
RESEARCH ARTICLE

Perception of Psychology Students on Cremation

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ABSTRACT

This study explored the perception of Cremation from psychology students who have finished taking clinical psychology. It explores their views of Cremation and the factors behind those views. At the same time, provide an intervention plan. The study was primarily anchored by the Constructivist Theory of Perception by Richard Gregory (1970) and supported by the Mere Exposure Effect by Robert Zajonc (1968) and the Gateway Belief Model by Van der Linden (2019). In this qualitative study, a phenomenological research design was applied. The sixteen (16) participants were selected using the purposive sampling technique. The researcher used a semi-structured questionnaire with an open-ended interview to gather data. The qualitative data were analyzed thematically through transcription of interviews, coding, significant statements, formed meanings, clustering themes, and emerging themes. Based on the analyzed data, it resulted in nineteen (9) emergent themes, which were divided into two (2) that offered results from the sub-problems. For the participants' views on Cremation, the emerging themes are *Facial and Body Deformation, Expensive Process Fees, Clean Process, and Double Killing*. For the factors that affect the participants' views on Cremation, the emerging themes are *Lack of Knowledge on Cremation, Influence of Status Symbols, Influence of Religion and Tradition, Family and Financial Conflict, and Before Funeral Promise*. This study's conclusions and recommendations were used to help the crematorium homes and the potential client. Thus, to further explore the cremation practice in the Philippines and how it affects an enormous scope and to make a more strategic action plan.

KEYWORDS

Perceptions, Cremation, Psychology Students, Qualitative Study, Thematic Analysis

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1. Introduction

Death is natural and normal for everyone to express their grief. Furthermore, every death must be mourned and processed through traditional burial or Cremation. Cremation is one way of processing the dead by burning the body into ashes, which the families may be able to keep in their homes or the columbarium. Moreover, culture, tradition, and religion might play a role in the perception of the psychology majors in viewing Cremation as a processing of the dead.

In the United States, Cremation is a new way of the dead; 57.5 % were cremated in 2021, and it is expected to be 64.1% in 2025, according to the Cremation Association of North America. In the United States, Cremation is increasing, and it is sufficient to say that a need to study Cremation is essential, especially since Cremation is not a typical way of processing the dead that hinders the bereaved from seeing the face of the dead during the mourning.

Asia comprises Japan, China, India, the Philippines, and many other countries where religion and cultural beliefs are highlighted in everyday living, including burial practices. Based on Pulvis Shapes of Spirit, it stated that China in the year 2018 had 99.7% cremation practice, followed by India at 75 % and China at 56 %-in the year 2013. This shows that some countries practice Cremation, and it is increasing.

In the Philippines, crematory operator Nitor says that Cremation is becoming more widely embraced by Filipinos, which shows 50 to 60 percent, as cited in CNN Philippines (2019). On the contrary, Cremation is being practiced. However, it is a Christian country that usually does the traditional burial. Perhaps Cremation was deemed taboo throughout the nineteenth century due to religious influences, with Catholics and Muslims opposing Cremation because physical resurrection required a complete body (Golden Haven, 2021). On the other hand, historically, the mummification of dead bodies through wooden coffins was observed in the Kabayan region in Northern Luzon (Beckett et al., 2017). The situations mentioned above and the information show that Cremation has been a practice in the Philippines, but at the same time, it is not.

In Cebu, Cremation has become popular since the pandemic. The pandemic in Cebu raised the maximum utilization of hospital capacity. Per the Manila Bulletin, funeral homes and crematoriums were booked in August 2021 due to confirmed viruses and suspected deaths (Cordova, 2021). In addition, Cebu was colonized by Spaniards, where catholicism was introduced. Therefore, studying this perception of Cremation in Cebu is beneficial since the usual way of the church is traditional burial. Researchers observed that Cremation is being practiced nowadays, especially during the pandemic that Cremation raised, but still, some people are opposed to Cremation. With this, researchers are intrigued by the perceptions of Cremation and what factors affect this in the light of psychology students.

Therefore, the researchers in this study aim to learn about their views and what factors affect their views of psychology students on Cremation and to provide an intervention plan. Moreover, this study is hopeful to provide knowledge and impact on society.

2. Theoretical Background

This section presents the theories that will be used while crafting this study. This study is primarily based on Richard Gregory's Constructivist Theory of Perception in 1970, with two supporting theories: Robert Zajonc's Merely Exposure Effect in 1968 and Van der Linden's Gateway Belief Model in 2019.

The leading anchored theory is the Constructivist Theory of Perception introduced by Richard Gregory. This theory contends that prior knowledge and experience are the most significant factors in making sense of our surroundings, as cited in Learning Who, 2021. It states that what we learn and experience significantly impacts our perception of our environment. For example, when going in the park with a blindfold on, a person touches something and feels a long handle, a metallic body with fine tubes, and after that, he realizes that the object he touches is a bicycle. This theory limits interpretation from the senses and allows the individual to make decisions. This idea is relevant to the study because psychology students who have finished their clinical psychology subject have gained knowledge that may influence their perspective of what Cremation is for them. Therefore, researchers in this study will investigate how they perceive Cremation, particularly in light of clinical psychology. Psychology students are taught how to conduct assessments and interventions to help people experiencing emotional, behavioral, or cognitive challenges. The researcher believes that the learned knowledge in clinical psychology will matter to the perception of psychology students.

In other words, for instance, people identify patterns by being aware of the environment in which people experience. Everyone has a different handwriting style. Some writers write with broad, imaginative strokes that can be challenging to read. Others write in a scribbled manner that makes the letters less distinct. In either case, it could be challenging to read the handwriting.

Nevertheless, if people pick out a few words here and there, it helps us comprehend the context of the text, and that aids us in understanding the words that we were unable to read on our own. This theory implies that a person already knows something about the target in addition to the stimulus itself. A higher level of cognition is needed to employ stored knowledge or previous experiences to assist us in grasping our perceptions because stimuli might frequently be unclear, people actively create perceptions, whether they are accurate or not, and perception is a hypothesis based on our collective knowledge.

The second supporting theory used in the current research is the Mere Exposure Effect theory (1970) by Psychologist Robert Zajonc. This theory states that it is a psychological phenomenon wherein people choose a preference when it is more familiar, and familiarity increases with repeated exposure (Zajonc, 1968). According to this theory, the availability of options, when repeated, would significantly impact our perception of something that may be our preference. For example, suppose a person does not initially care about a particular product. However, after seeing it on television frequently, a person develops a new perception that

leads them to purchase it. Similarly, Cremation is perceived as a ritual in other countries and religions. It shows that people in their culture are constantly exposed to those practices, influencing their decisions and opinions on Cremation.

An observer is more likely to develop a favorable opinion of a message if they are exposed to it repeatedly. This occurs because of familiarity breeding affection for a person, thing, or idea. Social psychologist David Myers (2013) uses the Eiffel Tower as an example to make his thesis. Parisians once hated it, but now it is a treasured icon. People became accustomed to it after staring over Paris for over a century. This strategy has also been employed effectively by relatively unknown political candidates to boost their popularity through repeated commercials. It begins to sink in after repeatedly reading the same yard signs and seeing the same advertisement. Mere exposure effects occur for two primary reasons. First, when a person is familiar with something, he feels less uncertain about it. Because new objects might endanger us, we evolved to be cautious around them. This ambiguity is diminished as we observe something frequently without noticing the adverse effects. Second, it can comprehend and analyze previously seen items thanks to "perceptual fluency." It is more likely that people will favor stimuli they have been exposed to because our mind naturally seeks the path of least resistance.

The third supporting theory of the current study is the Gateway Belief Model proposed by social psychologist Van der Linden in 2019. The GBM theory outlines a process of changing attitudes wherein a transformation in individuals' perceptions of the prevailing scientific consensus regarding a particular issue initiates subsequent shifts in their attitudes. These altered attitudes are then expected to correlate with changes in their willingness to support public action, as demonstrated in the study (Linden et al., 2019). This model helps the researcher understand why people choose Cremation over traditional burial using caskets. For example, most medical items are labeled as "clinically tested." This is one technique to capture people's attention and convince them that this product is terrific and that many people use it. One key point in this model is that people seek guidance when uncertain about something. Similarly, Cremation became popular throughout history, particularly during pandemics. It was thought to be the best way to process the dead, mainly because the virus is communicable.

In keeping with this theory, the Gateway Belief Model suggests that perceptions of scientific consensus significantly influence public attitudes and beliefs. Changes in the perceived consensus then affect how people think (belief) and feel (concern) about perceptions of Cremation, according to the theory, which holds that "professional comments may be believed, and consensus implies correctness." Comparatively, those who viewed the control statement, unlike those who saw the initial statement regarding scientific consensus, showed less fear and estimated a higher percentage of scientists supporting it. On the other hand, the opposite reaction would be anticipated in response to the "no consensus" statement. Lastly, with enough blue-ribbon panels and reports, we can convince friends, families, and neighbors that cell phones and other technologies are safe and worthy of trust.

Cremation is a unique method of handling the deceased that involves burning the corpse into ashes, placing the ashes in urns, and displaying them at home or in columbaria. People interpret this method of handling the deceased differently, especially considering culture, customs, and religion. The ensuing investigations help further understand this specific perception and cremation topic.

With 422,915 recorded cases and 8,215 fatalities as of November, the Philippines is one of the nation's worst affected by COVID-19 (Covid19.gov.ph, 2020). Nevertheless, these figures are significantly understated because no mass testing protocols exist. Domestic legislation in the Philippines mandates that proven or suspected COVID-19 victims be promptly cremated within 12 hours postmortem; burial is permitted but less preferable in places without crematoria or to comply with Islamic funeral customs. However, several funeral establishments are pressing for cremating bodies even when COVID-19 is unconfirmed or not suspected out of an abundance of caution. Following government standards, crematoria promptly processed cremations even when opposed to traditions of whole-body interment in the Philippines (Cannell, F., 1999). Cremation was banned in 19th-century Europe as a defiance against Christian belief in the resurrection. Catholic practices were already entrenched in the Philippines when Spain handed the country to the U.S. in 1898. In 1917, the Catholic Church recommended against Cremation, but in 1963, the ban was lifted globally. The Catholic Bishops Conference of the Philippines has adopted cremation guidelines, including holding a funeral mass and rites of commendation and commitment. Despite church acceptance of Cremation, interment is the preferred burial practice among Filipinos. The COVID-19 outbreak during President Rodrigo Duterte's administration, occurring in the backdrop of a war on drugs, reverberates with the sloppy and insensitive sanitary regulations of the Filipino colonial past (M.C. Go, M.C.A. De Ungria, 2019). The aversion to Cremation in the Philippines is rooted in colonialism, which equated the dead with sanitation concerns and associated fire with war, subjugation, and damnation. Burial, including body viewings, is a viable and safe option during the pandemic, and blanket regulations on Cremation add to the emotional stress caused by the pandemic. There is little public health justification for immediate, hastened, or forced Cremation, and seeking to honor the dead in scientific and culturally sensitive ways opens a space for postcolonial repair, reduces trauma, and upholds aspirations for collective humanity (Go, Matthew & Docot; Dada, 2021).

Cremation is impacted by cultural and religious beliefs that shape how Cremation is perceived from the past. Cremation archaeologists pointed out that cremation rituals may differ in perceptions of what constitutes a funeral since it differs among civilizations (Harvig, 2015). Jewish tradition considers burial more important than Cremation because the deceased body, like a spouse, must be buried with the spirit (Doron, 2012). Similarly, African Christians long chose burial as the most acceptable method of disposing of deceased remains. However, because of globalization, scriptural interpretations and perceptions of burial rights to others have changed (Olando, 2019).

On the other hand, Cremation was used as an execution method in Europe throughout the early Christian era. However, it was deemed a funeral in the 19th century due to the disposal difficulty of the dead bodies (Leaney, 2020). It became a solution to European body disposal problems, and people were led to do the Cremation. In the eleventh century, Norway prohibited cremation due to its association with fire, which was considered a symbol of hell and punishment in Christianity. This prohibition conflicted with the Christian belief in the traditional burial and resurrection of Jesus Christ as outlined in the Apostle's Creed. As a result, Christians in Norway chose to opt for conventional burial practices instead (Hadders, 2013).

Cremation generates 534.6 pounds of carbon dioxide, sulfur dioxide, and nitrogen dioxide, which cause health issues such as difficulty breathing, respiratory tract infections, and other internal damage (Bindu, 2020). This shows that Cremation not only affects the environment but also causes health risks to people due to the pollutants, and one way to solve this is to create a sensory device to detect pollutants and get rid of them.

In addition, Cremation increased during the first wave of the pandemic; as a result, different studies explored how families react and interpret this unusual set-up of mourning. Suppressing or limiting funeral services is a challenging experience for the family, leading to disbelief and resentment (Cardoso et al., 2020). Having contagious diseases may cause people around you to be infected (Kumari, 2021). Thus, a review found that Cremation and traditional burial produced environmental pollution. Gas treatment stations should be employed to minimize the environmental impact, as traditional burial can directly affect the soil (Franco, 2022). The two main methods for getting rid of and preparing a body are burial and Cremation, according to Dimond (2004), who looked at this topic. The first objective of this research study is to review the literature about Cremation, a method of body disposal used in funeral rituals by many different religious groups that has gained wider acceptance across the globe, except for Jews, who view Cremation as a prohibited practice (Fisher, 1999).

Ancient cultures used one of four methods to dispose of the bodies of the dead: mummification, Cremation, burning, and reincarnation. According to George (20020), the ancient Greeks and Romans preferred Cremation and believed that burning a corpse did not endanger the soul's immortality. The word's literal meaning of "sleeping places" reflects the Christian faith's anticipation of a potential bodily resurrection. Hindus believe that Cremation allows the deceased's spirit to access a sacred location from when reincarnation occurs. Instead of being seen as the antithesis of life, death is seen as the opposite of birth. The body is changed, honed, and perfected in the fire during death (Gesler & Pierce, 2000). Today, Cremation is permitted for practicing Catholics; nevertheless, the church still prefers a ceremony and that the ashes be buried rather than scattered. Developments in religious sentiments have also contributed to the tendency. Fewer individuals currently identify as religious, reducing the necessity for a traditional church funeral. Many funeral houses now operate as "event planners" for memorial services and funerals, providing a range of options and handling most of the planning. Cremation is becoming increasingly popular due to changes in religious attitudes and fewer people considering themselves religious, leading to fewer traditional funerals.

Some studies focus on the perception of groups of people on Cremation based on their beliefs, culture, religion, and future health professionals. Cremation is seen as a contradiction to Zulu tradition and interpreted as a curse by the Zulu people of South Africa (Zwane, 2011). In the study, Zulu people believe that death is not the end of life, but the dead will continue to provide for the family, and because of this, their views of Cremation are affected by the culture. Cremation is also a subject for discussion.

In the 1870s and 1880s, there was a dispute between religion and the church regarding the sacredness of the body when cremated (Koskinen, 2001). In addition, a study of perception and attitudes in viewing Cremation by church members and pastors does not contradict the concept of the resurrection. However, it has been discovered that the church needs more teaching on Cremation (Itegi, 2007). Meanwhile, in Buddhism, Hinduism, and Jainism, the Cremation of the deceased is already a perceived and long-established ritual and practice in India (Arnold, 2016). Additionally, a study conducted in Romania aims to comprehend the connection between the perception of Cremation in the context of communists' socio-historical interpretations. The firm belief that Cremation is a communist practice started to spread as people started to comprehend the cremation process in communist terms (Rotar & Teodorescu, 2012).

Moreover, religious beliefs and ethnic traditions influence whether Cremation is chosen or rejected (Kearl, 2004). On the contrary, Cremation is perceived as an unpleasant way of processing the dead because of religion and the belief that other options exist to

process the infected body of COVID-19 (Hoe et al., 2021). In a study conducted in Malaysia, where respondents were 76 Muslims, 11 Christians, 9 Hindus, and 14 Buddhists, 53 percent disagreed about Cremation. On the other hand, a study in Romania seeks to explore future health professionals' opinions on Cremation and burial due to overcrowded cemeteries.

Most future health professionals view Cremation as not a sin in religious service, with 66.17 percent agreeing with the cremation procedure and 34.77 percent preferring Cremation as a personal choice (Morar et al., 2017). Moreover, three case studies were conducted to understand cremation practices in various beliefs, traditions, and religions. It was discovered that inhumation and Cremation became a discussion over the moral thing to do (Rebay-Salisbury, 2012). This case study explored the introduction of Cremation in Vienna after the Enlightenment, classical Greek and Roman funerary rites, and burial practices in bronze age central Europe. It demonstrates how burial rituals have been associated with various beliefs over the millennia, mainly when introducing various customs and traditions in each society. Thus, religion plays an integral part in viewing Cremation.

Other research focuses on Cremation and how it is perceived as an appropriate practice, given its economic and environmental impacts. In a study in Nepal, Cremation can be either traditional or modern and offers significance and challenges. Due to its efficiency and favorable environmental effects, modern electric cremation aids in changing public perceptions of the practice (Poudel & Uprety, 2017). It highlights the need for innovation that brings efficiency. Thus, modern electric cremations reduce air and water pollution, which is believed to reduce Nepal's deforestation.

Similarly, according to Brazilian research, cemeteries are the primary source of pollution in urban areas around the country and aim to establish a new way of looking at Cremation. The public and business community viewed a new service idea called mobile Cremation as a healthy option that helps lessen the environmental effects brought on by the decomposition of remains in soils (Junior et al., 2018). Thus, dead disposal has different environmental sanitation perceptions. In Ile-Ife City, Nigeria, it is not hygienic or ecologically friendly to dispose of dead bodies, whether human or animal (Daramola, 2016). Moreover, Cremation is an essential sanitary measure to prevent the spread of diseases (McKinley, 2006).

Among middle-class Filipinos, there is an increased tendency to choose Cremation since the ashes may be placed in a columbarium, and it implies a desire for hierarchy (Tremlett, 2007). A study revealed that funeral services in the Philippines could be expensive, which is considered a problem for families (Villamin, 2016). With this, some families may encounter conflict if Cremation is a subject. Interpersonal conflict might emerge when making funeral preparations since it is more than a ritualized occasion but also an economic issue because it requires financial expense (Woodthorpe, 2017). Perhaps choosing between burial and Cremation is primarily a family decision that is not majorly unaffected by the societal situation (Jupp, 1992). In contrast, in the event of inevitable deaths, public health legislation allows authorities to take action to ensure the public's safety (Dimond, 2004). In addition, it was shown that 68% of couples choose Cremation if it is the deceased's preference (Clegg, 1988).

Some studies explore the lived experiences of families who barely visit and cannot be with their loved ones during the pandemic, died because of the virus, and were cremated. When a family can have open communication with the healthcare providers, a chance to communicate with the dying can improve the satisfaction and well-being of the bereaved (Hanna et al., 2021). In the other study, families indicated that poor communication causes them great distress, which can impact the dying person and the grief of the bereaved (Feder et al., 2021). It suggested that using Zoom and FaceTime can enhance the quality of the communication of the COVID patients towards families and the healthcare staff.

A study also explored the relationship between cremation and grief work. It was discovered that funeral arrangements and Cremation impacted the bereaved relatives' levels of grief (Birrell et al., 2020). On the other hand, another study states that funerals should be meaningful and helpful for grieving families, letting them feel in control and get social support despite existing constraints (Burrell & Selman, 2020). Hindering traditional funeral traditions can increase the risk of grieving for a long time, leading to regret, fury, and remorse (Matsuda et al., 2021). Furthermore, this Cremation might have a different view from the perspective of psychology majors who have already taken and passed their clinical psychology subject.

Moreover, lengthy mourning and severe psychological reactions might result from families unable to grieve and exhibit love and care (Das et al., 2021). Thus, a deceased person's presence may still be associated with home belongings, resulting in a complicated and painful goodbye (Gibson, 2008). Furthermore, the grief process is impacted by the lack of traditional burial rituals and coping with COVID-19's death in time (Corpuz, 2021). Thus, mourning and grieving are normal reactions to experiencing the death of someone you love (Nakajima, 2018).

In addition, spirituality and religion assist grieving families, and speaking the final words of farewell with their own eyes can impact their peaceful dealing with the loss (Biancalani, 2022). Some families are prohibited from viewing their loved ones' bodies before being buried; they are put in wooden boxes and sent immediately to the cemetery for funeral and burial (Hamid & Jahangir, 2020).

Thus, expressing, saying goodbyes, and putting meaning in the final moment is important (Menichette et al., 2021, p.8). A study revealed that older Chinese people prelude death and accept reality, including Cremation, which is related to their culture (Mehta, 1999). On the other hand, when an illness strikes a person, they tend to find meaning and strategies to prevent the condition from worsening (Rolland, 1993).

3. The objective of the Study

This research explored the perceptions of Cremation among students of psychology who had completed their clinical psychology studies at the University of Cebu – Main Campus during the academic year 2022-2023. The central focus of this investigation was to elucidate the attitudes and beliefs held by these psychology students concerning Cremation while also examining the multifaceted factors that contribute to shaping these perspectives.

4. Research Methodology

This section explains how the researchers collected the data and information needed for the investigation. It specifies who served as participants. This part also explains the data collection technique and tools utilized and discusses the research method and location of the study.

4.1 Research Design

In this qualitative study, a phenomenological research design was applied. Avilla (2016) states that "qualitative research involves gathering, analyzing, and interpreting data based on observations made about the participants of the study (p. 13)". Thus, qualitative research entails more than just words and concepts. It emphasizes the importance of establishing connections and meanings. In this study, however, an interpretative phenomenological analysis will investigate psychology students' perceptions of Cremation. Phenomenology is focused on experience from the individual's perspective (Lester, 1999).

Using a qualitative study and phenomenological research design is suitable for analyzing and exploring psychology students' perceptions of Cremation. This research explored participants' experiences to derive meaningful significance through in-depth and semi-structured interviews. Therefore, the design used for this study is appropriate for the investigation.

4.2 Research Environment

The research occurred at the University of Cebu's Main Campus at Sanciangko Street in Cebu City. The University of Cebu Banilad Campus, University of Cebu Lapu-Lapu and Mandaue (UCLM), and University of Cebu Maritime Engineering Training Center are the other three campuses (UCMETC). The University of Cebu Main is an autonomous institution recognized by the Commission on Higher Education (CHED). Its College of Arts and Sciences has five-degree programs: bachelor's degrees in psychology, political science, English language and literature, performing arts, and social work. In addition, the College of Arts and Sciences aims to have a competent and well-rounded student in research and community service.

4.3 Research Participants

The participants were chosen using purposive sampling. A purposive sample, as described by Cristobal and Cristobal (2017), is a non-probability sample that is deliberately selected from a population with the specific intention of fulfilling the study's objectives. The participants must be enrolled psychology students at the University of Cebu-Main Campus in the academic year, have already taken the subject of clinical psychology, and must be at least 18 years old.

4.4 Research Instruments

This study utilized an interview questionnaire created by the researcher to collect the necessary data. The first section of the questionnaire is for the informants' basic information, such as their name, age, gender, etc. The questions relevant to the study's primary and sub-problems comprise the second half. As a result, this is a semi-structured questionnaire. The psychology faculty reviewed and approved this research interview questionnaire to ensure its validity and reliability.

This research instrument is appropriate for this study because the study explored and uncovered a piece of new information and meanings from the perception of psychology students on Cremation through an in-depth and open-ended interview. This way, the researcher can clarify and seek more information from the participant's responses.

4.5 Research Procedure

To fully understand how the research data is collected, here are the following phases or procedures in conducting this investigation.

4.5.1 Data Collection

In conducting the study, first, the researcher sought approval from the College of Arts and Sciences Dean. The letter is intended for respectful permission to allow the researcher to select and interview participants in the college. Second, the researcher secured the approval of a research interview questionnaire as a tool to gather data from the participants. The psychology faculty approved

the researcher-made interview questionnaire. They are experts in the field, so the tool will be valid and reliable and maintain its ethical soundness. Third, after the approval of the interview questionnaire and the transmittal letter, the researchers selected the participants through purposive sampling and gave them an invitation letter and a detailed informed consent informing them of their rights, risks, benefits, methods, and purpose of the study. Thus, I invited them to be the participants in this study respectfully. Fourth, after the participants signed the informed consent and declared their willingness to participate in the study willingly, the researcher interviewed them according to their availability and comfortable date. Hence, during this phase, the researcher respectfully asks permission from the research participants to record the interview session. Lastly, the researcher conducted an open-ended face-to-face interview after the participants agreed. Fourth, after the interview, the research participants received a certificate of participation as proof that they had participated in the study. The data in the study came from the participants' responses in the interview, which will be thematically analyzed, transcribed, and categorized from codes to themes.

4.5.2. Analysis of Data

To systematically catch and extract new knowledge from psychology students' perceptions of Cremation, this study used thematic analysis to decipher research participants' responses to category codes and translate them into themes. Thematic analysis is a technique for extracting common themes from patterns of ideas consistently exhibited or articulated in interviews (Caulfield, 2022). The participants' responses, which are the collected data, are categorized according to codes. The categories codes are categorized again and formed into themes for the study. Thus, the researcher used critical thinking and was bound by ethical soundness in interpreting the data collected.

5. Results and Discussion

This qualitative study relied on a comprehensive understanding of the transcribed responses of every leading participant by comprehensively reading the transcripts to identify the overall sense of its content coverage. A significant statement was obtained, recorded, and encoded using Microsoft Word from the transcripts of the interviews and questionnaires. The significant statements were properly encoded with their designed number of responses and informant number for efficient tracing. One hundred forty-four significant statements represented psychology majors who have passed clinical psychology and enrolled in the current semester, which explored their perception of Cremation.

The researcher formulated meanings for the 144 significant statements extracted from the transcripts. One hundred forty-four coded formulated meanings clearly explained the informant's experiences.

The formulated core meanings that shared the same patterns of ideas and structure were grouped. These common groups of formulated meanings were categorized as cluster themes.

There were 39 cluster themes developed. The cluster themes were then improved and re-grouped into sub-themes, merging two or more cluster themes. The merging of cluster themes resulted in 8 sub-themes. Finally, the eight sub-themes were clustered to form the major themes known as emergent themes. *Nine* emergent themes represented the major themes that provided meaning to the study's two (2) sub-problems.

This in-depth thematic analysis of data from 16 participants and 144 significant statements resulted in 39 cluster themes, and these 39 cluster themes were re-analyzed to get the main idea further and resulted in 8 sub-themes. Furthermore, these eight sub-themes were filtered to common major points and yielded nine emergent themes. These emergent themes are categorized accordingly in the sub-problem of the study.

These are the list of emergent themes of the study.

I. Views of Cremations

1. Facial and Body Deformation
2. Expensive Process Fees
3. Clean Process
4. Sense of Repeated Killing

II. Factors Affecting the Views of Cremation

1. Lack of Knowledge about Cremation
2. Influence of Status Symbol
3. Influence of Religion and Tradition
4. Family and Financial Conflict
5. Before funeral promises

The result of this study, which explored the perception of psychology students on Cremation, coincides with the anchored theory on the Constructivist Theory of Perception by Richard Gregory (1970) with two supporting theories: Mere Exposure Effect by Robert Zajonc (1968) and Gateway Belief Model by Van der Linden (2019).

The main theory applied in this research is the Constructivist Theory of Perception by Richard Gregory, which highlights that prior knowledge and experiences are the most significant factors that affect how we interpret or perceive our surroundings. In connection with this study, the researcher also investigates what factors affect psychology students' perceptions of Cremation. In connection with this study, this theory helps to support that the participants, the psychology majors, have their perceptions about Cremation. This theory also helps to understand why psychology majors interpret what is and what is the perceived disadvantages or advantages. Moreover, after analyzing the data, as this theory suggests that a learner can construct something from the received information, the researcher proposed an intervention plan based on the analyzed data. Since the psychology majors have their own experiences with emotions and have gained information about Cremation or other experiences, this will affect how they give views, interpret, or describe Cremation.

Additional theories that support the main theory is the Mere Exposure Effect Theory by Robert Zajonc, which states that it is a psychological phenomenon wherein people tend to choose a preference when it is more familiar with them by which family increases when there is repeated exposure (Zajonc, 1968). In connection with the study, the participants may have been exposed repeatedly regarding their knowledge acquisition in school. They always encountered information about human grief, emotions, or coping that affects them to describe the study. This theory also helps the researchers to understand what other factors influence the perceptions of cremations from the psychology majors.

Furthermore, the researcher employed Van der Linden's Gateway Belief Model, which outlines the process of attitudinal change. This model suggests that a transformation in people's perceptions of the scientific consensus on a particular issue can trigger subsequent shifts in their attitudes. These attitude changes are, in turn, predictive of alterations in their support for public action (Linden et al., 2019). In connection with the study, the participants are psychology majors, basically in the psychology profession. This theory proposes that there is a tendency for a person to shift their perception or affect their decision because of the scientific goal or based on the scientific results. In this study, the researchers believed that as psychology is a profession, the students' perceptions of Cremation are affected by their scientific experiences during their lessons. Both the Mere Exposure Effect and Gateway Belief Model explain that learning experiences may affect or give the tendency to influence perceptions and decision-making. Based on the theories, these are the analyzed and interpreted themes discussed in the study.

6. Views of Cremation

This sub-problem aims to identify how Cremation is viewed as a funeral practice in the Philippines. Based on the analysis of data, it turns out that there are eight (8) major views of Cremation. Here is the following discussion of each view of Cremation.

6.1 Facial and Body Deformation

Another view of who should be cremated is those people who died due to an accident or other circumstance like being murdered, whose faces or body is unrecognizable and agonizing to see. This deformed face and body are unpleasant to watch in a traditional burial.

Participant 12 was interviewed about who will be cremated and said:

So, for me kins atong mga angay e cremate is those mga rich na people na namatay then specially those brutally killed gani like dili na maitsura ilang mga nawng sakit raba na sa pamilya tan-awn diba, mao na ang uban e cremate. *(Those rich people who died, especially those who were brutally murdered, should be cremated; it's as if their faces can't be recognized anymore, and that must hurt a lot as a family.)*

Participant 15 added:

Ahh..for me no na karun nag pandemic kay ang dapat jud e cremate kay katong people na naay disease diba na makatakod like the virus na pwede maka cause og harm sa lain so dapat jud sya idali-dali ug cremate as soon as possible para pod ma prevent ang pag spread sa virus, mao to sya, kana gung incidents katong dead na person is like kanang nalata na iyang nawng like ing ana gani, like dili na ma porma ba. Basta ihaya biya kay kanang murag lain na kaayu sya tan-awon ba, ihaya nya ing ato ang nawng porma sa kuwan like nasunog or accident na nakuwan ila face like ing ana. So mao to sya and karapat-dapat jud e cremate. *(Those people who have contagious*

diseases that can cause harm must have a fast cremation to prevent the spread of the diseases. And to those deformed faces of the dead because of incidents which are not pleasing to see the face during the wake and must be cremated.)

Based on the responses, those with contagious diseases and facial and body deformities will be cremated.

This theme shows that Cremation can be an option for those who die, and their face and body are unrecognizable due to accidents or being murdered. In this situation, the family may consider Cremation because it is not easy to see the body's physical structure if it is unrecognizable and not pleasing. Families can see and identify deceased bodies, even if shocking and distressing, leading to regret (Chapple & Ziebland, 2010). This theme can be explained in the Constructivism Learning Theory, which highlights that the participants can recreate the knowledge acquired by suggesting that Cremation could suit those unrecognized bodies.

This theme highlights the family's or the person's tendency to experience pain when they see their loved one in ambiguous death.

6.2 Expensive Process Fees

This theme explains that Cremation is not considered a famous or ordinary funeral practice in the Philippines because it is costly when availing of Cremation.

During the one-on-one interview, participant 15 was asked about his views on Cremation, and he answered:

I think diri sa Philippines dili kaayu sya kanang mostly nga mostly nga gina use sa mga taw gani sa mga Filipino people because for sure financial kay mahal man jud na ang cremation nya makabantay ta mostly ang nag cremation kanang wala pa ang pandemic ba kay kanang mga datu so sila jud, murag sila ray naay capacity nga maka cremate sa katong dead person. (In the Philippines cremation is only for rich people who can afford it. I think cremation in the Philippines is not that common. It is because we are living in a third world country, so basically not all people in the Philippines could afford cremation.)

Participant 16 added:

Oww hmm, Cremation here in the Philippines is not really that famous first kay because it is expensive charlotte yeah, it is very expensive and not like the ang montero niya noh it is kinda expensive sad and am not a lot Kuan not a lot of cemeteries has room for mga urn gani. Yeah, that's why. (Cremation here in the Philippines is not that really famous due to its costly price. It is very expensive, unlike in the traditional burial system. Aside from that, not all cemeteries have rooms for the urn.)

The theme conveys the participants' perception that having a cremation involves unusual costs during the cremation process.

It explains in this theme that in the Philippines, Cremation is an expensive funeral arrangement in which the financially capable people are the ones to have it. Middle-class Filipinos tend to increasingly choose Cremation since the ashes may be placed in a columbarium, which implies a desire for hierarchy (Tremlett, 2007). Thus, some may show it is different for the Filipino as a way of burying the dead.

6.3 Clean Process

According to this theme, Cremation is more antiseptic because it can irradiate all the bacteria and viruses in the deceased body.

Participant 1 asked about her views on Cremation being antiseptic, and she replied:

Ahm siguro mas limpyu siya nga way kay gi cremate naman, so ang mga makatakod nga sakit kay wala na. Tapos pwede pod siya nga kanang holistic gani siya kaysa sa e kuan lang if ihaya tapos e lubong. Kay if e cremate nimo pwede man nimo siya e display sa balay. (Cremation is more antiseptic because the remains are cremated, which eliminates infectious viruses. Because cremated remains can be displayed, it can be more holistic than traditional burial practices.)

Participant 5 said:

I think cremation, for me ha for me, kuwan sya para nako limpyu siya nga paagi, dindut sya na paagi, although mo to sya kanang need jud kag daghang money para maka achieve ka ana and mas prefer jud nako and cremation honestly. *(I personally prefer cremation because it is a clean, but costly, process.)*

Participant 12 added:

Ahmm, cremation for me as a process is I think if a person is a ahm if e cremate noon, kay we cannot will see the physical body or kanang somehow dili kay siya sakit sa mga tao. And at the same time, when we say Cremation, that would be burn in a very high temperature that means all of the bacteria, all viruses that the reason of a person or a dead body could spread kay ma lessen siya or mawagtang gyud siya. Kay, if ever we don't know if the person has a hipa or anything kay that's a very big problem kay it will gonna ahm takod sa uban. *(Cremation is a process for me because we cannot see the physical body, and it is not painful for the families. At the same time, Cremation uses a very high temperature, which means that all bacteria and viruses are irradiated because we never know if a person has hepatitis or viruses that can be transmitted to others.)*

During the process, the participants perceive Cremation as a clean and antiseptic method of disposing of the dead body.

This theme explains that Cremation is a clean process because it burns the dead body at high temperatures until it becomes ashes, and it will purify viruses because of the intense heat. In connection, a study said Cremation is an essential sanitary measure to prevent the spread of diseases (McKinley,2006, p.81).

This theme gives us an understanding that Cremation is beneficial because it can help prevent diseases from spreading.

7. Perceived as Double Killing

This theme explains that Cremation is perceived as a brutal way to process the dead body.

Participant 14 shared her thoughts and perception of Cremation during the one-on-one interview. She replied:

Para nako sa kay lain jud siya paminawng nga kaysa katong whole body nga makita jud nimo kay ang kana gayng patay na gali siya mo samot jud siyag, sunogon pa jud siya like lain jud siya sa paminaw. *(For me, it's quite weird, unlike the traditional burial, you can see the actual body, while in cremation it will worsen the dead body because it's already dead and you will burn it again so it sounds very weird for me.)*

Participant 8 added:

Usahay maka think pud ka na usahay mura syag brutal kay patay na gani patyon pajud pero mao lagi lahi lahi jud ug reason ang mga kuwan so mao to ako giingun at first if naay sakit na kailangan na eliminate, eterminate kay basin makatakod sa uban so wala lain paagi so cremate lang. *(You may think that it is brutal because you just kill the dead twice. But people have different reasons for having cremation.)*

This theme expresses the participants' belief that Cremation is equivalent to killing the dead twice.

This theme highlights that Cremation is being thought of as an immoral process. Because the dead body is being cremated, and it is like killing the dead body twice. In connection with the study that explored cremation practices, it was discovered that inhumation and Cremation turn into a discussion over the moral thing to do (Rebay-Salisbury, 2012). Thus, in the 1870s and 1880s, there was a dispute over Cremation regarding religion and the church regarding the sacredness of the body when cremated. (Koskinen, 2001).

This shows that some view cremation as a bad practice due to burning the dead body.

7.1 Factors Affecting the Views of Cremation

This second sub-problem aims to identify factors affecting the views of Cremation as one of the funeral practices here in the Philippines. Based on the analysis of data, it turns out that ten (10) major factors affect the views of Cremation. Here is the following discussion of each factor affecting the cremation view.

7.2 Lack of knowledge about the Cremation

This theme explains that the participants are not knowledgeable or well-informed enough about Cremation. Based on the participants' answers, some who are neutral or okay with Cremation do not have a profound idea of Cremation and want the dead to be funerated.

Participant 1 family has no idea about deciding on Cremation because they do not have yet experienced it; answered that:

Ahm wala koy sure, pero kuan sa akong family kay sa akong family wala man me kasuway og cremation. So wala pakoy maingon nga sa amoa nga view, siguro sa akoo lang ha nga view sa cremation kay mas better siya keysa sa e lubong na. *(My family has not yet experienced cremation. That is why I don't have any ideas. Cremation is preferable to burial.)*

Participant 10 added:

Para nako lang naa man gud uban gud na masprefer nila e cremate sila, nya naay uban nga gusto nila nailang abo ibutang sa dagat sa mga places na ilang gusto. Mao to ang uban nga prefer nila nga e cremate og tagaan nalang nato silag chance pud na ganahan silag ingana. *(There are others who prefer to be cremated and we just give them a funeral because they wanted to.)*

This theme demonstrates that participants are unfamiliar with Cremation.

This theme explains that people without enough knowledge about Cremation tend to prefer Cremation. This also shows that there are not so many who have understood the concept of Cremation. In this sense, the church should explain Cremation well so that the public will be informed enough. However, a study of perceptions and attitudes in viewing Cremation by church members and pastors does not contradict the concepts of resurrection. However, it has been discovered that the church needs more teaching on Cremation (Itegi, 2007). In connection with the Constructivism Learning Theory, which highlights the participants' knowledge, it is essential to affect how participants understand Cremation.

This study shows that the church needs to understand more about Cremation because this cremation practice should be understood first by the church and help the public understand the nature of Cremation.

7.3 Influence of Status Symbol

This theme explains that some people perceive Cremation as an intimate process. However, it is more likely for people who have financial stability.

When interviewed, participant 13 answered that:

Sa akoang family kay kuan ang ilahang point of view kay ang ub man gud para kuan lang pa pa laysho laysho lang niya kuan sad I cremate na para ma kuan iwas sad kana galing mga sakit. Dili kay sila as in kuan man ana mas ganahan silag kanang naa gyuy mga bones. *(My family's perspective on those who chose cremation is that they want others to empress, and cremation prevents disease from spreading to others.)*

Participant 6 said:

Ang uban mo choose ug cremation because of culture isa sad na sa factor. Ang uban naman is trend I don't know kay nurag nahimo syang trend sa mga datu, mga rich people ba nga dili or ika tulo, expenses, amh expensive siya sunugun ka pero dili na expensive nga ibutang ka sa murag area gani kay ang expenses pud after mamatay man gud kay gastos sad siya, ibutang imong lawas sa kuwan, other expenses ba kana. Naa naman gud sya naanaman gud sya sa balay sad maduul sad gud nimo, ika-upat napud na na factor. Naasad siya sa balay na pwede siya ibutang sa duol nimo or ikaw duol sa imong loved ones nga namatay mao nang ang cremation kay mo settle sila tungud kay katong upat ka factor. *(Some will choose cremation because of culture, trends for the*

wealthy, lower costs after cremation, and the fact that the ashes can be kept near you or placed in the house so that they are close to you.)

Participant 5 added:

So I think people kanang some people choose no kanang mag cremation kay naa silay capacity of course, naa silay enough na money para mo achieve ana na process and then kanang para less kuwan sad kanang diba cremation kay murag intimate mana sya na mourning process, grieving process sa family ing ana sya. (People choose Cremation because they have enough money to achieve the cremation process as it is an intimate mourning process of the family.)

According to participants, Cremation is only available to the wealthy, and the mourning process is intimate.

This theme shows that other people will have cremations as their funeral arrangement since it is an expensive process, and it gives the idea of mourning intimately with fewer people, which they believe is impressive and grand.

In connection, middle-class Filipinos tend to increasingly choose Cremation since the ashes may be placed in a columbarium, which implies a desire for hierarchy (Tremlett, 2007). Furthermore, there is a firm belief that Cremation is a communist practice that spread as people started to comprehend the process of Cremation in communist terms (Rotar & Teodorescu, 2012).

Based on this theme, it explains a perceived trend in Cremation and why some people choose this as their funeral arrangement for the dead.

7.4 Influence of Religion and Tradition

The theme reflects the participants' religious beliefs and traditions when deciding on Cremation. Perhaps it explains that the biblical aspect can influence whether to prefer Cremation.

When Participant 3 was asked about her perception of Cremation, he found it difficult to describe his idea; he stated:

Ang cremation kay murag feel nako, OKAY raman sha pero kuan lang as kita nga mga pinoy kay hilig aw kanang naa gyud nato ang culture ba nga haya murag kanang ato gyud silang ubanan nato sila sa ilahang kanang journey for 40 days mana diba? So ang cremation man gud same same ra pero dili nimo ma feel iyahang like dili nimo makita siya ba nga makita nimo ang dead body niya nga makita jud nimo while nag mourn ka og sa iyahang ash nalang, lahi man gud ang iyahang feeling. (For Filipinos, we follow the culture of normal burial to follow their journey in 40 days and to offer prayers even after death.)

Participant 2 said:

For me, aahm, ah there are people nga mo choose to have a cremation because in the bible God created us from ashes, and we should return as ashes towards the world as what we have been created for and as well as for change, I don't know the reason behind Chinese is but they love ahm ah to have an urned for the dead one's and put in in the altar since it's quite convenient in ah it won't take much more ah space and at the same time they can put there sa ilang house without any power spells. (People choose Cremation because, according to the bible, God created us from ashes, and we will return as ashes to the world as what we were created for, as well as for change. I'm not sure what the reason is for the Chinese, but they love to have an urn for their dead ones and put it in the altar because it's quite convenient and won't take up much space, and they can put it there without any power spells.)

Participant 10 added:

Para nako sa Philippines kay murag dili gyud siya okay kay kasagaran man gud Catholic dili sila ganahan e cremate e lubong lang, kanang murag naa pa syay haya ba nya igkahuman kay ilubong dayon dili gyud siya e cremate pasagdaan lang siyas iyang lungon o kabaong so para nako dili gyud na siya ok sa Philippines siguro sa uban nga dili Catholic pero mostly gyud sa catholic di gyud sila magpa cremate. (The Philippines, it's not that okay because most of the Catholics don't

like cremation; they'd rather choose burial, like there's still a period of mourning before the burial unlike cremation; it seems like it doesn't take good care.)

Whether participants prefer Cremation or not, religion and tradition can influence their decision.

This theme shows how religion and tradition influence Filipinos in viewing Cremation. It explains that Filipinos generally refer to the traditional burial because it is a tradition that involves mourning together with family and visitors on days and nights. Religious beliefs and ethnic traditions influence whether Cremation is chosen or rejected (Kearl, 2004). In comparison, Cremation is seen as a contradiction to Zulu tradition and interpreted as a curse by the Zulu people of South Africa (Zwane, 2011). This shows that beliefs in traditions affect how open the person is in viewing Cremation.

Since the Filipino people are continuously exposed to traditional burial, most Filipinos tend to choose Cremation, as this is supported by the theory of the Mere Exposure Effect, which emphasizes that repeated exposure affects decision and perception.

7.5 Family and Financial Conflict

This theme explains that Cremation is expensive and not shared, so if some family members refuse or disagree with Cremation, it will be a challenge because it may cause disagreement or a problem that affects emotional well-being.

Participant 9 answered:

I think the challenge there, I heard that kana ganing butanganan sa ilang kuan kay expensive sya pero of course in a manner kung ato sya e compare sa tradition kay ang tradition kay masdaghan mag gasto mas expensive sya sa butanganan or the family, if the family would not afore mao na sya other store it at home or others kay kana gani e ana sa dagat yeah ilabay sa dagat which is in a religious manner it is not okay. In terms of family of course everybody wouldn't agree nga magcremate others would ganahan mag traditional and in line with the grieving process namay or other part sa family or member sa family they want to see body physically nga ilang gihayaan, mao na sya ang challenges if di ganahan e cremate kay of course you cannot see the body na for example naa pay lain family nga outside of the Philippines or other families nga ganahan mo tan-aw sa body and then of course they would. *(In terms of family of course everybody wouldn't agree to cremate because others would tend to have it in a traditional way which is in line with the grieving process. There's other members of the family who wanted to see the body and have a physical mourning.)*

Participant 8 added:

Murag dili kayu ko knowledgable what challenges ilang ma face but same sa financial wala ko kabaw sa cost pila, and kuwan sad sa emotional depende rasad sa taw or sa family like and whole family mao juy gustohon but sa other side pud na kanang dili wala nisugot tanan dili agree tanan so maka affect jus dila emotiona, ilang wellbeing because kanang ang pag basin kato same sa ako pag answer pag first what id wala jud sila kakita ba, before mawala ang taw samut na makita raka inag haya na abo na nuon, so mao na, dako sad jud na sya ug impact sa emotional wellbeing sa taw. *(They will face financial but also emotional challenges if the whole family agrees to have cremation which affects them emotionally. Especially when they will never see the person before they die.)*

Even though Cremation is costly, the participants claimed that deciding on Cremation causes family conflict.

This theme states that the family may encounter conflicts regarding finances and agreement in deciding whether their loved ones will be cremated. Funeral services in the Philippines can be expensive, which is a problem for families (Villamin, 2016). Similarly, interpersonal conflict might emerge when making funeral preparations since it is more than a ritualized occasion but also an economic issue because it requires financial expense (Woodthorpe, 2017).

This theme explains that there is a tendency for conflict to arise in the family, especially in making funeral decisions.

7.6 Before Funeral Promises

This theme explains that promises and pre-death instructions will also be important because there may be situations where a family member chooses to be cremated.

During the interview, participant 3 shared the idea:

I think katong mga person nga kanang naa bitaw'y mga hinahabilin like imong lola ni ana siya nga "day e cremate lang di lang magpa lubong direct". So pwede tong mga person nga mga ah nagpa habilin pwede pod mga person nga katong naay mga disease nga mga naay virus nga mga mo kalat siya. *(The person who will be cremated is the one who has given permission for the remains to be cremated; however, people with severe diseases that can be infectious can also be cremated to prevent the virus from spreading.)*

Participant 9, also having an experience with a promise that talks about promises made before death, shared that:

Personally, ako lola lang cause kami raman duha so actually my family is open about Cremation, since ni agi ang pandemic she was open about Cremation ang she herself actually told mi na in any case in any scenario na ma deads o mamatay sya is she wanted to be cremated. *(My family is open about Cremation. Since the pandemic started, my lola has been open about Cremation, and she herself told me that in any scenario where she can't make it anymore, she wants to be cremated.)*

According to participants, Cremation is also for those who have made a promise before death.

This theme shows that some people will prefer Cremation if it is the promises from their loved ones while alive. Similarly, there is a study of whether Cremation or burial will be the choice of bereaved families. It was shown that 68% of couples choose Cremation if it is the deceased's preference (Clegg, 1988).

Moreover, Expressing, saying goodbyes, and putting meaning in the final moment is important (Menichette et al. 2021., p.8). This theme also emphasizes that putting meaning in the dead is essential by granting the dead person's wish.

8. Conclusion

This research sought to investigate the perspectives surrounding Cremation among a cohort of psychology students who had completed their coursework in clinical psychology at the University of Cebu – Main Campus during the academic year 2022-2023. The primary objective of this study was to delve into the attitudes held by these psychology students regarding Cremation, with a particular emphasis on the various factors influencing their viewpoints.

The analysis of participant responses yielded nine emergent themes, further categorized into two overarching themes that address the two sub-problems under investigation. Four emergent themes emerged regarding Psychology Students' perspectives on Cremation: Facial and Body Deformation, Expensive Process Fees, Clean Process, and Sense of Repeated Killing. On the other hand, the factors influencing Psychology Students' viewpoints on Cremation encompassed five emergent themes: Lack of Knowledge on Cremation, Influence of Status Symbol, Influence of Religion and Tradition, Family and Financial Conflict, and Before Funeral Promise.

Based on the research findings, it is imperative to establish Death and Cremation Awareness programs to educate the public about Cremation and its broader implications for understanding death in human lives. Furthermore, it is advisable to expand the services offered by crematoriums to encompass counseling and debriefing support for individuals experiencing psychological challenges due to losing a loved one, which can impact family dynamics, work-life, and social interactions. Collaboration with psychological firms or including mental health professionals within crematorium facilities can provide essential emotional support to clients before undertaking the cremation process.

The research offers valuable directions for prospective quantitative studies in the realm of Psychology Students' perceptions of Cremation. These recommendations encompass a broader national context, aiming to determine if the gathered data can represent Filipino society. Furthermore, the impact of obligatory Cremation on grieving families, the evolving viewpoints of church priests regarding Cremation in contemporary funeral practices, and the effects of Cremation on the grieving process within families emerge as promising avenues for future research in this field.

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