwortlich bin (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ich habe mir die Schuld dafür gegeben, dass ich mich nicht besser um ihn/sie gekümmert habe (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ich habe darüber nachgedacht, dass ich mir die Dinge, die ich in der Beziehung zu ihm/ihr falsch gemacht habe, nie verzeihen kann (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Wenn ich anders gehandelt hätte, wäre er/sie noch am Leben (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ich habe daran gedacht, dass ich seinen/ihren Tod hätte verhindern müssen (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ich habe mich schuldig gefühlt, weil ich unsere Beziehung nicht verbessert habe, bevor er/sie verstorben ist (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ich habe mich schuldig gefühlt, weil ich das Leben ohne ihn/sie weiterführe (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Ich habe mich schuldig gefühlt, weil ich nicht in der Lage war, ihm/ihr das genügend zu erwidern, was er/sie mir gegeben hat (8)

Ich habe mich schuldig gefühlt, weil ich nicht genug Zeit mit ihm/ihr verbracht habe, bevor er/sie verstorben ist (9)

Menschen wählen unterschiedliche Wege, um sich von der verstorbenen wichtigen Person zu verabschieden. Würden Sie sagen, dass Sie in der Lage waren, sich zu verabschieden?

- Ja
- Noch nicht, aber ich arbeite daran
- Ich bin noch nicht bereit, mich zu verabschieden
- Nein

Welche Rolle spielte die Beerdigung bei der Verabschiedung?

- Die Beerdigung diente mir dazu, rational zu verstehen, dass die Person wirklich weg ist
- Die Beerdigung diente mir dazu, emotional loszulassen
- Die Beerdigung diente mir sowohl rational als auch emotional loszulassen
- Die Beerdigung diente mir weder rational noch gefühlsmäßig loszulassen
- Ich habe nicht an der Beerdigung teilgenommen

Appendix D

Portuguese version of the questionnaire

	Nunca (1)	Raramente (2)	Às vezes (3)	Muitas vezes (4)	Sempre (5)
Tenho sentido a vontade de chorar quando penso na pessoa que morreu (1)	<input type="radio"/>				
Eu tenho me encontrado pensando na pessoa que morreu (2)	<input type="radio"/>				
Tenho pensado tanto nessa pessoa que é difícil para mim fazer as coisas que normalmente faço (3)	<input type="radio"/>				
As memórias da pessoa que morreu têm me perturbado (4)	<input type="radio"/>				
Eu tenho sentido que não posso aceitar a morte da pessoa que morreu (5)	<input type="radio"/>				
Eu tenho sentido que é injusto que esta pessoa tenha morrido (6)	<input type="radio"/>				
Eu tenho sentido saudades da pessoa que morreu (7)	<input type="radio"/>				
Tenho me sentido atraído por lugares e coisas associadas com a pessoa que morreu (8)	<input type="radio"/>				

Não posso deixar de me sentir zangado com a morte dela (9)	<input type="radio"/>				
Tenho dificuldades de acreditar no que aconteceu (10)	<input type="radio"/>				
Tenho me sentido atordoado com o que aconteceu (11)	<input type="radio"/>				
Tem sido difícil para mim confiar nas pessoas (12)	<input type="radio"/>				
Tenho me sentido como se tivesse perdido a capacidade de me importar com outras pessoas ou tenho me sentido distante das pessoas de quem gosto (13)	<input type="radio"/>				
Tenho me sentido só, desde que ele/ela faleceu (14)	<input type="radio"/>				
Tenho tido dores na mesma área do meu corpo ou tenho alguns dos mesmos sintomas que a pessoa que morreu (15)	<input type="radio"/>				
Tenho me esforçado muito para evitar lembranças da pessoa que morreu (16)	<input type="radio"/>				

Tenho sentido que a vida está vazia sem a pessoa que morreu (17)	<input type="radio"/>				
Tenho ouvido a voz da pessoa que morreu falar comigo (18)	<input type="radio"/>				
Vejo a pessoa que morreu estar diante de mim (19)	<input type="radio"/>				
Eu tenho sentido que é injusto que eu viva quando essa pessoa morreu (20)	<input type="radio"/>				
Tenho me sentido amargurado pela morte desta pessoa (21)	<input type="radio"/>				
Tenho sentido inveja de outras pessoas que não perderam alguém próximo (22)	<input type="radio"/>				

	Discordo fortemente (1)	Discordo (2)	Não concordo nem discordo (3)	Concordo (4)	Concordo fortemente (5)
Tenho pensado em ser parcialmente responsável pela a morte (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tenho me culpado por não ter cuidado melhor da pessoa (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tenho pensado em nunca ser capaz de me perdoar pelas coisas que fiz de errado no relacionamento com ele/ela (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se eu tivesse feito as coisas de maneira diferente, ele/ela ainda estaria vivo/a (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tenho pensado que eu deveria ter evitado sua morte (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tenho me sentido culpado por não melhorar nosso relacionamento antes que ele/ela falecesse (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eu tenho me sentido culpado porque continuo com a vida sem ele/ela (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Tenho me sentido culpado por não poder retribuir a ele/ela o suficiente pelo que ele/ela me deu (8)

Tenho me sentido culpado por não ter passado tempo suficiente com ele/ela antes que ele/ela falecesse (9)

As pessoas escolhem diferentes abordagens para despedir-se da pessoa importante falecida. Você diria que foi capaz de dizer adeus?

- Sim
- Ainda não, mas estou trabalhando nisso
- Ainda não estou pronto para dizer adeus
- Não

Que função teve o funeral para dizer adeus?

- O funeral me serviu para entender racionalmente que a pessoa realmente se foi
- O funeral me serviu para deixar ir emocionalmente
- O funeral me serviu tanto racionalmente como emocionalmente
- O funeral não me serviu nem racionalmente nem emocionalmente
- Eu não participei do funeral

Appendix E

Bulgarian version of the questionnaire

	никога (1)	рядко (2)	понякога (3)	често (4)	винаги (5)
Изпитвах желание да плача, когато мисля за починалия. (1)	<input type="radio"/>				
Забелязах, че мисля за починалия човек. (2)	<input type="radio"/>				
Толкова много мислех за този човек, че ми бе трудно да правя нещата, които обикновено правя. (3)	<input type="radio"/>				
Спомените за починалия ме разстройваха. (4)	<input type="radio"/>				
Чувствах, че не мога да приема смъртта на починалия. (5)	<input type="radio"/>				
Чувствах, че е несправедливо този човек да е починал. (6)	<input type="radio"/>				
Усещах как копнея за починалия. (7)	<input type="radio"/>				
Чувствах се привлечен/а от места и неща, свързани с починалия човек. (8)	<input type="radio"/>				
Не мога да спра да се чувствам ядосан/а от смъртта му/и. (9)	<input type="radio"/>				
Изпитвах недоверие към случилото се. (10)	<input type="radio"/>				
Чувствах се зашеметен/а или замаян/а от случилото се. (11)	<input type="radio"/>				
Трудно ми беше да се доверявам на хората. (12)	<input type="radio"/>				

Чувствах се така, смях съм загубил/а способността да се грижа за други хора или се чувствах отдалечен/а от хората, на които държа. (13)	<input type="radio"/>				
Чувствах се самотен/самотна дълго време, откакто той / тя почина. (14)	<input type="radio"/>				
Изпитвах болка в същата област на тялото си или имах някои от симптомите като тези на починалия човек. (15)	<input type="radio"/>				
Опитвах се да избегна напомняния за починалия. (16)	<input type="radio"/>				
Усещах, че животът е празен без човека, който е починал. (17)	<input type="radio"/>				
Чувах гласа на починалия да ми говори. (18)	<input type="radio"/>				
Виждах човека, който почина, да застане пред мен. (19)	<input type="radio"/>				
Чувствах, че е несправедливо да живея, когато този човек е починал. (20)	<input type="radio"/>				
Чувствах горчивината от смъртта на този човек. (21)	<input type="radio"/>				
Изпитвах завист към другите, които не са загубили някой близък. (22)	<input type="radio"/>				

	категорично несъгласен/нес ъгласна (1)	несъгласен/нес ъгласна (2)	неутрален/неу трална (3)	съгласен/съг ласна (4)	категорично съгласен/съг ласна (5)
Мислех, че нося частична отговорност за смъртта му/и. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Обвинявах себе си, че не съм се грижил по- добре за него/нея. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Мислех, че никога няма да мога да си простя за нещата, които съм направил/а погрешно във връзката с него/нея. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ако можех да направя нещо по различен начин, той/тя пак щеше да е жив. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Мислех, че е трябвало да предотвратя смъртта му/и. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Чувствах се
виновен/вин
овна за
това, че не
бяхме
подобрили
връзката си,
преди
той/тя да
почине. (6)

Чувствах се
виновен/вин
овна,
защото
продължава
м с живота
без
него/нея. (7)

Чувствах се
виновен/вин
овна, че не
мога да
му/и отвърн
а
достатъчно
за това,
което ми
даде. (8)

Чувствах се
виновен/вин
овна, че не
съм
прекарал/а
достатъчно
време с
него/нея,
преди
той/тя да
почине. (9)

Хората избират различни начини, за да се сбогуват с починалия човек. Бихте ли казали, че успяхте да се сбогувате?

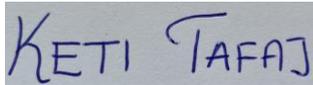
- да
- все още не, но работя над това
- не съм готов/а да се сбогувам
- не

Каква роля изигра погребението при Вашето сбогуване?

- Погребението ми послужи, за да разбера рационално, че човекът наистина го няма.
- Погребението ми послужи да се отпусна емоционално.
- Погребението ми послужи да се отпусна както рационално, така и емоционално.
- Погребението не ми послужи да се отпусна нито рационално, нито емоционално.
- Не бях на погребението.

Declaration of Authorship

I hereby declare that I have authored the thesis entitled “Cultural divergence in coping with bereavement: the relationship between self-blame, grief, and farewell”. No other person’s work has been used without due acknowledgement in this thesis. All references and verbatim extracts have been quoted, and all sources of information, including graphs and data sets, have been specifically acknowledged. This thesis has not been previously, or concurrently, presented to another examination board and has not been published. I am aware that the thesis in digital form can be examined for the use of unauthorized aid and in order to determine whether the thesis as a whole or parts incorporated in it may be deemed as plagiarism.

A rectangular box containing a handwritten signature in blue ink that reads "KETI TAFAJ".

Keti Tafaj,

Münster, 27.06.2021