

Swedish High School Students' Views
on the Public Care of the Elderly
and the Memorial Groves:

—Questionnaire and Interview Survey—

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1. Background: Grounds for public care for the elderly

Many scholars have said that the basis for a welfare state is the improvement of efficiency. Childcare increases efficiency by raising the labor force for the next generation. However, care for the elderly does little to meet this end. Hence, there is a need for human rights to ensure care for the elderly. To meet this need, we have adopted Durkheim's "cult of the individual" notion, which perceives all elderly persons as sacred (Durkheim [1898] 1970 and Ooka 2004, 2008).

In Japan, some individuals care for their elderly family members themselves and refuse public assistance. Sometimes, they even kill their elderly relatives. These individuals have a strictly closed "boundary of family." This boundary is symbolized by family graves and the acknowledgment that only dead relatives are sacred. This exemplifies Parsons' particularism (Parsons 1951).

Do the Japanese need to consider all of their dead as sacred — in terms of universalism — to uphold the "cult of the individual"? Moreover, do memorial groves in Sweden, where public care for the elderly was developed, offer clues to the answer to this question?

At these memorial groves (*minneslund*), relatives of the deceased

cannot attend the scattering or burial of the ashes and do not know the final place of the ashes. Burials in memorial groves are free, as these groves are supported by funeral and burial fees (*begravningsavgift*) that everyone pays regardless of whether they are members of the Church of Sweden.

Against this background, I administered a questionnaire survey and interviewed high school students in Sweden in the summers of 2007 and 2008. The results revealed different viewpoints about society's responsibility toward the elderly and the issue of gravesites among the members of the Church of Sweden and people without any religious affiliation.

2. Questionnaire survey

I administered a questionnaire survey at a high school in Central Sweden in August 2007 (Appendix A1). The valid responses totaled 155 (males 147, females 7, and N.A. 1). The high school provides education in information technology (IT), electronics, and natural sciences.

We believe around 90% of the respondents are Swedish: 147 students (95%) were born in Sweden; 144 students (93%) primarily speak

Table 1. Students' religious affiliation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	The Church of Sweden	61	39.4	47.7	47.7
	Swedish Free Churches	1	.6	.8	48.1
	Orthodox Church	1	.6	.8	49.2
	Other Christian	1	.6	.8	50.0
	Islam	4	2.6	3.1	53.1
	Other Religion	3	1.9	2.3	55.5
	No Religious Affiliations	57	36.8	44.5	100.0
	Total	128	82.6	100.0	
Missing	Don't know	27	17.4		
Total		155	100.0		

Swedish in their homes; and among the students' parents, 81% of fathers and 84% of mothers were born in Sweden (85% of fathers and 90% of mothers were born in Northern Europe).

Table 1 shows the religious affiliations of the students. We can divide the students into two big groups, namely, the members of the Church of Sweden and those without a religious affiliation.

(1) Religious affiliations and society's responsibility to take care of private graves

The members of the Church of Sweden think more often than those without a religious affiliation that society should take care of private graves (the chi-square value = 7.59, significant at the 0.01 level). Among the members of the Church of Sweden, 41% agree, compared with only 16% of those without a religious affiliation.

Table 2. Religious affiliations and social responsibility to take care of private graves

		Social responsibility to take care of private graves		
		No responsibility	Responsibility	Total
The Church of Sweden	Frequency	27	19	46
	Percent	58.7%	41.3%	100.0%
No Religious Affiliations	Frequency	42	8	50
	Percent	84.0%	16.0%	100.0%
Total	Frequency	69	27	96
	Percent	71.9%	28.1%	100.0%

Chi-square value = 7.59

In that case, do people without a religious affiliation prefer individual or family graves instead of the memorial groves supported by funeral and burial fees that everyone pays? Do the members of the Church of Sweden prefer memorial groves?

Looking at the responses to Question 19 (Which type of grave do you prefer?), there is no significant difference between the two main religious affiliations with regard to preference for memorial groves.

(2) **Social responsibility to take care of private graves and the elderly**

People who think that society is responsible for taking care of private graves also tend to think that taking care of old people who do not live by themselves is also a social responsibility (significant at the 0.01 level).

Table 3. Social responsibility for taking care of private graves and the elderly

		Taking care of the elderly		Total
		Not a responsibility of society	A responsibility of society	
Taking care of private graves	Not a responsibility of society	32	51	83
	A responsibility of society	3	27	30
Total		35	78	113

As mentioned, the members of the Church of Sweden take a greater responsibility than society in general about taking care of private graves. So, do the members of the Church of Sweden tend to think that taking care of the elderly is also a social responsibility?

As Table 4 shows, there is no significant difference between the members of the Church of Sweden and people without a religious affiliation in thinking that caring for the elderly is a social responsibility.

Table 4. Religious Affiliations and social responsibility for taking care of the elderly

		Taking care of the elderly		
		Not a social responsibility	A social responsibility	Total
The Church of Sweden	Frequency	11	42	53
	Percent	20.8%	79.2%	100.0%
No Religious Affiliation	Frequency	17	35	52
	Percent	32.7%	67.3%	100.0%
Total	Frequency	28	77	105
	Percent	26.7%	73.3%	100.0%

In short, the main results of the questionnaire survey are as follows:

1. Of the members of the Church of Sweden, 41% think that society

is responsible for taking care of private graves, while only 16% of those without a religious affiliation agreed.

2. Both the members of the Church of Sweden and those without a religious affiliation tend to think that society is responsible for taking care of the elderly.
3. Why is there a difference between care of private graves and care of the elderly in the results of the questionnaire survey?

3. Interview survey

In order to find an answer to item 3 above, I interviewed nine students (three women and six men) at the same high school in September 2008, speaking mainly in Swedish and then in English (Appendix B1).

(1) **Death is the end**

We got some indications of the answer from the story told by male student A. He belongs to the Church of Sweden now, but will leave it in the future because he does not believe in religion. He said, "There is nothing after death, death is the end." That is the viewpoint from which he answered the interview questions, and he explained his thoughts. Although he is a church member now, considering that he will leave the church and that he thought there is nothing after death, we can view him as a possible example of people without a religious affiliation.

To question 10 (Is taking care of private graves the responsibility of the families or society?), he answered, "Family." To question 11 (Is taking care of old people who do not live by themselves the responsibility of the families or society?), he said, "Society." Why did he answer differently to questions about before and after death? He thinks that there is nothing after death and that graves have no meaning, therefore society has no responsibility to maintain graves. On the other hand, all living people are parts of society. In order for society to

works, we the living must help each other, but the dead are different.

He said that he would not be buried in a memorial grove. I explained to him, "Your family does not have to pay for the memorial grove or take care of it." But he still refused because he did not want to trouble anyone who pays the funeral and burial fees or who takes care of a memorial grove. Rather, he hopes to have his ashes scattered. After death, he will donate his organs and leave his body to science, followed by cremation.

When we think as student A does that graves have no meaning, then society is not responsible for them. Although not everyone without a religious affiliation thinks like A, we can see his view on death and life as one of Max Weber's ideal types. We can get some hints about why 84% of people without a religious affiliation think that society is not responsible for taking care of private graves.

I assumed that we need to consider all of the dead as sacred in order to see all living elderly persons as sacred as well (Ooka 2006). But if we think, as Swedish student A does, that death is the end and there is nothing after death, we cannot consider all of the dead as sacred because the dead no longer exist. The dead are nothing, in which case the dead cannot be sacred.

Why did I assume that the dead could be sacred? Because I, as a Japanese, thought that the dead could still have some power over the living. One day, I talked with a leading Swedish sociologist of religion, Professor Thorleif Pettersson. In Japan, I sometimes sat in front of our family altar or family grave and said to my deceased grandfather, "Are you fine? I am fine. Please watch over me." After I told this story to Professor Pettersson, he was surprised and said, "In Japan, your grandfather can be God!"

Some students that I interviewed had recently lost their friends or families. Even in those cases, the students did not think that the dead could hear their voices. One student said, "I wish my dead father could hear me, but he cannot." The dead cannot hear their children's voices

and watch over them. That is the job of God in Sweden.

So why do they make graves for the dead in Sweden? It is not because the dead have some power over the living or that the living ask the dead to watch over them, which is similar to ancestor worship in Japan. In Sweden, graves are made only so that the living can remember the dead. Anthropologist Maurice Freedman called this way of remembering the dead "memorialism" (Freedman 1958, 1966). Even student A, who denied the meaning of a grave for himself in the future, did not deny the existence of graves made by other living people. We might say that graves are not for the dead, but for the "memorialism" of the living in Sweden.

(2) Ancestors

Another male student, B, at the same high school as student A, thought that all the dead are now ancestors of society. He was baptized, but does nothing for the Church of Sweden now. His interview went as follows:

B: I lit candles on *minneslund* for my great-grandfather four years ago. I had a problem, but it disappeared and I was relieved. He contributed much to the poor and helped them. My grandfather grew up in a bad environment because his family was poor. My great-grandfather gave away all of his money. Many people attended the funeral for my great-grandfather. I never talked with my great-grandfather, but I heard many stories about him.

I also lit candles on *minneslund* for the poor and the sick that my great-grandfather helped.

Ooka: Is there any difference between private graves and memorial groves?

B: More souls (in memorial groves). The candles I lit were not only for me, but for everybody.

Ooka: Have you ever talked about this with your friends?

B: Never. I have not talked with my parents, either.

Ooka: Is taking care of private graves the responsibility of the family or society?

B: It is the responsibility of society to take care of the graves of the ancestors of society.

Ooka: Do you think that the poor whom your great-grandfather helped and are in memorial groves can be ancestors of society?

B: That is a very strange question. Then, we can say that society does not like poor people and hate them. In that case, the homeless get no respect. I presumably pay tribute to all the people who lived in former days. They must have led a hard life. They must have had to fight to live. Therefore, they are paid tribute.

Ooka: So you believe that the poor can be ancestors of society?

B: Yes, I think so. Or, all people who lived before.

His reasoning has two main points. First, all the people who lived before can be ancestors of society. Second, poor people in particular can be ancestors because they must have led a hard life and fought to live.

On the first point, his reasoning is like Durkheim's "cult of the individual" notion, which perceives all persons as sacred, therefore all of the dead can be ancestors of society. I will discuss this later again.

On the second point, his reasoning reminds me of Lutheranism, especially Sigrun Kahl's explanation of the differences between Catholics, Lutherans, and Calvinists in their views on providing relief to the poor. In Catholicism, the rich need the poor, because the rich believe they can obtain salvation by giving alms to the poor. Even when the poor are healthy and can work, they can choose not to work and remain poor. They can get relief without working. Martin Luther denied that the salvation could be obtained by giving alms. According to Luther, everyone had to work, so that even the poor had to try to work in order to get relief. But to be poor is not sin in Lutheranism, in contrast to Calvinism (Reformed Protestantism). Calvinists went further, believing the poor are sinners because poverty is the sign of damnation. Based on Max Weber's *The Protestant Ethic and the Spirit of*

Capitalism, Kahl pointed out that the concept of predestination in Calvinism implied that the community has no active responsibility for the poor. "Whereas Luther had said that *any* work is of equal value for God, Reformed Protestantism qualified that *only* rational work and a striving for profits were pleasing to God" (Kahl 2005: 110).

Student B said that in particular the poor who fought in order to live could be ancestors. They did not have to be rich (in contrast with Calvinist thought), but did have to at least try to fight (in contrast with Catholic thought). We can see Lutheranism in the reasoning of student B.

But how did he get the idea that all the people who lived before can be "ancestors of society"? It seems that he did not get it from his friends or his parents because he had never talked with them about his experience with candles on *minneslund*.

Is there any relationship between "ancestors of society" and student B's views on life after death, as follows?

B: I think that souls go into the bodies of pregnant women.

Ooka: Reincarnation?

B: Exactly.

Ooka: Can you communicate with them?

B: No, not really. I don't know who among my friends could be my great-grandfather. His soul went out. His soul could be anywhere. I have no idea where he is. He is reincarnated as another person. It is hard to find him. There are so many people in the world. So, I cannot communicate with him.

After I die, I hope someone will scatter my ashes over a city.

I will be reincarnated as another person. Not with a memory, but with my soul. Nobody knows it's me (B).

Ooka: Will we go back to nature, too?

B: Yes. To animals, mushrooms, trees, for example.

If we may develop his views on reincarnation, then theoretically all of the dead are reincarnated in humans, animals, or nature. At the

time of their rebirth, the souls that go into a new life are either humans, animals, or nature. So, the souls of the poor come from these three, too. But student B never mentioned the origins of the souls of poor people. He did not consider them.

We may say, then, that all people can be ancestors of society regardless of the origins of their souls, if we can develop his views on reincarnation in the above way.

This modified version of his views on reincarnation comes closer to Durkheim's "cult of the individual" notion, perceiving all persons as sacred, as well as Parson's universalism, because it does not matter where the soul of a person came from. This is in contrast to acknowledging only dead relatives as sacred in Japanese family graves as I mentioned as an example of Parson's particularism.

Many priests of the Church of Sweden said that memorial groves have a non-Christian character. One of them said that scattering ashes signifies a belief in going up into the big world of the soul, the All (Garmo 1981). The idea that many souls mix in the One is not Christian. But student B said that more souls are in memorial groves. On that point, we can say that he is a Christian, although he believes in reincarnation.

In the 1997 questionnaire survey by Sjödin (2001), there were four alternative answers to the question about life after death ("According to you, is there something after death?"): 1) another existence in a world after this, 2) a reincarnation, 3) something, but I do not know what, and 4) nothing. Percentages of each of these answers from people aged 16-26 years are as follows: 1) 13%, 2) 11%, 3) 56%, and 4) 20% (Sjödin 2001, pp. 83-84). So, student A and B are not in the majority. But a qualitative analysis of their thoughts gave us many possibilities for interpreting the results of our surveys that we would never have gotten only from the questionnaire survey.

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Appendix

A1. Questionnaire for the students (In Swedish)

Welfare State from the Perspective of Death and Life Studies:

the Education of Religion affecting the use of
Memorial Grove in Sweden

Questionnaire

Inledning

Detta är inte ett kunskapsprov. Varken din lärare eller någon annan kommer att få reda på vad just du svarar. Resultaten av studierna kommer att publiceras, men det kommer inte att framgå vilken person som har svarat. Det finns inte några absoluta eller rätta svar på frågorna. Fyll i det som du tänker.

Besvara frågorna genom att sätta kryss (x) i rutan vid lämpligt svarsalternativ.

1. Kön

Kvinna Man

2. Alder

14 år 15 år 16 år 17 år 18 år 19 år annan,

3. Var år Du född?

Sverige Asien
 Finland Australien, Nya Zeeland
 Danmark Afrika

Norge Nordamerika
 Island Sydamerika
 Europa utanför Norden Annat,

OM DU INTE ÄR FÖDD I SVERIGE,

4. När kom Du till Sverige?

Högst två år sedan
 3-5 år sedan
 6-10 år sedan
 11-15 år sedan
 Mer än 15 år sedan
 Vet ej

TILL ALLA

5. Vilket språk använder ni mest i Ditt hem?

Svenska Serbokroatiska
 Finska Annat europeiskt språk,.....
 Danska Turkiska/Kurdiska
 Norska Persiska
 Isländska Annat språk, nämligen.....
 Spanska/Portugisiska Använder flera språk lika mycket, vilka.....

6. Jag har bott i Uppsala med omnejd.....

högst 3 år
 mellan 4 och 10 år
 mer än 10 år, men inte alltid
 Alltid

7 a. Jag har huvudsakligen bott

på landet i mindre tätort i stad

7 b. Jag har huvudsakligen bott

på lantgård i villa/radhus bostadsrätt hyresrätt

8 a. Var är Din far född?

Sverige Asien
 Finland Australien, Nya Zeeland
 Danmark Afrika

- Norge
 Island
 Europa utanför Norden
 8 b. Var är Din mor född?
 Sverige
 Finland
 Danmark
 Norge
 Island
 Europa utanför Norden
 9 a. Är Din far
 Heltidsanställd
 Deltidsanställd
 Pensionär
 Studerande
 Arbetslös
 Något annat, nämligen
 9 b. Är Din mor
 Heltidsanställd
 Deltidsanställd
 Pensionär
 Studerande
 Arbetslös
 Något annat, nämligen
 10 a. Vilket är Din fars yrke?
 Egen företagare/chef för företag med 10 eller flera anställda
 Egen företagare/chef för företag med mindre än 10 anställda
 Högre tjänsteman
 Tjänsteman i mellanställning
 Lägre tjänsteman
 Arbetare med avslutad yrkesutbildning
 Arbetare utan yrkesutbildning
- Nordamerika
 Sydamerika
 Annat,
 Asien
 Australien, Nya Zeeland
 Afrika
 Nordamerika
 Sydamerika
 Annat,

- Jordbrukare med eget jordbruk
 Har aldrig varit yrkesverksam
 Annat, vad?
 10 b. Vilket är Din mors yrke?
 Egen företagare/chef för företag med 10 eller flera anställda
 Egen företagare/chef för företag med mindre än 10 anställda
 Högre tjänsteman
 Tjänsteman i mellanställning
 Lägre tjänsteman
 Arbetare med avslutad yrkesutbildning
 Arbetare utan yrkesutbildning
 Jordbrukare med eget jordbruk
 Har aldrig varit yrkesverksam
 Annat, vad?
 11 a. Vem bor Du tillsammans med?
 endast min mor
 endast min far
 tillsammans med både mor och far
 växelvis hos mor och far
 bor själv
 någon annan, nämligen
 11 b. Om Du inte bor ensam, har du ett eget rum?
 Ja Nej
 12. Hur stor är för närvarande den månatliga sammanlagda inkomsten före skatt i hushållet (inkl. bidrag)?
 0 - 20.000 kr/månad
 20.001 - 30.000 kr/månad
 30.001 - 40.000 kr/månad
 40.001 - 50.000 kr/månad
 50.001 - 60.000 kr/månad
 Mer än 60.000 kr/månad
 Vet ej

13 a. Tillhör Du

- Svenska Kyrkan
 Någon av de svenska frikyrkorna, nämligen.....
 Romersk-katolska kyrkan.
 En ortodox kyrka.
 Någon annan kristen rörelse eller grupp, nämligen.....
 Islam
 Någon annan religion, nämligen.....
 Inte något trossamfund
 Vet ej

13 b. Tillhör Din far

- Svenska Kyrkan
 Någon av de svenska frikyrkorna, nämligen.....
 Romersk-katolska kyrkan.
 En ortodox kyrka.
 Någon annan kristen rörelse eller grupp, nämligen.....
 Islam
 Någon annan religion, nämligen.....
 Inte något trossamfund
 Vet ej

13 c. Tillhör Din mor

- Svenska Kyrkan
 Någon av de svenska frikyrkorna, nämligen.....
 Romersk-katolska kyrkan.
 En ortodox kyrka.
 Någon annan kristen rörelse eller grupp, nämligen.....
 Islam
 Någon annan religion, nämligen.....
 Inte något trossamfund
 Vet ej

14. När besökte Du senast en begravningsplats (vilken som helst)?

- I år (dvs. år 2007)

- Under åren 2005-2006

- Före 2005

- Har aldrig besökt en begravningsplats (gå direkt till fråga 19)

FRÅGORNA 15-18 ÄR ENDAST FÖR DIG SOM BESÖKT EN BEGRAVNINGSPLATS.

15. Vilken var anledningen till besöken/besöket (*flera anledningar kan anges*)?

- Begravning

- Gravskötsel

- För att tända ljus på grav eller minneslund

- För att få kontakt/känna samhörighet med de döda

- Det ingick i konfirmationsundervisningen/motsvarande

- Någon annan organiserad aktivitet

- Någon annan anledning, nämligen:

16 a. Har Du tänt ett ljus på någon grav (*ej minneslund*)?

- Nej, aldrig

- Ja, någon enstaka gång

- Ja, ofta

16 b. Om ja, vid vilka tillfällen (*flera svarsalternativ kan anges*)?

- Under Allhelgonahelgen

- Under julhelgen

- Under nyårshelgen

- På den avlidnas födelsedag

- På den avlidnas dödsdag

- Någon annan dag, nämligen:

17 a. Har Du tänt ett ljus på någon minneslund?

- Nej, aldrig

- Ja, någon enstaka gång

- Ja, ofta

17 b. Om ja, vid vilka tillfällen (*flera svarsalternativ kan anges*)?

- Under Allhelgonahelgen

- Under julhelgen

- Under nyårshelgen
- På den avlidnas födelsedag
- På den avlidnas dödsdag
- Någon annan dag, nämligen:
18. Om Du har tändt ljus i en minneslund. För vem tände Du ljus (*flera svarsalternativ kan anges*)?
- Någon/Några i min familj, nämligen
- Annan/Andra närstående, nämligen
- Alla döda i minneslund
- Någon annan, nämligen
19. Om man har en gravplats ("gravrätt") är man ar skyldig att "hålla gravplatsen värdad", dvs. se till att det är snyggt och prydligt på gravstället. Det kan man antingen göra själv eller betala till kyrkogårdsförvaltningen för att göra. Tag ställning till följande påståenden, om Du tänker att det gäller någon för Dig närstående person:
- Jag föredrar att betala för gravplatsskötsel (för närvarande ca 630-685 kr/år)
- Jag föredrar att sköta graven själv
- Jag föredrar s k minneslund där man **inte** har gravrätt (**men ändå har en liten sten eller platta med namn på**)
- Jag föredrar s k minneslund **utan** gravrätt och **utan** sten eller platta med namn
- Kan ej ta ställning
- Jag kan tänka mig något annat, nämligen
20. Att hålla den enskilda gravplatsen värdad är enligt Din mening (*Du kan kryssa flera svarsalternativ*)
- Familjens plikt
- Samhällets plikt
- Annans plikt, nämligen
- Ingens plikt
- Kan inte svara

21. Att ta hand om äldre personer som inte klarar sig själva är enligt Din mening (*Du kan kryssa flera svarsalternativ*)
- Familjens plikt
- Samhällets plikt
- Annans plikt, nämligen
- Ingens plikt
- Kan inte svara
- 22 a. Hur skulle Du själv vilja att Din kropp behandlas efter att Du har avlidit?
- begravning utan kremering
- kremering
- något annat, nämligen
- 22 b. Hur skulle Du själv vilja bli begravd?
- I egen grav
- I egen familjegrav
- I familjegrav tillsammans med tidigare generationer
- Askan sprids i minneslund med minnessten med mitt namn
- I minneslund utan att mitt namn anges
- Askspridning på annan plats, nämligen
- Något annat, nämligen
- Kommentera gärna ditt svar
23. Vad tror Du händer med oss efter döden? (Tag ställning till **alla** påståenden nedan)
- a. Inget - döden är slutet.
- Stämmer helt och hållet Stämmer ganska bra
- Stämmer varken bra eller dåligt
- Stämmer ganska dåligt Stämmer inte alls
- Kan inte svara
- b. Det finns något efter döden men jag vet inte vad.
- Stämmer helt och hållet Stämmer ganska bra
- Stämmer varken bra eller dåligt
- Stämmer ganska dåligt Stämmer inte alls

Kan inte svara

c. Vi kommer antingen till himlen eller helvetet.

Stämmer helt och hållet Stämmer ganska bra

Stämmer varken bra eller dåligt

Stämmer ganska dåligt Stämmer inte alls

Kan inte svara

d. Vi kommer alla till himlen.

Stämmer helt och hållet Stämmer ganska bra

Stämmer varken bra eller dåligt

Stämmer ganska dåligt Stämmer inte alls

Kan inte svara

e. Vi återföds; efter döden föds vi om och om igen tillbaka till den här världen.

Stämmer helt och hållet Stämmer ganska bra

Stämmer varken bra eller dåligt

Stämmer ganska dåligt Stämmer inte alls

Kan inte svara

f. Vi ingår i en evig lycksalighet efter det här livet.

Stämmer helt och hållet Stämmer ganska bra

Stämmer varken bra eller dåligt

Stämmer ganska dåligt Stämmer inte alls

Kan inte svara

g. Vi ingår i ett kretslopp och lever vidare i andra organismer.

Stämmer helt och hållet Stämmer ganska bra

Stämmer varken bra eller dåligt

Stämmer ganska dåligt Stämmer inte alls

Kan inte svara

24. Har du läst/ska läsa japanska?

Ja Nej

25 a. Har du ett stort intresse i japansk kultur?

Ja Nej

25 b. Om ja, varför?

Klass:

TACK för att Du har tagit Dig tid till att fylla i detta frågeformulär

Har Du några synpunkter på frågorna eller vill Du lägga till något som Du anser saknas, kan Du göra det här.

B1. Interview questions (In Swedish)

Välkommen till intervjuen

"Välfärdssamhället ur Perspektivet av Livet och Döden:
Förändringar av Religionsundervisning
och Minneslund i Sverige"

Intervjufrågor

Om du vill, kan du läsa igenom frågorna och fundera kring dessa i förväg, men det är inte nödvändigt. Är det frågor som är oklara i sin formulering, får vi reda ut det under samtalets gång. Är det något ämne som du vill avstå från att diskutera, så respekteras naturligtvis det.

1. Nam: _____
2. Tel : _____ E-mail: _____
3. Kvinna eller Man?
4. Tillhör du Svenska Kyrkan eller något annat samfund?
5. Har du tänt ett ljus på någon grav (ej minneslund)? Eller när din familj tände ljus, har du varit där?
När?
Hur kände du? Vad tyckte du då?
För vem tände du eller din familj ljus?
Var det "att hedra de döda" ?
Vad tycker du "att hedra de döda" betyder ?
6. Har du eller din familj tänt ett ljus på någon minneslund? Eller när din familj tände ljus, har du varit där?
När?
Hur kände du? Vad tyckte du då?
För vem tände du eller din familj ljus?

- Var det "att hedra de döda"? Var det detsamma som på graven (ej minneslund)?
7. Vart tar dina avlidna förfäder, familjemedlemmar eller vänner vägen (i efterlivet)?
Kan du kommunicera med dem?
Om ja - hur, var och när?
 8. Hur skulle Du själv vilja bli begravd?
Varför?
 9. Vad tror Du händer med oss efter döden?
Inget - döden är slutet?
Vi ska tillbaka till naturen?
Kan naturen vara himlen?
 10. Är att hålla den enskilda gravplatsen vårdad, enligt din mening, familjens eller samhällets plikt?
 11. Är att ta hand om äldre personer som inte klarar sig själva, enligt din mening, familjens eller samhällets plikt?
 12. Är dina far- eller morföräldrars job detsamma som dina föräldrars? Om samma, vad? _____
(Var snäll och fylla de följande och skicka e-brevet till mig senare:
(1) fars job _____
(2) mors job _____
(3) farfars job _____
(4) farmors job _____
(5) morfars job _____
(6) mormors job _____)
 13. Vad tyckte du om frågorna?

Ett stort tack för att du tar er tid att genomföra denna intervju.