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A Study on the Development of the Prioritization Items for Student-Intended Well-Dying Education Program using DACUM Technique

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Abstract

This study was performed to solve problems how the effect of death education can be secured. To accomplish this, the survey was administered from January 5, 2015 to January 30, 2015, intended for 8 professors who offered death-related courses for about 1 month at university. For research methods, DACUM technique was used to analyze functions on death education intended for students. Results derived from analysis showed that the core of function analysis on student-intended death education is a humanistic approach towards life and death and a field of mental health to overcome when a situation of death is predicted, and when a situation of death actually occurs. It reached the conclusion that death education is required for not only a realistic solution for a problem of death for the elderly and the public but also a solution for a problem of life for students. Results demonstrated that as death education in Korean society is expanded not only for the elderly but also the general public and students, a program customized by education object or age group will be required.

Keywords: DACUM Technique, Death Education, Function Analysis, Loss and Cure, Meaning of Death

1. Introduction

In recent years, one of the major concerns in Korean society is well-being, well-dying, and healing. Whereas well-being is about physical health, well-dying is about the overall discussion on life and death that can beautifully complete life beyond maintaining physical health. Healing is a part of efforts to improve the quality of life through mending a broken heart of people living nowadays. Such concerns require developing diverse education program about well-being, well-dying, and healing to Korean society, leading to diverse related outputs. Out of them, discussion on death education related to well-dying has consistently brought up in recent years¹. This is because many unintended medico-ethical concerns arise

such as discussion on unnecessary life-sustaining treatment and death with dignity resulting from increased rate of suicide and developed medical technology of Korean society. Moreover, a humanistic interest rises that makes an attempt to ask and answer about how to live as people reflect on life in general through death education. Kang Gyung-A maintained that death preparation education in Japan and western countries has been conducted for people of all ages from elementary school students to university students in diverse manners through educational institutions, and it should be conducted as lifelong education for the general public and occupational education for death-related service employees². Alfons Deeken classified death preparation education into 4 stages to deliver death-related contents, and emphasized

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education methods to understand a meaning of life and death through an approach in a dimension of sentiment and emotion on death³. Early death education was performed mainly for the elderly since they have a relatively higher interest in death compared to other age groups, directly related to their problem. Such death education was mainly performed in welfare centers, lifelong education centers, cultural centers, and research institutes and societies in school. Death education was offered in diverse ways, one time or 15 times by factor such as target group, place, budgets, etc. The group of instructors who offered lectures on early death education was mainly from philosophy, religious studies, social welfare, theology, history, and social studies. Further, early death education was performed mainly by <A society thinking life and death>, A society of Death in South Korea, and Institute of Life and Death, approached mainly from academic aspect and pragmatic aspect as well-dying. Such death education has brought up tangible results to some degree in terms of a need of death education and publicity, but a question was raised in the effect of program and qualitative concerns as time went by. A fundamental reason of problem posing was verification process slightly insufficient on development of death education program and the effect of it, and a problem occurring from arbitrary death education program crowded and lecturers lacking of expertise as time went by. Nevertheless, a need of death education and expanded awareness of it has led to results of expanded recipients of death education. Namely, as a need of death education expanded to the general public, students, and death-related service employees as well as the elderly has been brought up, a review on the entire death education program and supplementary revision on it are required. Further, as integral need of death education has been raised, it expanded from the existing humanities- and social sciences-specific education program and lecturer group to the field of medicine, nursing, and business administration. To summarize, death education is focused on education target and integral aspect of the program, which requires program development customized by target and age group⁴. This study is originated from awareness of such a problem. How to make and organize contents of death education not only for the elderly and the public but also for students? To resolve a problem how to secure the effect of education, the DACUM technique was adopted to perform function analysis of death education program intended for students.

2. Research Methods

2.1 Survey Object

In this research, to develop death education program intended for university students, a group of professors who give a death education-related lecture was organized, and a total of 8 professors participated in function analysis. This study adopted DACUM technique widely used in function analysis and course development. To achieve this, DACUM committee was organized as in Table 1 in this study.

Table 1. DACUM Committee Organization for Function Analysis on Student-Intended Death Education

Committee Mei	nbers	Major Roles	N
Function Anal (facilitator)	yzer	Executing function analysis and overall control of work	1
Function Anal Supporter (par	•	Job definition, duty, and task listing	7
Admin-	Recorder	Recording analysis results	1
istrative Support of Committee	Coordinator	Creating environ- ment for analysis on administrative work and function analysis	1

2.2 Survey Methods

The DACUM Committee made up with 8 professors selected duty and task for death education function analysis through workshops. This led a survey to be composed of 24 duties and 77 tasks, and check frequency of duties, importance, and difficulty with a 4-point scale, very necessary [4 points], necessary [3 points], normal [2 points], and unnecessary [1 point] for each question item. The higher the score is, the higher frequency of duties, importance, and difficulty are, which aimed to find out the importance and difficulty of the entire question items through average of frequency of duties, importance, and difficulty of each item.

3. Results

3.1 General Characteristics of DACUM Committee Members

The demographical characteristics of DACUM Committee for function analysis of death education showed that 5 persons of 15 years or above and 3 persons of 16 years or

above accounting for 62.5% and 37.5% of working experience, respectively, and 3 persons of public health medicine (medicine and nursing) and 5 persons of humanities and social sciences (philosophy, religious studies, literature, and business administration) accounting for 37.5% and 62.5% of major, respectively as in Table 2.

Table 2. General Characteristics of Dacum Committee Members

General Characteristics	N(%)
Working Experience	
15 Years or below	5(62.5)
16 Years or above	3(37.5)
Major	
Public Health Medicine	3(37.5)
Humanities and Social Studies	5(62.5)
Total	8(100.0)

3.2 Results derived from Function Analysis of Death Education Program

According to frequencies of duty, importance, and difficulty by duty of student-intended death education program, top 10 duties among 24 duties showed that 'What is Meaningful Life I wanted?' is 3.08 ranked No. 1, followed by 'Fear of Death' 2.92, 'What is Meaningful Life?' 2.88, 'Modern Society and Death' 2.71, 'Medico-ethical problems related to death' 2.71, 'A Need of Death Education' 2.67, 'Death Objectification' 2.67, 'Communication (Death Notifying)' 2.63, 'Hospice and Palliative Care 1,2' 2.63, and 'Writing Healing: Recording and objectifying myself' 2.63. To identify the importance, difficulty, and frequency of duties by task of death education, the average scores of all the 77 tasks were compared one another to draw top 10 items. A survey result showed that 'Death Objectification-Psychological, mental treatment to overcome depression and suicidal impulse' was 3.00, highest. In score order, this is followed by 'Modern Society and Death-Suicide Prevention Education' 2.93, 'Death Objectification- Consistent Treatment on Trauma and Comfort from Memory' 2.92, 'Death Objectification-Mind Control and Attachment on life' 2.88, 'What is Meaningful Life I wanted?-Death I want to face' 2.85, 'Loss and Condolence-Loss Healing Stress and Life Prevention Education' 2.79, 'Loss and Condolence-Healing Stress', 'Loss and Condolence-Acceptance and Understanding of Death', 'Death Objectification-Knowing

realistic problems after death', and 'Death Objectification-Remembering most memorable death' 2.75, as what is shown as in Table 3.

3.3 Function Models Derived From Student-intended Death Education

Function models derived from death education is shown as in Figure 1. According to results derived by using DACUM technique, student-intended death education program should include humanities-specific education considering what the meaningful life is through death education, overcome fear of death, and include education courses to overcome a situation of death. To summarize, the core of duty analysis on student-intended death education through DACUM technique can be a humanistic approach of life and death and a part of mental health to overcome a situation of death when a situation of death actually occurs.

3.4 Function Models of Student-intended **Death Education Considering Death Education Duty and Task**

Function models of student-intended death education Figure 1. derived from the results of Table 3 showed upper duties and task of student-intended death education. Based on this, the reorganization of Figure 1. Considering coincidence of task, the lower category, is summarized as follows Figure 2.

4. Conclusion and Consideration

Results derived from the research demonstrated that student-intended death education is related to a subject of the loss and cure occurring from a meaning of life, a problem of value, fear for death, and incident of death. This suggests students' receptive attitude that can accept death as a part of life, namely, change in awareness and attitude on death, can be a starting point to overcome fear of death⁵. Results reported that the university students who participated in death education overcame a sensation of fear in awareness and attitude on death to a certain degree, compared to those who did not participate in⁶. One thing to be noticeable is that a duty 'objectification of death' in composing student-intended death education program is in top 10 among all tasks. This indicates that

Frequency of duties, Importance, and Difficulty by Duty and Task for Student-Intended Death Education Table 3.

 $M\pm SD$

Duty		frequency of duties	Ranking	Importance	Ranking	Difficulty	Ranking	Overall Ranking
Duty								
What is Meaningful Life I want?	ant?	3.00±0.76	1	3.38 ± 0.52	1	2.88 ± 0.64	18	3.08 ± 0.22
Fear of Death		2.75±0.89	2	2.88±0.84	4	3.13±0.35	9	2.92±0.18
What is Meaningful Life?		2.63±0.52	3	3.13±0.84	2	2.88±0.64	18	2.88±0.22
Modern society and Death		2.38±1.06	4	2.75±1.04	8	3.00±0.54	13	2.71±0.21
Medico-ethical problems related to death	ated to death	2.00 ± 0.93	12	2.75 ± 1.04	8	3.38 ± 0.74	1	2.71 ± 0.20
A Need of Death Education		2.13±0.35	7	2.75 ± 0.71	8	3.13 ± 0.64	9	2.67±0.19
Death Objectification		2.13±0.64	7	2.88 ± 0.64	4	2.88 ± 0.64	13	2.67 ± 0.22
Communication (Notifying Death)	Death)	2.13 ± 0.99	7	2.38 ± 0.74	18	3.38 ± 0.52	1	2.63 ± 0.15
Hospice and palliative care 1, 2	,,2	1.88 ± 0.99	18	2.88 ± 1.13	4	3.13 ± 0.64	9	2.63 ± 0.17
Writing Healing: Recording and Objectifying	and Objectifying myself	2.00±0.54	12	3.00±0.76	3	2.88 ± 0.64	18	2.63±0.02
Death Objectification	Psychological, mental treatment to overcome depression and suicidal impulse	2.13±1.25	5	3.13±0.84	1	3.75±0.46	1	3.00±0.10
Modern Society and Death	Suicide Prevention Education	2.25±0.89	2	3.25±0.71	2	3.29±0.49	7	2.93±0.20
Death Objectification	Consistent treatment on trauma and comfort through memory	2.00±1.07	14	3.13 ± 0.84	1	3.63±0.52	2	2.92±0.09
Death Objectification	Mind Control and Attachment on life	2.13±1.25	5	2.88±0.84	1	3.63±0.52	1	2.88±0.09
What is Meaningful Life I wanted?	Death I want to face	2.13±0.84	5	3.00±0.76	4	3.43±0.54	5	2.85±0.19
Loss and Condolence	Loss Healing Stress and Suicide Prevention Education	2.00±0.00	14	3.13 ± 0.84	3	3.25±0.46	6	2.79±0.20
Loss and Condolence	Healing Stress	2.13 ± 0.64	5	3.00 ± 0.76	9	3.13 ± 0.35	20	2.75 ± 0.20
Loss and Condolence	Acceptance and Understanding of Death	2.13±0.64	5	2.88±0.64	11	3.25±0.46	6	2.75±0.20
Death Objectification	Knowing realistic problems after death	2.00±1.07	14	3.00±0.76	3	3.25±0.89	5	2.75±0.10
Death Objectification	Remembering most memorable death	2.00±1.31	14	2.75±0.71	2	3.50±0.76	2	2.75±0.07

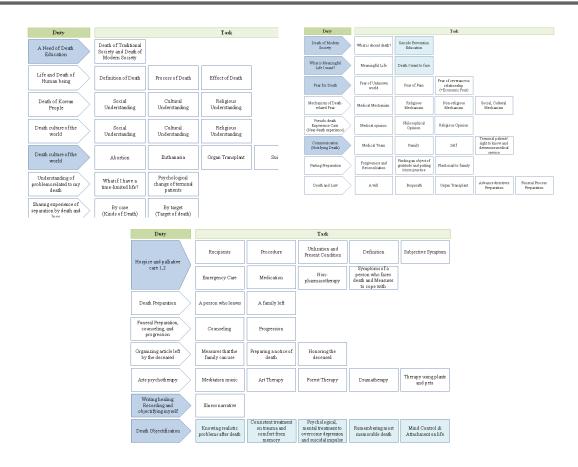


Figure 1. Duty Models Derived from Student-Intended Death Education.

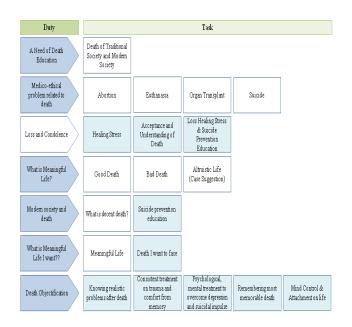


Figure 2. Duty Models derived from Student-Intended Death Education considering Duty and Task of death education.

a task objectifying death holds a crucial place in death education program. Hence, when it comes to organizing student-intended death education program, required is to accept death in an objective manner, and when an incident of death occurs, required is education course on sadness arising from the loss and cure for sadness. Namely, education program should be secured that enables people who see death and survive to overcome sadness and return to everyday life. According to results of survey on importance/difficulty/performance frequency by duty of student-intended death education, 'What is Meaningful Life I want?', 'Dear of Death', and 'Meaningful Life' are top 3 out of 24 items of Duty. This suggests that a basic direction of death education duty intended for students lies in a question of life how to live through death education. Next, death-related medico-ethical problems and the importance objectifying death came to the fore. This indicates that education content is required for countermeasures to overcome and resolve when they or their family and surrounding people face a death problem

from a medical aspect. That is, the purpose of death education ended up a question of life, and after all should be focused on a question how to live, how to die, and how to overcome a problem of death. According to the performance frequency results of importance and difficulty by task of death education, 'Psychological, Mental treatment to Overcome Depression and Suicidal Impulse,' 'Suicide Prevention Education, and 'Consistent Treatment on Trauma and Comfort from Memory', respectively, of the lower duty of Death Objectification (Duty), Modern Society and Death (Duty), and Death Objectification (Duty) ranked top 3 out of 77 task items. Apart from this, the loss and condolence ranked among top 10 items. The duty of death education intended for students suggests that it should be focused on being restored to everyday life through overcoming a problem of death when death is predicted or actually occurs. According to results derived from function analysis on student-intended death education utilizing DACUM technique, a purpose of this study, death education program intended for students is slightly different from death education program intended for the elderly and the public. This suggests whereas death education program intended for the elderly and the public is focused on death preparation such as problems from unnecessary lifeprolonging treatment and death with dignity in medical field, parting preparation, funeral, and a will; death education program intended for students should be focused on resolving a problem of life such as mending a broken heart arising from meaningful life, suicide, and separation by death. To sum up, although death education should be performed to generally resolve a problem of life and death, the contents of it should be differentiated by education object, and death education is required to resolve a realistic problem for the elderly and the public and a problem of life for students.

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