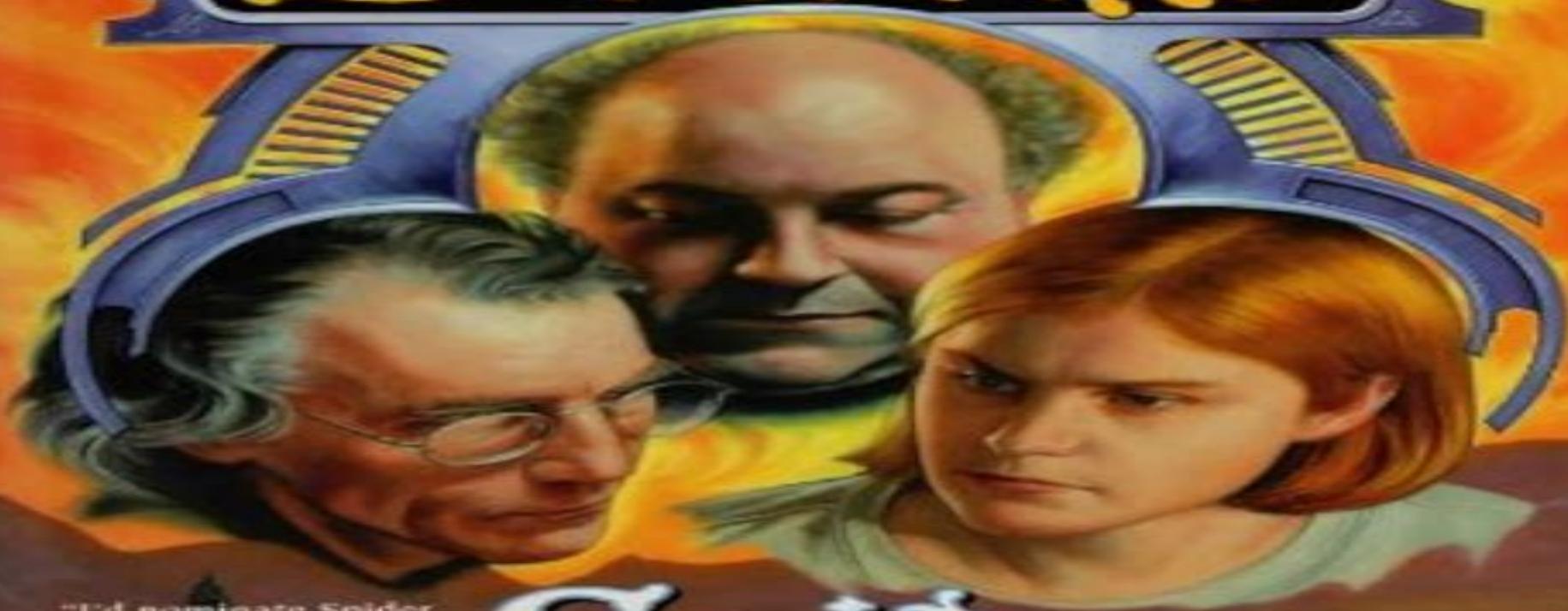


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Very Bad Deaths



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**Great Britain. Royal Commission on
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Very Bad Deaths:

Very Bad Deaths Spider Robinson, 2006 **Death, Bereavement, And Mourning** Samuel C. Heilman, An encounter with the death of another is often an occasion when the bereaved need to be sustained in their loss relieved of the anxiety that the meeting with death engenders and comforted in their grief It is a time when those left behind often seek to redress wrongs in themselves or in the relationships that death has shaken and upset In both collective and individual responses to the trauma of encountering death we witness efforts to counter the misfortune and to explain the meaning of the loss to turn memory into blessing to reconcile life with death to regenerate life and redeem both the bereaved and the dead Sometimes loss may transform the bereaved in ways that lead to growth and maturity other times a loss leads to unremitting anger or melancholia There may be a variety of spiritual expressions that the bereaved experience in their time of loss but there appears to be some common elements in all of them Overtime survivors feelings are transformed into growing exploration of the spiritual a profound sense of rebirth newfound feelings of self mastery or confidence and a deeply held conviction that life goes on The contributions to this volume are based on a conference held in New York on the first anniversary of September 11 2001 Contributors include Peter Metcalf Robert Jay Lifton Ilana Harlow Robert A Neimeyer Samuel Heilman and Neil Gillman This sensitive and heartfelt volume relates specifically to issues of death bereavement and mourning in the aftermath of the attack on the World Trade Center but the applications to other individual and catastrophic events is obvious The contributions do not simply explore how people deal with bereavement or are psychologically affected by extreme grief they address how people can try to find meaning in tragedy and loss and strive to help restore order in the wake of chaos The multidisciplinary perspectives include those of anthropology psychology theology social work and art Samuel Heilman is the Distinguished Professor of Sociology and holder of the Harold Proshansky Chair in Jewish Studies and Sociology at the City University of New York and has also taught at the University of Illinois at Chicago the Hebrew University in Jerusalem Tel Aviv University and the Universities of New South Wales and Melbourne He is the author of several books including *Synagogue Life and The People of the Book* both published in paperback by Transaction *Dying, Death and Bereavement in a British Hindu Community* Shirley Firth, 1997 This study is an exploration of the religious beliefs attitudes traditions and rituals of a British hindu community with respect to dying death and bereavement The observations of this community are compared with material obtained during three months of fieldwork in India and ethnographic sources The primary focus of this study is on individual Hindus seen in the context of their family and community their beliefs experiences and perceptions about death and their reactions to the changes that take place It also examines the process of adaptation and change in the death rituals and the role of the pandits in maintaining continuity The first part of this study sets the context introducing the issues confronting Hindus facing death and bereavement in Britain It discusses theoretical issues in a multicultural study as well as beliefs about death and life after death In the second part Hindu ritual practices around death are explored using a

model of nine stages from preparation for death to the final post mortem and annual ancestral rituals The third part explores the social and psychological dimensions of death grief and mourning the implications of death in hospital and the professional and bureaucratic issues which affect Hindu deaths in Britain The social aspects of mourning are discussed with reference to pollution the role of the family and community young people and widows Finally the author examines the implications of social changes for British Hindus and for those who are involved with them in the caring professions

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