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In Memoriam

This conference is dedicated in memory of Florence Gray Soltys, current president of the International Institute for Reminiscence and Life Review. She was on the planning committee for our first conference in 1995 and was one of the founding board members of our organization at the conclusion of that conference. Her passion for the practice, evaluation and teaching of reminiscence and life review approaches led to countless workshops, articles, videos and her book *Transformational Reminiscence: Life Story Work*. Her efforts helped make our group and conference what it is today and the foundation she helped build will continue to grow in the spirit in which she served.



Florence Gray Soltys, 72, of Chapel Hill died Thursday, September 27, 2007. She was born in Cocke County, TN, the daughter of the late O.G. and Addie Gray. She is survived by her husband, Dr. John J. Soltys; two daughters, Rebecca Soltys Jones and Jacqueline Soltys; sons-in-law, Brett Jones and Stuart Henderson; and three granddaughters, Mia, Grace and Sophia. She is also survived by her brother, Glenn Gray; and her sisters, Druann Gregg and Carolyn Gray Spence; and her nieces and nephews. Ms. Soltys graduated from the University of TN in Knoxville, TN in 1958. She met John, her husband of 48 years, while attending a Master's program in Dietics at Massachusetts General Hospital in Boston, MA. In 1975, the Soltys family moved to Chapel Hill, where Florence became an active volunteer in the community and founded Chapel Hill-Carrboro Meals-on-Wheels. In 1982, she returned to school, receiving a Master of Social Work from UNC-Chapel Hill in 1984 and joining the faculty there in 1985. Upon graduation she began an energetic and pioneering career as an advocate for the elderly at local, state and national levels. Her clinical work in hospice, the interdisciplinary assessment of elders, telemedicine in rural areas, and reminiscence as the therapeutic tool with older adults informed her political advocacy and activism on behalf of the elderly. She worked tirelessly at local, county and state levels to promote and form public policy plans for the aging. She cherished her role as a teacher and mentor to students in the field of aging. She retired from her position as Associate Clinical Professor at the UNC School of Social Work, with joint appointments at the Schools of Medicine and Nursing, in June, 2007. She received numerous professional and civic awards during her career, beginning as early as 1975 with the Outstanding Citizen Award from the Commonwealth of Massachusetts to more recent accolades including the Pauli Murray Human Relations Award, Trustee of the Year for the American Association of Homes and Services for the Aging, Sharon B. Wilder NC Advocacy Award for Long Term Care, The Distinguished Teaching Award for Post Baccalaureate Instruction for the University of North Carolina, Social Workers of the year in NC, Ned Brooks Award for Community Service, Hospice Service Award, and others. She was well-known as host for the television show "In Praise of Age," and as a guest and consultant to a variety of NC Public Radio, News and Observer, and Chapel Hill News series on issues of aging. Author of many professional articles, she recently co-authored her first book, Transformational Reminiscence: Life Story Work. She was the current president of the International Institute for Reminiscence and Life Review Society.

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Associate Professor, Center for Gerontological Studies and Dept of
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November 15, 2007

Dear Conference Participant:

Welcome to our International Reminiscence and Life Review Conference 2007! I can't believe this is our sixth conference over the past 12 years.

As with our last conference when Myrna Lewis passed away, we are again faced with the death of another pioneer in the field, Florence Gray-Soltys. I first met Florence as a co-presenter in 1991 and had the honor of doing many workshops and collaborative writings with her since that time. I'm so glad that Florence and I were (finally) able to complete our book **Transformational Reminiscence: Life Story Work** before her untimely passing. When I read those portions of the book that Florence wrote, I am grateful and comforted that her wisdom and her anecdotes, that I cherished hearing when we presented together, are now archived in this book.

The International Institute for Reminiscence and Life Review Board of Directors has chosen to dedicate this year's conference in honor of Florence. In doing so, you will note her name on the front cover and her picture and short biography within this book. We would all like to publically extend our deepest condolences to Florence's husband, John Soltys, her daughters and son-in laws, grandchildren and the many people who knew her and loved her. Florence made a difference at so many levels and in so many lives.

Aging, grief, loss and end of life are part of what we all address in the field of reminiscence and life review. The death of Myrna and now Florence certainly reminds us that we need to "walk the talk" of what we know and study in this field. One of this year's participants, Shirley Craven, summed it up well when she told me that she wanted to be sure to attend this year's conference because it could be the last time we may all be alive and able to engage in such important dialog and collaboration.

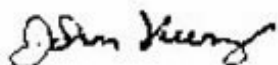
With these thoughts, let's continue our mission to expand the field of reminiscence and life review in the areas of research, practice, educational and volunteer application across the life-span. These intimate conferences have spurred countless partnerships, articles, books and other projects over the years that we have been meeting. With this year's list of presentations and participants we will likely take such collaboration to even higher levels.

This year I'm particularly excited to start out the conference with Gene Cohen discussing the role of autobiographical work in new brain development during the second half of life. I've told him that we have been waiting 50 years for the neurobiological evidence of reminiscence and life review and the substantiation of the wisdom of an older adult that has only been theorized until recent research. How can we be any more inspired than by this!

Our goal of being a truly international organization has taken a significant step forward thanks to a grant from the MetLife Foundation that enables us to publish parts of this proceedings book in English, Japanese and Spanish, distribute it widely at other conferences on aging and have it available at our WEB site at no charge. There is so much happening in the Japanese and Spanish speaking world that those of us who only speak English need to know and vice-versa. We are grateful to the MetLife Foundation for this funding.

I would like to formally thank our board of directors and liaisons for their work over the past two years in preparing for this conference. I would especially like to thank the Association for Gerontology in Higher Education, Alzheimer's Association, Bader Foundation and the MetLife Foundation for their sponsorship of this conference.

Enjoy the conference!



John A. Kunz
Program Manager
International Institute for Reminiscence and Life Review
Center for Continuing Education/Extension
University of Wisconsin - Superior



2007年国際回想法およびライフレビュー学会へようこそ！12年前に始まったこの学会が今回で第六回目を数えるなんてとても信じられません。

前回の学会直前にマーナ・ルイスが亡くなり、今回もまたこの分野のパイオニアであるフローレンス・グレイ＝ソルティスが亡くなりました。私は1991年に共同発表者として初めてフローレンスに出会い、それ以来、たくさんのワークショップや論文などでコラボレーションする幸運に恵まれました。フローレンスとの最後の共同著書となってしまったトランスフォーメーション・レミニッセンス：ライフストーリーワークを彼女の生前に完成させる事が出来たのは幸いでした。フローレンスの書いた部分を読む時、共同著者として彼女の英知と逸話を彼女の口から直接聞くことができた喜びを思います。彼女の英知と逸話をこの本に残す事が出来たと思うと感無量です。

国際回想法およびライフレビュー協会理事会は今年の学会を、フローレンスに捧げる事を決定しました。お気付きのように表紙には彼女の名前が、パンフレットの中には写真と略歴が載せられています。私たちは、フローレンスのご主人であるジョン・ソルティス氏、娘さんたち、義理の息子さんたち、お孫さんたち、そして彼女を偲ぶたくさんの人々に、深く哀悼の意を表したいと思います。フローレンスはたくさんの人々の人生に、いろいろなレベルで影響を与えました。

また、悲しみ、失望、人生の終局は回想法とライフレビューの分野において私たちが日々取り扱う問題です。マーナの、そして今回のフローレンスの死によって、まさに私たちがこの分野において習熟し研究する事を「有言実行」しなければという思いを新たにさせられます。今回の参加者の一人、シャーリー・クレイヴン
クレイヴンから今年の学会にぜひ出席したいと連絡があった時、私たち（この分野の先駆者）がこのような重要な対話や共同研究に従事できるのはこれが最後の機会になるかもしれないからと、言われたのを思い出します。

これらを念頭に置いて、回想法とライフレビューの分野を学術研究、実践、教育、そして人生の様々な時点での応用という面において発展させるというミッションを継続していきましょう。このような親密な学会は過去に数えきれないほどのパートナーシップ、論文、著書、プロジェクトのきっかけを作ってきました。今年のプレゼンテーションと参加者のリストを見る時に、そのようなコラボレーションがさらに高いレベルへと引き上げられる事を願ってやみません。

今年、私は学会がジーン・コーエンによる、自伝法における人生後半の脳の発達の役割についてのディスカッションで幕を開けるのを特に楽しみにしています。私は彼に、回想法とライフレビューの脳神経生物学的証拠は50年も待ち望まれていたもので、最近の研究まで高齢者の英知は実証化されることなく、ただ理論化されるにとどまっていたのだと話しました。これ以上のインスピレーションは他にありません！

メットライフ基金からの補助金により、このパンフレットを部分的に英語、日本語、スペイン語で出版し、また他の老化に関する学会で配布し、ウェブサイトから無料で利用できるようにするなど、私たちが真に国際的な組織となるというゴールは、大変大きく前進しました。日本語とスペイン語圏では、英語しか話さない私たちの知らない非常に多くの研究がなされています。そしてまた、その逆も然りです。メットライフ基金に深く御礼を申し上げます。

この場を借りて、本学会の準備のための過去二年間の本協会理事会と綿密な連携に、深く感謝いたします。特に老年学協会高等教育部門、アルツハイマー協会、ベイダー基金、メットライフ基金の本学会のためのスポンサーシップに感謝いたします。

それでは、本学会をお楽しみください！

ジョンA. クンズ
ウィスコンシン大学スペリオル校
成人/複合教育センター
国際回想法およびライフレビュー協会
プログラムマネージャー



¡Bienvenidos a nuestro Congreso Internacional de Reminiscencia y Revisión de Vida 2007!
No puedo creer que este sea nuestro sexto congreso a lo largo de los últimos 12 años.

Igual a nuestro último congreso cuando Myrna Lewis falleció, otra vez enfrentamos la muerte de otro pionero en el campo, Florence Gray-Soltys. Conocí a Florence como co-presentador en 1991 y tuve el honor de hacer muchos talleres y escrituras colaborativas con ella desde entonces. Me alegro mucho que Florence y yo pudiéramos (por fin) completar nuestro libro **Transformational Reminiscence: Life Story Work** antes de su inoportuna muerte. Cuando leo los apartados que ella escribió, estoy agradecido y me consuela que su sabiduría y sus anécdotas, los cuales abrigaba cuando presentábamos juntos, estén ahora archivados en este libro.

La junta directiva del International Institute for Reminiscence and Life ha decidido dedicar este congreso a Florence para rendirle honores a ella. Al hacer esto, notarás su nombre en la tapa del libro y su foto y una biografía corta dentro del libro. A la vez quisiéramos, públicamente, darles nuestro más sentido pésame a toda su familia, su esposo, John Soltys, sus hijas y yernos, nietos y los muchos que la conocían y la querían. Florence hizo una diferencia en tantos niveles y en tantas vidas.

El envejecimiento, el dolor, la pérdida de vida, el fin de la vida, todo es parte de lo que tratamos en el campo de la reminiscencia y la revisión de vida. La muerte de Myrna y ahora Florence seguramente nos recuerdan que necesitamos tener que practicar lo que predicamos, sabemos y estudiamos en esta área de investigación y práctica. Uno de los participantes este año, Shirley Craven, resumió todo cuando me dijo que quería estar segura de asistir el congreso este año porque bien puede ser la última vez que estemos todos vivos y capaces de entablar conversaciones y colaboraciones tan importantes.

Con estos pensamientos, continuemos nuestra misión de expandir el campo de la reminiscencia y la revisión de vida en las áreas de investigaciones, práctica, aplicaciones educativas y voluntarias a lo largo de la vida. Estas conferencias íntimas han animado un sinfín de colaboraciones, artículos, libros y otros proyectos a lo largo de los años que nos hemos estado reuniendo. Con la lista de presentaciones y los participantes de este año probablemente llevaremos tal colaboración a niveles aun más altos.

Este año estoy especialmente emocionado de comenzar el congreso con Gene Cohen, quien comentará el papel del trabajo autobiográfico en el desarrollo nuevo del cerebro durante la segunda mitad de la vida. Le he dicho a él que llevamos 50 años esperando la evidencia neurobiológica de reminiscencia y revisión de vida y la confirmación de la sabiduría de un mayor que sólo ha sido teorizado hasta las investigaciones recientes. ¿¡Qué cosa nos puede inspirar más que esto!?

Nuestra meta de ser verdaderamente una organización internacional toma un paso adelante significativo con una subvención de la Fundación MetLife que nos posibilita publicar partes de este libro de estos procedimientos en inglés, japonés y español, distribuirlo ampliamente en

otras conferencias que tratan del envejecimiento y tenerlo disponible gratis en nuestro sitio WEB. Hay tanto pasando en el mundo de habla japonés y el mundo hispanohablante que para nosotros que sólo hablamos inglés necesitamos saber y viceversa. Estamos agradecidos a la Fundación MetLife por los fondos.

Formalmente quisiera agradecerles a nuestra junta directiva y a los coordinadores por su trabajo a lo largo de los últimos dos años en la preparación de este congreso. Especialmente, me gustaría agradecer a la Association for Gerontology in Higher Education, Alzheimer's Association, Bader Foundation y la Fundación MetLife por haber patrocinado este congreso.

¡Qué disfruten del congreso!

John A. Kunz
Program Manager
International Institute for Reminiscence and Life Review
Center for Continuing Education/Extension
University of Wisconsin - Superior

A message from the President-elect

I am pleased to write on behalf of the Board of Directors of the International Institute for Reminiscence and Life Review and to welcome you to the International Reminiscence and Life Review Conference 2007, our sixth convention. I always look forward to our biennial meetings and I am pleased to greet you this year in my home city, San Francisco.

This truly is a great program highlighted by presentations from many of the leaders in the field, recognizing those having made outstanding contributions, and introducing new members of the Institute all of whom are helping to chart the direction of this exciting area. I eagerly anticipate these presentations and the many dialogues they will undoubtedly engender; I look forward to seeing how we will integrate these perspectives, novel findings, and creative applications over the course of our time together and beyond.

There are many people to thank for their efforts in preparing this exciting program and I especially want to recognize John Kunz. Those of you who know John (and there are only a few who don't) also know his enthusiasm and commitment to the field of reminiscence and to the Institute; I want to recognize these energies, his perseverance and his creativity in assembling this great and diverse program. Donna Sislo has also worked extensively with John on our behalf and I am most appreciative of her thoughtful efforts as well. We are the grateful beneficiaries of their work; we are also grateful to the Association for Gerontology in Higher Education, the Alzheimer's Association, the Bader Foundation and the MetLife Foundation for their sponsorship of this conference.

As John has noted, our excitement as we gather for the conference is tempered by our sadness over the death of our colleague, Florence Gray-Soltys. I know Florence's presence will be noted throughout our meeting and I want to note her contributions to the Institute and to the field. We will miss her enthusiasm and energy and I am pleased to dedicate this conference in her honor.

Enjoy the conference and enjoy San Francisco. I look forward to learning with you and to creating the substance of future positive reminiscences.

Brian de Vries, Ph.D.
Professor
Gerontology Program
San Francisco State University

Un mensaje del presidente electo

Con mucho gusto les escribo de parte de la Junta Directiva del Instituto Internacional para la Reminiscencia y la Revisión de Vida y para darles la bienvenida al Congreso Internacional de Reminiscencia y Revisión de Vida 2007, nuestro sexto congreso. Siempre espero con mucha emoción nuestras reuniones bienales y con mucho gusto les saludo este año en mi ciudad, San Francisco.

Esto realmente es un gran programa, destacado por las presentaciones de muchos de los líderes en el campo, reconociendo los que han hecho contribuciones sobresalientes y presentando nuevos miembros del Instituto que ayudan planear la dirección de esta apasionada área. Con muchas ganas espero ver cómo integraremos estas perspectivas, nuevos resultados y aplicaciones creativas a lo largo de nuestro tiempo junto, y después.

Hay muchas personas para agradecer por sus esfuerzos en preparar este programa tan llamativo y especialmente quisiera reconocer a John Kunz. Los que conocen a John (y sólo hay unos pocos que no lo conocen) también conocen su entusiasmo y compromiso total al campo de la reminiscencia y al Instituto; quiero reconocer estas energías, su perseverancia y creatividad en montar este gran y diverso programa. Donna Sislo también ha trabajado extensamente con John de parte de nosotros y estoy muy agradecido por sus esfuerzos y consideración. Somos los que benefician de su trabajo; también agradecemos a la Association for Gerontology in Higher Education, la Alzheimer's Association, la Bader Foundation y la MetLife Foundation por haber patrocinado este congreso.

Como lo ha notado John, suaviza nuestra emoción al reunirnos para el congreso la tristeza de la muerte de nuestra colega, Florence Gray-Soltys. Sé que la presencia de Florence se notará a lo largo de nuestra reunión y quiero notar sus contribuciones al Instituto y al campo. Echaremos de menos su entusiasmo y energía y con gusto dedico este congreso a su memoria.

Disfruten del congreso y disfruten de San Francisco. Espero aprender junto con ustedes y crear la esencia de futuras reminiscencias positivas.

Brian de Vries, Ph.D.
Professor
Gerontology Program
San Francisco State University

**Announcing the 2007 International Institute for Reminiscence and Life Review Award
Winners:**

**Peter Coleman • The Robert Butler and Myrna Lewis Exemplar Research Award
Barbara Haight • The James and Betty Birren Exemplar Practice Award**

As early as 1995, during the first open board meeting, the possibility of establishing some form of award(s) for excellence was advanced. It was not until the 2005 meeting, however, that the idea was formally presented as an agenda item. During this meeting, an awards committee was struck and charged with creating a set of guidelines and specific criteria. The formal committee members (Robin Mintzer, Diana Taylor, and Jeff Webster) with helpful input from Mary O'Brien Tyrrell, produced a set of general criteria (e.g., membership in the IIRLR, nominated by member) as well as specific criteria for two particular awards, the Jim and Betty Birren award for excellence in practice, and the Robert Butler/Myrna Lewis award for excellence in research (see the full criteria at the IIRLR website).

These two pairs of pioneering workers in the field of reminiscence and life review need no introduction to members of the IIRLR. Their joint theoretical, conceptual, and applied contributions truly serve as the bedrock upon which subsequent work has been carried out. Since the projects and emphases of these two pairs of seminal contributors easily span experimental research/theory/concepts on the one hand and applied/methodological/therapeutic processes on the other, it is patently clear that equating the Birren award with "application" and the Butler/Lewis award with "research" is a false dichotomy. Nevertheless, Robert Butler's seminal contribution on the life review is often acknowledged as the impetus for the original wave of research which followed, whereas the Birrens are perhaps best known for their groundbreaking "guided autobiography" approaches to narrative understanding. For this reason, recipients of the Birren award will primarily come from the ranks of applied practitioners, those front line workers/researchers examining the therapeutic uses and outcomes of life review groups, reminiscence therapies, and other autobiographical approaches which seek to understand human development and aging from "the inside out". In contrast, recipients of the Butler/Lewis award will be predominantly concerned with conceptual/theoretical issues of personal memories and will engage in research projects identifying individual difference variables in reminiscence processes, correlates of autobiographical memory, and a theoretical examination of the uses of life review and reminiscence in normal development.

Again, this is a rather artificial division, as many practitioners engage in research, and many experimental researchers are concerned that their findings have practical applications. This is well illustrated with our first recipients of both prizes. We are fortunate to be able to honor two outstanding figures in the field, Barbara Haight as the winner of the Birren award, and Peter Coleman as the winner of the Butler/Lewis award.

Barbara's well-known work with life review groups in nursing homes, for instance, draws upon her popular Life Review and Experiencing Form, a protocol she developed based upon an Eriksonian framework. Peter's classic book on reminiscence forms and functions in community elders in the UK, has been followed by conceptual discussions of reminiscence and life review theory as well as a concern with positive uses of reminiscence, such as reconciliation among war veterans.

The awards are a means of recognizing excellence in the work of our members. The namesakes of the awards are true giants in the field (as well as their varied interests and expertise outside of reminiscence/life review) and we remain indebted not only to their original, and ongoing contributions, but also to their continuing support for our association. Their scholarship, as well as their mentorship, will be their legacy. On behalf of the awards committee, as well as the membership at large, I offer my congratulations to both Barbara and Peter on their well-deserved recognition for their outstanding work. We hope their contributions will continue to enrich our field.

Sincerely,

Jeffrey Webster
Immediate Past President
IIRLR

2007年国際回想法およびライフレビュー協会
各賞授賞者の発表:

ピーター・コールマン・ロバート・バトラー&マーナ・ルイス模範研究賞
バーバラ・ハイト・ジェームス&ベティ・ビレン模範実践賞

1995年当初、すでに初めての公開理事会の最中、優れた業績に対して何らかの賞を設立する可能性の模索が始まりました。しかし、公式な形で議題のひとつとして検討されるには、2005年の理事会まで待たなければなりませんでした。この理事会の最中、受賞者選考委員会は、閃いたように一連のガイドラインと明確な基準を考案しました。正式な委員会メンバー（ロビン・ミンツァー、ダイアナ・テイラー、ジェフ・ウェブスター）は、メアリー・オブライエン・タイレルからの意見を加味し、一連の一般基準（例：IIRLRの会員であり、会員によってノミネートされること）とともに、とりわけ二つの賞、実践における優秀な業績を讃えるジム&ベティ・ビレン賞と学術研究における優秀な業績を讃えるロバート・バトラー/マーナ・ルイス賞のための詳細な基準を提示しました（詳しくはIIRLRウェブサイトを参照してください）。

回想法とライフレビューの分野における、これら二組のパイオニア的存在の紹介は、IIRLRの会員には必要ないと思います。彼らの理論、概念、応用面での連帯的な貢献は、まさしく基盤となって後に続く研究を支えています。これらの発展性のある二組の貢献者の研究と焦点は、一方で実験的研究/理論/概念に、他方で応用/方法論/治療過程という広範囲に渡るので、ビレン賞を「応用」、そしてバトラー/ルイス賞を「学術研究」と割り切って考えるのは誤った二分法であるというのは、火を

見るより明らかです。しかし、ロバート・バトラーのライフレビューにおける発展的貢献は、その後続く独創的な研究の波の推進力として認められているのに対して、ビレン夫妻はおそらくナラティブの理解の草分け的アプローチである「誘導自伝法」のゆえに最もよく知られています。それゆえ、ビレン賞の受賞者はおもに、人間の発達と老化を内面から「裏返すように」理解しようと求めて、グループ・ライフレビューや、レミニッセンスセラピー、自伝法のアプローチといった治療法としての使用とその結果を検証する研究者/現場で働く人、応用実践者などから選出されるのです。それとは対照的に、バトラー/ルイス賞は、おもに私的な記憶における概念的/理論的問題に関する業績や、回想過程における個々の差異を見極め、正常な発達における自伝的記憶とライフレビューや回想の利用とを互いに関連させる理論的な検証の研究プロジェクトに贈られます。

繰り返しになりますが、これは人工的な分類です。というのも、実際には多くのセラピー実践者が研究に着手し、実験をする多くの研究者が自分たちの発見が実践において応用できるものであるかどうかを念頭においているからです。このことは、最初の受賞者たちを見ても明らかだと思います。今回、バーバラ・ハイトにはビレン賞が、ピーター・コールマンにはバトラー/ルイス賞が与えられ、この分野の傑出したお二人に敬意を表する事ができることをとても光栄に思います。例えば、ナーシングホームでのグループ・ライフレビューに関するバーバラによる周知の働きは、エリクソン派の枠組みをもとにして自身が開発し、広く利用されているプロトコルであるライフレビューと経験回想用紙に依るところです。ピーターの、今ではもう古典となったイギリスの地域高齢者における回想の形態と機能に関する著書は、回想 回想法とライフレビューの理論についての概念的討論や、例えば退役軍人の間での内面的和解などの、後続く回想法の肯定的使用についての関心の先鞭をつけました。

各賞は会員の優れた業績を認めるひとつの手段です。賞につけられた名前の方々はこの分野（そして回想法/ライフレビュー外の多様な分野と専門知識）におけるまさに偉大な功労者です。私たちは彼らのこの分野への土台となる働きと今もって続けている貢献だけでなく、この協会への彼らのたゆまぬサポートにもまた多くを負っています。彼らの学識、また指導は遺産として残ることでしょう。受賞者選考委員会、ひいては全会員を代表して、バーバラとピーターの賞賛に値する優れた功績を讃えて、ここに表彰いたします。彼らの貢献がますますこの分野を豊かにしていく事を願ってやみません。

敬具、

ジェフリー・ウェブスター

協会前会長

国際回想法およびライフレビュー協会

Anunciando los premios del Instituto Internacional para la Reminiscencia y la Revisión de la Vida 2007:

Peter Coleman • The Robert Butler and Myrna Lewis Exemplar Research Award
Barbara Haight • The James and Betty Birren Exemplar Practice Award

Ya para el año 1995, durante la primera reunión de la junta directiva, se adelantó la posibilidad de establecer algún tipo de premio o premios de excelencia. Sin embargo no fue hasta la reunión de 2005 que se presentó la idea formalmente como parte de la agenda. Durante esta reunión, se formó un comité de premios y lo encargaron con la creación de las normas y criterio específicos. Los miembros del comité formal (Robin Mintzer, Diana Taylor y Jeff Webster) con la aportación útil de Mary O'Brien Tyrrell, produjeron criterio general (e.g., ser socio/a del IIRLR, ser nominado/a por un socio/a) y también criterio específico para dos premios particulares, el premio de excelencia en la práctica de Jim y Betty Birren y el premio de excelencia en las investigaciones de Robert Butler/Myrna Lewis (véase el criterio en total en el sitio web de IIRLR).

Estas dos parejas de trabajadores pioneros en el campo de la reminiscencia y la revisión de la vida no necesitan presentación al los miembros de IIRLR. Sus contribuciones teóricas, conceptuales y aplicadas conjuntas realmente sirven como la fundación de los trabajos posteriores. Puesto que los proyectos y enfoques de estas dos parejas de contribuidores seminales fácilmente entran, por un lado, en investigaciones/teoría/conceptos y por otro, en procesos aplicados/metodológicos/terapéuticos, queda claro que equivaler el premio Birren con "aplicación" y el premio Butler/Lewis con "investigaciones" es una dicotomía falsa. Sin embargo, se reconoce la aportación seminal de Robert Butler en la revisión de la vida frecuentemente como el impulso para la ola original de investigaciones posteriores mientras los Birren a lo mejor se conocen más por su acercamiento innovador al entendimiento de la narrativa conocido como la "autobiografía guiada". Por esta razón los recipientes del premio Birren vendrán principalmente de los que lo ponen en práctica, los que están en la vanguardia de trabajar/investigar examinando los usos terapéuticos y los resultados de grupos de la revisión de la vida, terapias de reminiscencia y otros acercamientos autobiográficos que pretenden entender el desarrollo humano y el envejecimiento de cabo a rabo. En contraste, los recipientes del premio Butler/Lewis principalmente se enfocarán en asuntos conceptuales/teóricos de la memoria personal y se ocuparán en proyectos de investigaciones identificando variables de diferencias individuales en los procesos de reminiscencia, correlacionados de la memoria autobiográfica y una examinación teórica de los usos de la revisión de la vida y reminiscencia el desarrollo normal.

De nuevo, esto es una división bastante artificial puesto que muchos practicantes se ocupan en investigaciones y muchos investigadores experimentales se preocupan que

sus resultados tengan aplicaciones prácticas. Esto se demuestra bien al considerar nuestros primeros recipientes de ambos premios. Estamos afortunados de poder honrar dos figuras sobresalientes en el campo, Barbara Haight como ganadora del premio Birren y Peter Colman como ganador del premio Butler/Lewis. El trabajo bien conocido de Barbara con la revisión de la vida en casas de reposo, por ejemplo, sale de su popular Life Review and Experiencing Form, un protocolo que ella desarrolló basándose en un marco de Erikson. El libro clásico de Peter que se trata de formas y funciones de reminiscencia en los mayores comunitarios en el Reino Unido, ha sido seguido por discusiones conceptuales de las teorías de reminiscencia y la revisión de vida y las preocupaciones sobre el uso positivo de reminiscencia tales como la reconciliación entre veteranos de guerra.

Los premios son una manera de reconocer la excelencia en el trabajo de nuestros socios. Los tocayos de los premios son verdaderamente gigantes en el campo (tanto como sus intereses variados y pericia fuera de reminiscencia/revisión de la vida) y quedamos agradecidos no sólo a su original y aportaciones actuales sino a su apoyo continuo para nuestra asociación. Su erudición, igual a su papel como mentores, será su legado. Por parte del comité de premios y los demás miembros, les facilito a Barbara y Peter por su bien merecido reconocimiento de su trabajo sobresaliente. Esperamos que sus aportaciones sigan enriqueciendo nuestro campo.

Sincerely,

Jeffrey Webster
Immediate Past President
IIRLR

Reminiscence and Life Review Conference 2007

Final Program

THURSDAY, November 15, 2007

- 5:00 – 6:00 PM **Registration**
- 6:00 – 8:00 PM **The Mature Mind**
Gene Cohen, MD, PhD, Director of the *Center on Aging, Health & Humanities* at George Washington University, Washington DC, USA
- 8:00 – 8:45 PM **Reception**, cash bar
- 8:45 – 9:30 PM **Stagebridge Performance**

FRIDAY, November 16, 2007

- 09:00 – 10:00 AM **Life Review: National History Truth and Reconciliation: A Diplomacy of forgiveness and Renewal**
Robert N. Butler, MD, President and CEO International Longevity Center, New York, NY, USA
- 10:00 – 10:15 AM **Break, Networking, Poster Session Set-up**
- 10:15 – 11:00 AM **Research Poster Session**
- 11:00 – 11:30 AM **Discussant Presentation of Poster Session** – Sharon McKenzie, PhD, CTRS, NYU School of Medicine, Silberstein Aging & Dementia Research Center, New York, NY, USA and Thomas W Pierce, PhD, Department of Psychology, Radford University, Radford, VA, USA
- 11:30 – 12:30 PM **2007 Award Winner Presentations** - Peter G Coleman, PhD, Department of Psychology, University of Southampton, Highfield, Southampton, UK and Barbara K Haight, RNC, DRPH, FAAN, Professor Emeritus, College of Nursing, Medical University of South Carolina, Charleston, SC, USA

- 12:30 – 01:30 PM **Box Lunch** (on your own) w/focused roundtable discussions
- 01:30 – 02:45 PM **International Trends in Reminiscence and Life Review**
Diana Taylor, PhD, faculty at CSUN and the Autobiographical Studies Center, UCLA, Los Angeles, CA, USA; Juan Pedro Serrano Selva, PhD, Department of Psychology, University of Castilla La-Mancha, Regional Center of Bio-medical Research (C.R.I.B.) Spain; Toyoko Nomura, PhD, Professor, Toyo University, Tokyo, Japan, Robert Woods, PhD, Professor, Clinical Psychology of Older People, Bangor University, Bangor, North Wales, UK
- 02:45 – 03:00 PM **Break, Program Exchange Set-up**
- 03:00 – 03:45 PM **Program Practice, Educational and Individual Application Poster Session**
- 03:45 - 04:15 PM **Discussant Presentation of Poster Session** – Cheryl Svensson, PhD, University of Southern California, Los Angeles, CA, US and Pam Schweitzer, Director, European Reminiscence Network, London, England
- 04:15 – 05:00 PM **Bridging the Many Dimensions of Life Review/Reminiscence**
Brian de Vries, PhD, Professor, Gerontology Program, San Francisco State University, San Francisco, CA, USA, Marv Westwood, PhD, Professor Department of Educational and Counseling Psychology and Special Education, University of British Columbia, Vancouver, B.C., Canada, Susan Bluck, PhD, Associate Professor, Center for Gerontological Studies and Department of Psychology, Gainesville, FL, USA
- 05:00 – 05:15 PM **Break**
- 05:15 – 06:30 PM **Open Board Meeting**
- 05:00 – 07:00 PM **The Gerontological Society of America Exhibit Openi**

2007年国際回想法およびライフレビュー学会

USA、カリフォルニア州サンフランシスコ、1231 マーケットストリート、ホテル
 ホイットコーム

2007年11月15日-16日

パンフレット

ウィスコンシン大学スペリオル校は、2007年11月15日-16日、ホテルホイットコーム
 (USA、カリフォルニア州サンフランシスコ、1231 マーケットストリート) にて第七
 回隔年国際回想法およびライフレビュー協会学会を開催します。回想法およびライフ
 レビューの分野におけるもっとも著名な方々を含め、世界中からプレゼンターや参加
 者が集まります。当日はプログラムも配布されます。

議題日程2007年11月15日木曜日

9:00 AM - 4:00 PM	学会前セッション (別登録)
5:00 PM - 6:00 PM	登録
6:00 PM - 8:00 PM	成熟した精神 ジーン・コーエン、MD、 PhD、 ジョージ・ワシントン大学健康・ ヒューマニティー学部、センター オン・エイジング、ディレク ター (アメリカ、ワシントン DC)
8:00 PM - 8:45 PM	レセプション、キャッシュ・バー
8:45 PM - 9:30 PM	ステージブリッジ・パフォーマンス

2007年11月16日金曜日

9:00 AM - 10:00 AM **ライフ・レビュー：国家の歴史真実と和解：やり直しと許しの外交**

ロバートN.バトラー、MD、国際長寿センター会長兼代表取締役（アメリカ、ニューヨーク）

10:00 AM - 10:15 AM **休憩、ネットワーク作り、ポスターセッションのセットアップ**

10:15 AM - 11:00 AM **ポスターセッション-学術研究部門**

11:00 AM - 11:30 AM **ポスターセッションの検討発表**-シャロン・マッケンジー、PhD、NYU医学部、シルバースタイン老化認知症研究センターCTRS（アメリカ、ニューヨーク）およびトーマスW.ピアース、PhD、ラッドフォード大学心理学部（アメリカ、バージニア）

11:30 AM - 12:30 PM **2007年授賞式**-ピーターG.コールマン、PhD、サウサンプシオン大学心理学部（イギリス、サウサンプシオン）およびバーバラK.ハイト、RNC、DRPH、FAAN、サウスキャロライナ医科大学看護学部名誉教授（アメリカ、サウスキャロライナ）

12:30 PM - 01:30 PM **弁当昼食**（自己負担 \$13）および円卓会議

01:30 PM - 02:45 PM **回想法およびライフレビューにおける国際トレンド**

ダイアナ・テイラー、PhD、UCLA自伝法研究所兼CSUN（アメリカ、カリフォルニア）、ユアン・ペドロ・セラーノ・セルバ、PhD、カスティヤ・ラ・マンチャ大学心理学部生命医学研究所(C.R.I.B.)（スペイン）、野村豊子、東洋大学教授（日本、東京）、ロバート・ウッズ、

Ongoing Psychological Growth with Aging: Autobiography and The Summing Up Phase

Ongoing psychological growth and development are assured with aging through a set of drives that we are born with—built-in by evolution—that result in an *Inner Push* mobilizing ongoing psychological growth and creative potential throughout the life cycle (Cohen, 2004; Cohen, 2005). Ongoing psychological growth in turn affects our capacity for creative expression by helping our inner psychological climate to readjust itself, resulting in new readiness or fostering new ways to be creative—such as through autobiographical story telling with aging.

In her book *The Creating Brain* (2005), Nancy Andreasen also discusses part of our nature that we are born with and that influences creative capacity. She makes the important distinction between that part of our nature that is hereditary from that part that is built-in to all of us. She writes,

“Nature can be defined as an innate or inborn gift that drives an individual to creative achievement, without any obvious genetic contributions. We do not know yet how this kind of creative nature arises, but it appears to be more common than ‘nature’ that is clearly hereditary. Once this creative nature arises, nurturing it through a variety of environmental factors will further enhance it....Whatever the importance of ‘nature’, ‘nurture’ is also important for creativity to flourish, and perhaps essential. The human brain is shaped by the world around it *from the time that a child is born to the end of adult life.*”

These dynamics are critical components to understanding positive changes that occur not despite aging, but because of aging. The inner push continues throughout the life cycle. Ongoing neuroplastic brain changes, effected by our experiences and challenges, subtly influence the way the inner push manifests itself at different points in the life cycle. In other words the constantly changing brain affects the way the inner push presents over time.

Our understanding of the capacity of the aging mind has been revolutionized by the latest neuroscience research on positive brain changes with aging. We now know that every time we challenge the brain or have a new experience, neuroplastic changes occur that alter the anatomy. Neurons communicate at their contact points—known as synapses. The number and strength of the synapses determine the quality of communication within the brain. Every time we challenge our brains existing neurons sprout new dendrites (like limbs of a tree), which in turn enable new synapse formation. At the synapses, chemical messengers (neurotransmitters) that facilitate communication among neurons are sent from the axon terminals of the sending cells to dendrites of the receiving cells. Challenge also induces dendritic spines (like branches from the limbs) to sprout from the dendrites; the dendritic spines also participate in forming new synapses. And challenge strengthens the synapses themselves. We have approximately 100 billion neurons in the cerebral cortex or thinking part of the brain. Each neuron has the capacity to generate more than a thousand dendrites, which, together with their spines, enable the formation of more than a hundred trillion synapses, illustrating the extraordinary capacity and complexity of the human brain (Kandel, 2006). By demonstrating the positive impact of mental and environmental challenge on brain neuroplasticity—as all the above structural changes involving the neuron are referred to—modern neuroscience validated folk advice to “use it or lose it”. But modern neuroscience took folk advice a step

further. It discovered that all of the same neuroplastic changes described above in response to challenge occur throughout the aging process—right to the end of the life cycle. Hence, modern neuroscience demonstrated that it is never too late to use it to alter losing it.

Ongoing Psychological Growth Fostering Creative Expression with Aging The *Inner Push* described earlier underlies not only our capacity for ongoing creative expression, but also that for ongoing psychological growth. Ongoing psychological growth itself fosters creative expression by enhancing our self-confidence as well as our ability to recognize and seize opportunities for creative engagement. These dynamics are critical components to understanding positive changes that occur not despite aging, but because of aging. The innerpush continues throughout the life cycle. But as alluded to above, the ongoing neuroplastic brain changes, effected by our experiences and challenges, subtly influence the way the inner push reveals itself in the form of different psychological growth phases at different points throughout the life cycle.

In addition, ongoing life experience further alters the manifestation of the inner push, both by further altering the brain as well as by affecting our self-concept and understanding of ourselves. Together, these ongoing influences alter how the inner push shows itself in four different ways in the second half of life—in four different psychological growth phases. Each new developmental phase creates a new inner climate within us that allows us to reevaluate our lives and experiment with new strategies. This ongoing process results in new opportunities for us to access and activate untapped strengths as well as new and creative sides of ourselves, enabling positive change. Again, these four new phases of psychological development in the second half of life represent positive changes because of aging, not despite aging.

The Midlife Reevaluation Phase generally occurs during one's early 40s to late 50s: Plans and actions are shaped by a sense of crisis or quest, though considerably more by quest. Midlife is a powerful time for the expression of human potential because it combines the capacity for insightful reflection with a powerful desire to create meaning in life. This quest is catalyzed in mid-life by one seriously confronting for the first time their sense of mortality; one contemplates time left instead of time gone by upon passing the midpoint in the life cycle. This dynamic new inner climate becomes a catalyst for re-evaluating our sense of purpose, our plans, our actions, our relationships, and our path in life, enabling us to uncover unrealized creative sides of ourselves.

The Liberation Phase usually emerges from one's mid-50s to mid-70s. Plans and actions are shaped by a new sense of personal freedom to speak one's mind and to do what needs to be done. There are often mounting feelings of “if not now, when?”, “Why not?”, and “What can they do to me?”, that foster a sense of inner liberation. With retirement or partial retirement, common during these years, comes a new experience of external liberation and a feeling of finally having time to experiment with something different. The new sense of comfort, confidence, and courage translates into creative expression for many.

The Summing-Up Phase unfolds most frequently during our late 60s into our 80s--or beyond. Plans and actions are shaped by the desire to find larger meaning in the story of one's lives as individuals look back, reexamine and sum up what has happened. This process motivates people to give of the wisdom they have accrued throughout their lives. In the role of keepers-of-the-culture, people who reach this phase begin to share their lessons and fortunes through autobiography and personal story telling, philanthropy, community activism, volunteerism and other forms of giving back. In the case of Martha Graham, it was through choreography from her mid-70s to mid 90s. It is also a time to deal with unresolved conflicts and unfinished business in manners that motivate us to develop creative new strategies.

The Encore Phase can develop from one's late 70s to the end of our years. Plans and actions are shaped by the desire to restate and reaffirm major themes in one's life, but also to explore novel variations on those themes and to further attend to unfinished business or unresolved conflicts. The desire to live well to the very end has a positive impact on family and community, often influencing decisions to have family reunions and other events. The Delaney sisters after a filled century of life, wrote “The Delaney sisters: The First 100 Years”. The title implies stage setting for encores. Their book became a best seller and a Broadway musical—impressive creative accomplishments.

Moving To All-Wheel Drive

Not only is the brain through neuroplasticity broadening its capacity to process and store information as we age, but after about a half-century of favoring the left side of the brain for some tasks and the right side for others, it's finally ready to put them both to work on the same task. Cabeza (2002) discovered that around middle age, we begin to use both sides of the brain simultaneously—in effect moving to all-wheel-drive. He determined this by using functional MRI brain imaging to assess how young adults and middle age adults use their brain while engaging in the same task; their right and left hemispheres lit up differently.

This phenomenon is described as the HAROLD Model (HAROLD is an acronym for Hemispheric Asymmetry Reduction in Older Adults). Rather than asymmetric—one hemisphere at-a-time use—adults in the second half of life more often use both hemispheres at the same time. This process throws light on other research findings of a better integration of right and left-brain capacities with aging (Cohen, 2005). It is a remarkable illustration of the adaptive mobilization of brain reserve with aging, as well as the manifestation of new capacities.

Like chocolate to the brain. Drawing upon the unique attributes of both sides of the brain at the same time is like tapping a new capacity. It is suggested here that any activity that optimally uses both sides of the brain at the same time is like *chocolate to the brain*—an activity in effect savored by the brain.

Autobiography emerging as a major form of creative expression with aging. The desire to write one's memoir or autobiography grows significantly as individuals approach their seventh and eighth decades. Along with story telling and reminiscing these experiences developmentally become appealing ways of giving back—sharing what we have learned. They reflect the Summing Up Phase of psychological growth and development.

In a further fascinating study using functional MRI brain imaging, autobiographical story telling was compared between 30-year olds and 70-year olds (Maguire & Frith, 2003). It was found that the 30-year olds lit up predominantly the left hippocampus, whereas the 70 year-olds lit up both hippocampi—left and right together. The hippocampus is the part of the brain that processes new information coming in and sets the stage for memory storage. Both groups told their stories equally well, even though the older adults had considerably more information that they had to process. But 70-year olds are much more motivated to tell their story—again a developmental phenomenon that is part of the Summing Up Phase. Among the factors that may be operating here is that the involvement of the right hippocampus in the second half of life means that generic attributes of the right brain come into play. The right brain is more the hub of curiosity and intellectual passion, which may explain the heightened motivation of older adults to work passionately on their personal story as a creative act. Here, too, is another example of an activity that optimally uses both sides of the brain. Hence, autobiography is like chocolate to the brain with aging, stirring creative imagination.

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老いと心理的成長： 自伝と要約

人間の心理は私たちが生まれ持った衝動や欲望によって人生を通して成長し発達していく。それは人生を通して心理的に成長し、*Inner Push*というよりよい可能性を創造することという概念を導入していくことである。人生を通して心理的に成長していくということは結局、自身の心理的状态を年を重ねるごとに再確認し調整することでより豊かな表現方法を学ぶことができるということである。そうすることで新しい自分の可能性に対しての準備ができ、それを大きく育てることにつながる。

また*The Creating Brain* (2005)の中で Nancy Andreasen は我々が創造的な能力とともに生まれ、またそれに影響を与えることは本性の一部だと議論している。彼女は個人の遺伝的な本性と共通の本姓との重要な区別をしている。

“本性は創造達成をする為の、明らかな遺伝的ではない、生来のまたは生まれつきの性質と定めることができます。我々はまだこのような創造性が発生するのかわかってはいませんが、

それは明らかな遺伝的な“本性”よりもよく現れている。一旦この本性の創造性が現れると、色々な環境中でそれをはぐくみ、将来的にそれを高める..... “本性”の重要性が何であれ“本性”は創造性の活躍にとっても重要で、おそらく欠かせいものです。人間の脳は周りの環境によってするどくなる。*from the time that a child is born to the end of adult life.*”

年齢ではなく、年を重ねることでのプラスの変化を理解するにはこれらのような概念はとても重要な要素である。The inner push（人生を通して心理と創造性を発達させること）は人生の経験を通して続いていく。Neuroplastic brain変化（私たちの経験や苦勞によってもたらせる）は年を重ねることで違う人生のポイントでのthe inner push役割に大きく影響する。つまり、頻繁に自身の世界観を再確認して、再調整することによってthe inner pushの役割に影響させることができる。

年をとるということに対しての私たちの理解は最新の神経科学の年とともに変わって
いく考え方の変化についての研究によって、劇的に変わってきている。我々は今は新
しい経験を重ねることで、脳の組織を変えるneuroplastic changeが起こることがわかっ
ている。ニューロンはシナプスと呼ばれる神経の結合部分において情報を伝達する。
シナプスの量と強さが脳内の情報伝達の質に影響を与える。脳を使うたびにニューロ
ンはdendrites（樹状突起）を発達させ、新しいシナプスの構成を可能にする。シナプ
スでは、ニューロン内で情報伝達の役割を担う神経伝達物質は軸索から送られる。脳
を使うことでdendritic spinesの発達を誘引させることで新しいシナプスを構成させる
ことができる。さらにシナプスそれ自体を強くさせる。人間は大脳皮質に約1000
億のニューロンを保持している。ひとつのニューロンは1000個以上の樹状突起
（dendrite）を作る能力があり、spinesと共に100兆以上のシナプスを構成すること
を可能にする。これは人間の脳の非常に大きな能力の可能性と複雑さを表す(Kandel,
2006)。メンタル面と環境面のチャレンジに対しての頭の適応性のプラスの面を証明
していくことで、全ての脳の構成にニューロンが関わると上で述べたように、今日の
神経科学では脳の機能

は“使うか”、“使わずに失うか”という一般的な概念を証明している。しかし最新の神経科学はその一般概念を一步さらに進んだ所を研究していた。それらの研究は上で述べたような、脳を使うことで反応するneuroplastic changesは年をとることで起こること発見した。それゆえに、最新の神経科学は脳を使い、失っていた脳の機能を改善するのには遅すぎることは絶対ないと主張している。

心理的成長は表現を豊かにする

先に述べたThe *Inner Push* は表現を豊かにするだけでなく、心理の成長にも重要な役割を果たす。心理的な成長それ自体も人間の自信や自尊心、さらに新しい世界観を認識、把握する力を向上することで自身の表現方法をより豊かにすることができる。このような概念は年を重ねることで起こるプラスの変化を理解する上でとても重要な要素である。The inner pushは一生を通して起こるが、上で示唆したように、Neuroplastic brain変化（私たちの経験や苦勞によってもたらせる）は年を重ねることで違う人生のポイントでのthe inner push役割に大きく影響します。さらに人生の中で自身が経験していくことは、脳の機能をより向上させることや自分自身をよりよく知ることでthe inner pushの効果に影響を与える。さらに、このような人間に常に影響を与える要素は、人生の後半で起こる4つの違うステージでのthe inner pushの働きに影響を与える。それぞれのステージでは私たちの中にある新しい傾向、特徴、または可能性が作られる。それらの可能性によって私たちは自身の人生を改めて評価でき、その新しい自分を試すことができる。このプロセスで私たちはまだ知らない自身の新しい能力や可能性を知り、それらを活性化できる機会を得ることができる。同じく、人生の後半で起こる

The Midlife Reevaluation Phaseはおよそ40歳から50代後半にかけて起こる。多くは追求心によってだが、このステージでは人は危機感や追求心または探究心などで計画や行動をする。Midlife（人生の中間点）、この時期では人の探究心と意味ある人生への欲求とが混ざり合うため、人間の可能性を示すのにとっても大事な時期である。この探究心や追求心とは人が始めて死を意識し、残された時間についてじっくり考えるようになるという意味で人生の中間点として分類されている。人の中で起きているこの新しい概念は自身の人生の目的、計画、行動、関係、そしてこれからの人の方向性を再評価する要素になる。私たちはそれらの要素を使い新たな自分を発見することができる。

この心理的な発達を促す4つの新しいステージは年を重ねることでのプラスの変化を表している。

The Liberation Phaseはおよそ50代の中間から70代の中間にかけて起こる。このステージでは人は新しい自分の考えを自由に話す感覚と残された人生で何をしなくちゃいけないかの感覚で計画や行動をする。“今じゃなければいつやる？”“どうせならやっちゃおうか？”“それらが私に何をもたらす？”というような思考がたびたび起こるようになる。退職や一時退職がこの時期には重なり、人は開放されたような気分を感じ、自分に費やせる時間が増えたため新しいものに挑戦をしたくなる。多くの人にとってその新しい快適さ、自信、勇気などは新たな表現を見出す要素になる。

The Summing-Up Phaseは60代後半から80歳以上の間に起こることが多い。このステージでは人は自身の人生を振り返り、審査し直し、まとめることで、自分の人生にさらに大きな意味を探したいという欲求で計画を立てたり、行動したりする。このプロセスで人は自身の得た知識を伝えたいとなる。自身の文化を守る立場として、このステージに到達する人は彼らの教訓や成功などを自伝や日記、慈善事業、地域運動、ボランティアなどを通して後世に伝え始める。Martha Grahamは70歳から90歳中期にかけて舞踏記譜法を通して彼女の教訓などを世間に伝えていた。またまだやり遂げていないことや、やり残したことを処理する時期でもあり、それがさらなる精神の発達につながるのである。

The Encore Phaseは70代から死ぬまでに起こることがある。このステージでは自身の人生を要約して伝えたいという欲求で人は計画し、行動をとる。さらに、この時期では自身の人生の“小説”を探索して、やり残したことを処理しようとする。人の死ぬまでいい人生を送りたいという欲求は家族の再開などといった、家族やその地域にプラスな影響がある。Delaney 姉妹は1世紀の人生を生きた後、“The Delaney sisters: The First 100 Years”という本を書いた。このタイトルは人生のアンコールのステージをセットしているということを示唆している。彼女たちの本はベストセラーになり Broadway musicalでも上演された。

オールウィール操作への移行 **Moving To All-wheel drive**

人間は年をとるにつれて、ニューロプラスチックの広がりを通して情報を蓄積し処理する能力だけではなく、人生の半ばを過ぎると右脳と左脳がそれぞれの役目を終え、それらのどちらもが同じ働きをする準備をする。Cabezaは中高年の世代に入るとオールウィールドライブに影響されるという右脳と左脳が同時に同じ働きをし始める事を2002年に発見した。Cabezaは中高年者と若者の同じ状況における右脳と左脳の使い方の違いをMRIイメージでみることでこの根拠を決定付けた。この現象はHAROLDモデルと呼ばれこれは後半生に双方の脳が一つのことに対して同じ働きをするよりも一方のみが働く事のほうが後半生には好まれる。またこの研究結果は老化と共に影響する右脳と左脳の能力を研究してきた他のチームに対しても重要な情報である。この新しい能力の発見と同様、脳の応用的な働きは重大な結果であることを示した。

脳とチョコレートのような **Like chocolate to the brain.**

上記に述べられたように 特徴的な脳の働きはいわば新しい能力が脳にポンポンと入り込むようなことである。ここでは一つの刺激に対して双方の脳が最大限に同時に使われることはチョコレートを脳に流し込むようなことである。

老化と創造的な表現の形として発生する自叙伝

自叙伝を書きたいと言う欲望は特に70代から80代にかけて形成される。自己のストーリーを語ることや過去の記憶を回想するとともにそれらを通して自分が学んできたことを他人とともに共有することは自分への見返りの方法になる。これらの人々は心理的成長と発達の集約をふりかえる。MRIを使って脳のイメージをうつしだすという魅力的な研究において自叙伝を語る事は30代の方と70代の方で相違する点は何かということが比べらる。その結果30代の方にはほとんどが？ 竺柴擗iv牒qR状隆起が作用していたのに対し、70代の方は右脳と左脳のどちらもの海馬状隆起が使われていた。海馬状隆起とは脳の一部であり新しい情報が入って来た時に記憶の蓄積の段階を決める過程を行うところである。70代の方は考えながら記憶をたどっていたが、両者と同じように明確に過去のストーリーを語っていた。しかしながら70代の方はストーリーを語る事にもっと意欲的であった。これは上記でものべて集約のステージの発達過程にあるからであろう。これらの要因からここで扱われる事は、後半生での海馬状隆起の関わりは右脳の遺伝的起因がこの役割の違いを作っていることを意味する。

おもに右脳は好奇心と知的な感情に対してはたらく中枢のような役目である。そしてこれはお年寄りが彼らの人生のストーリーを語るときに意欲的に取り組む姿勢をみせる事の理由を説明している。ここにアクティビティーによって双方の脳を同時に使用しているというもう一つの例がある。このようにHenceの自叙伝は創造性を脳にかき混ぜるというまるでチョコレートと脳と老化である。

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El crecimiento psicológico continuo al envejecerse: Autobiografía y la fase de recapitulación

El crecimiento y el desarrollo psicológico continuo se aseguran en el proceso de envejecimiento por un conjunto de impulsos (*drives*) con los que nacemos—incorporados por la evolución—que tienen como resultado un *Empuje interior (Inner Push)* que moviliza el crecimiento psicológico continuo y la potencia creativa a lo largo del ciclo vital (Cohen, 2004; Cohen, 2005). El crecimiento psicológico continuo, a su vez, afecta a la capacidad para la expresión creativa al ayudar al clima psicológico interior a reajustarse, lo cual resulta en una preparación renovada, o fomenta nuevas maneras de ser creativo—tales como la narración de historias autobiográficas al envejecerse.

En su libro *The Creating Brain* (2005), Nancy Andreasen también trata de la parte de nuestra naturaleza con que nacemos y que influye la capacidad creativa. Marca la distinción importante entre la parte de nuestra naturaleza que es hereditaria y la parte que viene incorporada en todos. Escribe,

“La naturaleza puede definirse como un don innato o de nacimiento que empuja un individuo hacia la realización creativa, sin ninguna contribución genética obvia. No sabemos todavía cómo surge este tipo de naturaleza creativa, pero parece ser más común que una ‘naturaleza’ que es claramente hereditaria. Al surgir esta naturaleza creativa, su cultivación a través de una variedad de factores ambientales la realza aún más.....Cualquier sea la importancia de lo innato (*‘nature’*), lo adquirido (*‘nurture’*) también es importante para que florezca la creatividad, y quizás sea fundamental. El cerebro humano está formado por el mundo a su alrededor *a partir del nacimiento de un niño hasta el final de la vida adulta.*”

Esta dinámica forma un componente crítico para la comprensión de los cambios positivos que ocurren no a pesar del envejecimiento sino a causa del envejecimiento. El empuje interior continúa a lo largo del ciclo vital. Cambios cerebrales neuroplásticos, efectuados por las experiencias y los desafíos, influyen sutilmente la manera en que el

empuje interior se manifiesta en los puntos distintos del ciclo vital. En otras palabras, el cerebro, que está en estado de transformación perpetua, afecta a la manera en que el empuje interior se presenta a lo largo del tiempo.

Nuestra comprensión de la capacidad de la mente en proceso de envejecimiento ha sido revolucionada por las últimas investigaciones en la neurociencia sobre los cambios positivos que vienen con el envejecimiento en el cerebro. Sabemos ahora que cada vez que desafiamos el cerebro o tenemos una nueva experiencia, se dan cambios neuroplásticos que alteran la anatomía. Las neuronas se comunican en sus puntos de contactos—conocidos como las sinapsis. El número y la fuerza de las sinapsis determinan la calidad de la comunicación dentro del cerebro. Cada vez que desafiamos el cerebro, las neuronas existentes echan nuevas dendritas (como las ramas (*limbs*) de un árbol), lo cual, a su vez, pone en marcha la formación de sinapsis nuevas. En las sinapsis, mensajeros químicos (neuroreguladores) que facilitan la comunicación entre las neuronas son enviados desde los terminales axones de las células remitentes hasta las dendritas de las células recipientes. Los desafíos también provocan a las espinas dendríticas (como el ramaje (*branches*) que sale de las ramas) a brotar de las dendritas; las espinas dendríticas también participan en la formación de sinapsis nuevas. Y los desafíos fortalecen a las sinapsis mismas. Tenemos aproximadamente 100 mil millones de neuronas en la corteza cerebral o la parte del cerebro que piensa. Cada neurona tiene la capacidad de generar a más de mil dendritas, las cuales, juntas con las espinas, activan la formación de más de cien billones de sinapsis, lo cual manifiesta la capacidad y complejidad extraordinaria del cerebro humano (Kandel, 2006). Al demostrar el impacto positivo de los retos mentales y ambientales a la neuroplasticidad del cerebro—así es como se refiere a los cambios estructurales a las neuronas mencionadas arriba—la neurociencia moderna confirmó el consejo popular de “usarlo o perderlo” (*use it or lose it*). Pero la neurociencia moderna llevó este consejo popular un paso más adelante. Descubrió que todos estos mismos cambios neuroplásticos en respuesta a los desafíos descritos arriba se llevan a cabo a lo largo del proceso de envejecimiento—justo al final del ciclo vital. Así que, la neurociencia moderna demostró que nunca es tarde usarlo para alterar lo del perderlo.

Crecimiento psicológico continua alentando la expresión creativa al envejecerse

El *Empuje interior* que se describió arriba subyace no solamente la capacidad para la expresión creativa continua, sino también la capacidad para el crecimiento psicológico continuo. El crecimiento psicológico continuo de por sí alienta la expresión creativa al aumentar la confianza en sí mismo a la vez que aumenta la habilidad de reconocer y aprovechar las oportunidades para la actuación creativa. Esta dinámica forma un componente crítico para la comprensión de los cambios positivos que ocurren no a pesar del envejecimiento sino a causa del envejecimiento. El empuje interior continúa a largo del ciclo vital. Pero como se implicó en la sección anterior, los cambios neuroplásticos continuos en el cerebro, efectuados por las experiencias y los desafíos, influyen sutilmente en la manera en que el empuje interior se manifiesta bajo la forma de fases de crecimiento psicológico diferentes en momentos diferentes a lo largo del ciclo vital.

Además, las experiencias continuas en la vida siguen alterando la manifestación del empuje interior, tanto por provocar más cambios en el cerebro como por afectar la autoconcepción y comprensión de uno mismo. Juntas, estas influencias continuas alteran la manera en que el empuje interior se manifiesta en la segunda mitad de la vida de cuatro maneras distintas—en cuatro fases de crecimiento psicológico diferentes. Cada fase de desarrollo nueva crea un clima interior nuevo que nos permite reevaluar nuestras vidas y experimentar con nuevas estrategias. Este proceso continuo nos aporta oportunidades nuevas para acceder a fuerzas desconocidas y partes creativas nuevas y activarlas, así permitiendo cambios positivos. Es importante recalcar que estas cuatro fases nuevas de desarrollo psicológico en la segunda mitad de la vida representan cambios positivos a causa del envejecimiento, no a pesar de ello.

La fase de reevaluación de mediana edad suele tener lugar a partir de los 40 años hasta finales de los cincuenta: Planes y acciones son formados por una sensación de crisis o de búsqueda, aunque la sensación de búsqueda es la más común. La mediana edad es una época poderosa para la expresión del potencial humano porque combina la capacidad para la reflexión penetrante con el deseo fuerte de crear significado en la vida. Esta búsqueda se cataliza en la mediana edad por el hecho de que uno esté enfrentándose por la primera vez con una noción de su propia mortalidad; cuando ha pasado el punto

medio en el ciclo de la vida, uno contempla el tiempo que le queda en vez de contemplar el que ha transcurrido. Este nuevo clima interior dinámico llega a ser un catalizador para una reevaluación de la noción de objetivos en la vida, los planes, las acciones, las relaciones, la dirección de la vida, así facilitando que destapemos partes creativas todavía sin realizarse.

La fase de liberación emerge usualmente alrededor de los 55 años hasta alrededor de los 75 años. Los planes y las acciones están formados por una nueva sensación de libertad personal para expresarse francamente y hacer lo que hay que hacer. Es común tener las sensaciones crecientes de “si no ahora, ¿cuándo?”, “¿Por qué no?”, y “¿Qué me pueden hacer?”, que llevan a una sensación de liberación interior. Con la jubilación o la jubilación parcial, común durante estos años, llega una experiencia nueva de liberación externa y la conciencia de por fin tener el tiempo para experimentar con algo diferente. La nueva sensación de comodidad, confianza y valentía se traduce para muchos en la expresión creativa.

La fase de recapitulación se desarrolla en su mayor parte al final de los 60 años hasta los 80 años—o más. Los planes y las acciones son formados por el deseo de encontrar un significado más grande en la historia de la vida de uno cuando los individuos rememoran, reexaminan y hacen una recapitulación de lo que ha sucedido. Este proceso motiva a las personas a compartir la sabiduría que han ido acumulando a lo largo de la vida. En el papel de guardianes de la cultura, las personas que llegan a esta fase empiezan a compartir sus lecciones y fortunas a través de la autobiografía y contando sus historias personales, la filantropía, el activismo comunitario, trabajando como voluntario y por otras formas de contribuir. En el caso de Martha Graham, fue a través de la coreografía que hizo desde la edad de alrededor de 75 años hasta alrededor de 95 años. También es una época para tratar con los conflictos no resueltos y los negocios no terminados de una manera que nos motiva a desarrollar estrategias creativas nuevas.

La fase del bis (*The Encore Phase*) puede desarrollarse al final de los setenta años hasta el final de la vida. Los planes y acciones son formados por el deseo de reformular y reafirmar los temas principales de la vida, pero también por el deseo de explorar variaciones novedosas de estos temas además de prestar atención a asuntos

pendientes o conflictos que han quedado sin resolución. El deseo de vivir como se debe hasta el final tiene un impacto positivo en la familia y la comunidad, a menudo influyendo en las decisiones de hacer reuniones de familia u otras actividades. Las Hermanas Delaney después de cumplir un siglo de vida, escribieron “Las Hermanas Delany: Los primeros cien años”. El título implica la preparación del escenario para un bis. Su libro llegó a ser un superventas y un musical de Broadway—logros creativos impresionantes.

La transformación a tracción 4x4 (*Moving To All-Wheel Drive*)

El cerebro no sólo está, a través de la neuroplasticidad, ampliando con la edad la capacidad de procesar y almacenar información, sino que después de alrededor de medio siglo de favorecer el lado izquierdo del cerebro para algunas tareas y el lado derecho para otros, está finalmente preparado para hacer que los dos lados trabajen en la misma tarea. Cabeza (2002) descubrió que en la mediana edad, empezamos a usar los dos lados del cerebro simultáneamente—de hecho cambiándonos a la tracción 4x4. Él lo determinó al usar la resonancia magnética funcional del cerebro para evaluar cómo adultos jóvenes y adultos de mediana edad usan el cerebro al hacer la misma tarea; y los hemisferios diestros y siniestros se encendieron de maneras distintas.

Este fenómeno se describe como el Modelo HAROLD (HAROLD es un acrónimo para *Hemispheric Asymmetry Reduction in Older Adults*—La reducción en la asimetría hemisférica en los adultos mayores). En vez del uso asimétrico—un hemisferio a la vez—los adultos en la segunda mitad de la vida suelen usar los dos hemisferios juntos. Este proceso arroja luz sobre otros hallazgos en otras investigaciones de una mejor integración de las capacidades del lado derecho e izquierdo del cerebro al envejecerse (Cohen, 2005). Es un ejemplo notable de la movilización de reserva cerebral (*brain reserve*) al envejecerse, tanto como una manifestación de nuevas capacidades.

Como chocolate para el cerebro. Aprovecharse de los atributos únicos de los dos lados del cerebro a la vez es como explotar una nueva capacidad. Se sugiere aquí que cualquier actividad que utilice óptimamente los dos lados del cerebro a la vez es como *chocolate para el cerebro*—una actividad que, de hecho, el cerebro saborea.

La autobiografía emerge como una forma importante de la expresión creativa al envejecerse. El deseo de escribir las memorias o una autobiografía crece notablemente mientras los individuos vayan aproximándose a la séptima u octava década. Junto con contar historias y rememorar, estas experiencias llegan a ser, en el sentido del desarrollo, maneras interesantes de devolver algo—compartiendo lo que hemos aprendido. Reflejan La Fase de Recapitulación del crecimiento y desarrollo psicológico.

En otro estudio fascinante utilizando la resonancia magnética funcional del cerebro, se comparó a personas de 30 años con personas de 70 años contando historias autobiográficas (Maguire & Frith, 2003). Hallaron que en las personas de 30 años se encendió predominantemente el hipocampo izquierdo, mientras que en las de 70 años se encendieron los dos hipocampos—el izquierdo y el derecho juntos. El hipocampo es la parte del cerebro que procesa la información nueva que recibe y prepara el terreno para el almacenaje de memorias. Los dos grupos contaron sus historias igual de bien, aunque los adultos mayores tenían bastante más información que tenían que procesar. Pero las personas con 70 años tienen mucha más motivación para contar su historia—lo cual es también un fenómeno del desarrollo que forma parte de La Fase de Recapitulación. Entre los factores que pueden estar en operación aquí está el que la participación del hipocampo derecho en la segunda mitad de la vida significa que los atributos genéricos del lado derecho del cerebro entran en juego. El lado derecho del cerebro es el eje de la curiosidad y la pasión intelectual, lo cual quizás explique la motivación acentuada de los adultos mayores para trabajar, como en una actuación creativa, con pasión en su historia personal. Aquí, también, tenemos otro ejemplo de una actividad que utiliza óptimamente los dos lados del cerebro. De manera que la autobiografía es como chocolate para un cerebro que al envejecerse tiene una imaginación estimulada y creativa.

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Stagebridge Performance

The nationally acclaimed theatre company of older adults based in Oakland, California celebrates its 29th season as the nation's oldest senior theatre company. Since Stuart Kandell, Ph.D., executive director, founded Stagebridge 1978, it has been dedicated to narrowing the gap between the generations and to presenting positive images of older adults. The company has more than 150 storytellers, actors, dancers, singers, and improvisation students. The members range in age between 50 and 90 and some have been with the company since it began.

The non-profit, intergenerational company has performed over 30 original plays for more than 300,000 people in clubs, senior centers, hospitals, schools and theatres. A pioneer in the field of healthy aging, Stagebridge created the award winning Healthy Aging Program called "See Me!" to train medical professionals to see older adults as people. Another first is our summer Performing Arts Camp for adults over 50. Stagebridge has been featured on ABC-TV, CNN, National Public Radio, in Modern Maturity and the national Storytelling Magazine and at national and regional conferences.

In an effort to preserve the past, educate future generations and build stronger intergenerational and cultural ties, seniors stand out as living gifts to the community. Storytelling is a celebration of the joy of remembering and sharing. Tonight Stagebridge tellers will share true stories about growing up, striving and surviving.

Stagebridge offers:

- Classes and workshops in acting, comedy, dance, improvisation, storytelling, performance and voice brought to your location;
- Performances, key note speakers, workshops and entertainment – topics crafted to event theme and audience interest – interactive always an option;
- Programs developed with health care providers, school districts, senior centers, libraries and community and corporate agencies;
- Volunteer opportunities for seniors: school storytelling residencies, performance, community outreach and production support.

INFORMATION

Classes, workshops are available at your location and at Stagebridge, Arts First Oakland, 2501 Harrison St., at 27th Street (near Lake Merritt). There is ample free parking on site plus access to BART (19th Street station).

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**Life Review: National History
Truth and Reconciliation: A Diplomacy of forgiveness and Renewal**

By

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**Presented at
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Arthur Schlesinger has said, “History is to a nation as memory is to the individual.” Can the process of life review that happens when an individual endeavors to come to terms with the life he/she has led, and the resulting contrition, atonement, forgiveness and reconciliation it often engenders be replicated in the larger human family; that is, in societies at large?

Historic events, usually recorded by the victors, tend to be biased and sidestep a nuanced study of the actual roots of the hostility, planting the seeds of future animosity. Because nations avoid acknowledging their part in conflicts that might result in reconciliation and forgiveness of their enemies and opt instead for “justice”, harsh punishment is often meted out to the losers. Tragically, we have seen this incite counter reactions even centuries later. For example, the Balkans were stable under the unifying dictatorial power of Tito, until Slobodan Milosevic came to power and exploited the ancient historic memories of Kosovo and the nationalist aspirations of Greater Serbia. So we read that a Serb in 1998 kills a Muslim in revenge for ancestors who fought in the Battle of Kosovo in 1389!

And there was no reconciliation for Germany at end of WWI. Instead, the Treaty of Versailles punished that country severely. The response was the rise of Hitler and National Socialism.

This presentation is dedicated to Nelson Mandela and Amartya Sen.

On the other side, rather than meting out punishment to the losers in WWII, the United States established the Marshall Plan, giving Germany and all of Western Europe a chance to recover, prosper, and return to a state of peaceful coexistence. Might it have been possible to extend the plan to the Soviet Union, and possibly avoid the Cold War?

When there's a conflict between nations and ethnic groups, it would be wise to convene a special commission that has a mandate to focus first on the truth and then on reconciliation, with an understanding that limits must be placed on vengeance and retribution. For as we have seen time and time again, justice can be "overdone" if it only lays the groundwork for later conflict, and if in the future innocents are punished because of the pent-up anger left in the wake of previous justice "met."

Of course, I am not speaking here of leaders and groups responsible for crimes against humanity, war crimes and genocide, against whom justice must be swiftly brought. But this begs the question: Is it possible to have both justice and reconciliation? Does rendering justice with punishment, however justified, simply perpetuate cycles of vengeance? What of justice rendered and vengeance unpunished? How do we disrupt the cycles? Which is better – retributive justice or a conciliatory future?

Reason alone cannot assure forgiveness and reconciliation among hostile forces. We need to be willing to acknowledge the irrational forces at play – and, painfully to acknowledge the unforgiving nature of man himself. But we need not fully understand everything in order to be willing to seek forgiveness and reconciliation.

A supreme leap of faith is required – a decision to overcome our deepest self-assured "certainties," our "principles," our "histories," our personal and national "myths," and especially our "righteous anger." It requires an act of courage and commitment to do that which we may

not want to do – but do so nonetheless – to set aside our prejudice for a larger purpose beyond ourselves in order to advance the human condition.

Of course, the idea of reconciliation is not new and is found in many religions. Reconciliation is a Roman Catholic sacrament in which a priest proclaims forgiveness of confessed sin. Yom Kippur is a solemn Jewish holiday whose central theme is atonement and reconciliation. The crucifixion of Jesus was meant to atone for man's sins.

In this century we have seen some welcome movement away from old hatreds. Two examples are the humanitarian – that is, “forgiving” response of the Greek people toward the Turks after the Turkish earthquake in 2001 and the response of the Turks when an Armenian editor was assassinated in 2006. In another move toward reconciliation, in 2005 Turkey opened its archives to Armenian and Turkish historians to study the history of the slaughter of Armenians at the hands of Turks in 1915. But time will tell if these conciliatory gestures between the old enemies will last – however, we must appreciate the overtures toward peaceful coexistence.

Truth and Reconciliation

Archbishop Desmond Tutu was chairman of the *Truth and Reconciliation Commission* created by the *Promotion of National Unity and Reconciliation Act*, No 34 of [1995](#). The Commission was crucial in the transition to democracy in South Africa. Its work was accomplished through three committees:

- The Human Rights Violations Committee,
- Reparation and Rehabilitation Committee charged with restoring victims' dignity and formulating proposals to assist with rehabilitation.
- The Amnesty Committee

See Taner Akcam, *A Shameful Act: The Armenian Genocide and the Question of Turkish Responsibility*, 2007. He also writes of Turks who risked their lives to protect Armenians.

Amnesty was granted to those who committed abuses during the apartheid era, *if crimes were politically motivated, proportionate, and there was full disclosure by the person seeking amnesty*. Anyone could appear before the Commission. 849 individuals were granted amnesty and 5392 were denied.

The Commission helped South Africans come to terms with their pasts and advance reconciliation. Of course, not everyone agreed with the results. A 1998 study which surveyed several hundred victims of human rights abuses during Apartheid, found that most felt the Commission failed to achieve reconciliation between the black and white communities. *Most felt that justice was a prerequisite for reconciliation rather than an alternative to it*, and that the Commission had favored the perpetrators of abuse. But the mandate of the Commission was to uncover the truth about past abuse, and use amnesty to move forward rather than punish past crimes. Significantly, the predictions of a blood bath never materialized.

Other nations have made attempts at truth and reconciliation similar to South Africa.

For example:

- The Soviet policy of *glasnost* was created to deal with past atrocities.
- The German policy of *Vergangenheitsbewältigung* (coming to terms with the history of Nazism) is commonly compared to South Africa's *Truth and Reconciliation Commission*.
- A *Commission for Reception, Truth and Reconciliation* was established in East Timor.
- Australia implemented a process to heal cultural divisions between non-indigenous and indigenous populations.
- *Southern Truth and Reconciliation* was created in Atlanta, Georgia, to help local communities in the South address their issues of de facto segregation.

History and Reconciliation is an online resource on reconciliation in societies divided by historical conflicts and human rights abuses. (<http://www.salzburgseminar.org/ihjr/blog/index.cfm>). Released on 21 March 2003.

The New Paradigm: People's Wars

Suppose General Rupert Smith is right and his book *The Utility of Force. The Art of War in the Modern World* (2007) describes reality? He sees the wars since Napoleon as “industrial wars” between nation states, illustrated by the two great wars of the 20th century; today he sees “war amongst the people.” He refers to guerrillas, who operated in Spain’s civil war, Vietnam, the Balkans, Africa, Iraq, Israel and in the Palestinian Intifada. Such combatants do not wear uniforms and the conflicts are largely more political and ideological and continuous, a conflict without end. Clans, sects, gangs and individuals are themselves powerful weapons.

Will traditional diplomacy work under these conditions? Or do we need new strategies to deal with this new form of conflict? At both the individual and collective level? Strategies that might include – this is the most intense idealism and hope – roads to knowledge, *perspective*, reconciliation and forgiveness? To forgive is not to forget but to *set aside* the past, to forgive is not to love, but to decide not to exploit hatred and not to kill. It is a forgiveness that might, just might, entail practical steps for the survival of both sides. To forgive is to liberate, not to condone but to move on. We need not love our enemies. To remember is not to forgive. They are separate actions. Those who chose only to remember may not chose to forgive. A curse of excessive nostalgia. Those who choose to forgive may still long remember. But the act of contrition marks the beginning of renewal. This could constitute a well-centered means of redemption, the kind that matters to the living. All of this, all the more necessary, in this nuclear age.

Carne Ross gave up a promising career in the British Foreign and Commonwealth office to found Independent Diplomat, a nonprofit agency that engages in diplomacy according to morality and not national self-interest. A visionary, he is supported by the Joseph Rowntree

Charitable Trust, George Soros and the Oak Foundation. He represents marginalized groups, seeking access to the United Nations and the European Union. Ross believes that “The best way to a safer and more beneficial world is through alleviating suffering”.

Repentance and Apology

Repentance for atrocities and crimes against humanity are not common and denial is powerful. The United States has not fully acknowledged the genocide of the continent’s natives nor has it made full reparations for its enslavement of Africans that Americans ruthlessly imported. Only recently have we come around to support a limited affirmative action. Yet by mid-century America will depend upon the productivity of the minorities who will become the majority for which the nation has invested little support and provided few special opportunities.

Nor has the U.S. looked deeply into its behavior in World War II, at the fire bombings of Dresden and Tokyo. One of our most heinous offenses was our use of the Atomic bomb. Why did Truman bomb two cities heavy with civilians? Why not the Sea of Japan or some empty land space and then why a second city, Nagasaki, after Hiroshima, when the Japanese had already sent emissaries to Europe to bring the war to an end?

A Personal Note:

We left New Orleans and passed through the Panama Canal. Our ship, the Robert Lowry was carrying ammunition, and we were destined to participate in the invasion of Japan. I believe we were part of what was named “operation Coronet.” Weevils got into the flour and for reasons I never understood we nearly ran out of food. For a time we only had peanut butter and orange marmalade. I have hated marmalade ever since.

See the historian Dee Brown’s book *Bury My Heart at Wounded Knee: An Indian History of the American West*, 1971.

About mid-Pacific, closing in on Eniwetok, I was in the mess of our ship when an announcement came over the loudspeaker: Americans had dropped powerful bombs on two cities in Japan and it was said the end of the war might be near at hand. Curiously, I suddenly thought of the Pupin Hall Physics Building and of Harold Urey, the Nobelist at Columbia, who had created heavy water. I say curiously because I knew no secrets. But there had been rumors at Columbia about a special secret war effort. Or is this a trick of my memory?

We arrived at Batangas, the Philippines and awaited orders. After several days we were directed to return to the U.S., to “bury” the ammunition at sea and to proceed to anchor at Algiers, opposite the port of New Orleans. From there, after several weeks, we were discharged. The War was over.

Crimes

In 2007, Japan’s Prime Minister Shinzo Abe chose to deny the well-established sex slavery of Korean and Chinese women during World War II created by the military. Yasukuni Shrine, The Shintu Memorial to Japan’s War Dead including war criminals, has taken on a painful symbolism, unacceptable to China and Korea.

The International Criminal Court (ICC) was established in 2002 as a permanent tribunal to prosecute individuals for genocide, crimes against humanity, war crimes, and the crime of aggression, although it cannot currently exercise its jurisdiction over the last. The court can only prosecute crimes committed on or after July 1, 2002, the date its founding treaty, the Rome Statute of the International Criminal Court, entered into force. 104 states are currently members of the Court, and a further 41 countries have signed but not ratified the Rome Statute.

The official seat of the ICC is in The Hague, the Netherlands, but its proceedings may take place anywhere. The Court is separate from, and should not be confused with, the International Court of Justice (often referred to as the “World Court”), which is the United Nations organ that settles disputes between nations. Unlike the International Court of Justice, the ICC is legally and functionally independent from the United Nations.

Human Rights Watch argues that “the ICC has one of the most extensive lists of due process guarantees ever written”, including “presumption of innocence; right to counsel; right to present evidence and to confront witnesses; right to remain silent; right to be present at trial; right to have charges proved beyond a reasonable doubt; and protection against double jeopardy.”

In the past, governments have granted amnesty to human rights abusers as part of agreements to end conflicts. It is sometimes argued that these amnesties are necessary to allow the peaceful transfer of power from abusive regimes.

Germany has accepted culpability for the Holocaust, released documents attesting to its guilt and paid compensation to victims.

In Sum

Is there unique transferability of individual experience to the behavior of nations bound by powerful forces – sovereignty, “power politics,” “national interests” – sword-rattling and fear-mongering as well as jingoistic patriotism? Modest efforts to change from the past include international courts, the human rights movement, conventions with respect to the sea and its treasures, global culture, arbitration, mediation, collective bargaining and many activities accomplished by the UN despite its limitations.

The U.N. is subject to so much criticism, some justified, but it has nonetheless done so much in the fields of population, environment, agriculture, development, education, medicine, refugee care and human rights. Consider the value of the WHO and CDC tracking flu viruses each year. Global aging suggests the need for a concert of nations to address it and a strong summoning role by the U.N.

Is the idea that history is progressive, leading to better things, an illusion? Is there a spirit of enlarging human possibilities against historic realities? What of the idea that nations might clarify, moderate and balance their official histories in a search for some semblance of the truth and even possibly to forgive enemies? It does happen. In World War II, the US fought Germany and Japan, now basically allies.

Are there really parallels between individual and national dramas and traumas? Or has this presentation only been a romantic exercise? Are there connections between the character and vicissitudes of life review having some relevance to the historical reviews of nations? Is idealism simply unrealistic? To put it simply, should we let bygones be bygones? Is this why at times you must remember and why at times you must forget? Bearing witness to human suffering, bereavement and enlightenment may not be in any way close to the intimacy of the memoir but just might open new doors.

Nations, groups and individuals are haunted by the past, but the question remains how to break the past cycles of vengeance and find a doorway to peaceful coexistence. I believe it requires a departure from contemporary rigid concepts of sovereignty and national identity. It is necessary to demystify and discredit ideology, and rewrite history based on scholarship, remembrance and reconstruction, by carefully balanced committees of historians known for their non-ideological, non-fanatic objectivity. It requires the collective memory of all people. Only then can civilization reach its full potential, free of smug self-justification. The goal, then, is national reconciliation – “without rancor but with memory.”

Arthur Schlesinger has the last word. He said that, “The great strength of history in a free society is its capacity for self-correction.”

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ライフ・レビュー：国家の歴史
真実と和解：やり直しと許しの外交

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において発表

「国家にとっての歴史とは個人にとっての記憶に相当する」とアーサー・シュレンシンガー（Arthur Schlesinger）は述べた。個人にとっての、生きてきた過去を顧みようと努力する時におこるライフ・レビューのプロセス、またその結果生じる罪の後悔、償い、許し、そして和解というものは、人々の集団すなわち社会全体にとっても起こりえるものだろうか？

歴史的な出来事は、たいていの場合勝利者側からの見地によって記録され、偏見があったり、敵対行為の根源をまっすぐに見つめなかったり、後々まで引き続く憎悪の種をまいたりすることが多い。対立における責任を認めようとするれば、敵対国家との和解や許し合いにいたるかもしれないにもかかわらず、国家はむしろ「正当性」を

このプレゼンテーションはネルソン・マンデラ氏とアマルティア・セン氏（Amartya Sen）に捧げる。

主張することを求めるので、厳しい処罰はしばしば敗者にあてがわれる。悲しいことに、これによって何世紀も後になってから扇動された反発を歴史の中に見ることができる。例えば、バルカン諸国の情勢は、統制を保っていた専制的なティトー（Tito）政権のもとで安定していた。しかし、スロボダン・ミロセヴィック（Slobodan Milosevic）が政権を握り、偉大なるセルビアという国家主義的熱望の風潮とコソボの遙か昔の歴史的記憶を悪用するようになると、1998年に、あるセルビア人がなんと1389年のコソボの争いを戦った先祖への復讐としてイスラム教徒を殺す、などということが起こったのである！

また、第一次世界大戦終了時にドイツは調停（和解）を得られなかった。そのかわりがベルサイユ条約であり、ドイツはひどい処罰を科せられた。その反動が、ヒトラーと国家社会主義の勃興である。

逆に、第二次世界大戦の敗戦国に処罰を科せるかわりに、アメリカ合衆国は連邦保安計画-マーシャルプラン（the Marshall Plan）を設立し、ドイツや西側ヨーロッパのすべての国に復興、繁栄、そして平和的共存の状態に戻る機会を与えた。これをソビエト連邦にまで拡張していたなら、冷戦の回避も可能であったかもしれない。

国家や民族間で対立がある場合、特別委員会を招集し、復讐と報復に対しては限度が課せられなければならないとの理解をもって、まず真実の見つめ直しと和解に専念することが賢明である。歴史の中に幾度となく見られるように、正当な処罰というの、もし後々対立をもたらすものであるなら、また、以前「行われた」正当な処罰のゆえに残された鬱積した怒りがもとで、もし将来罪のない者が苦しめられる結果になるならば、それは「行き過ぎ」の行為になるのである。

もちろん、私はここで、人類に対する犯罪の責任がある指導者や集団、あるいは戦争犯罪や大量虐殺について語っているわけではない。これらに対しては、正義は早急に行われなければならない。しかし、ここで生じる疑問は：正義の執行と和解を得ること、この二つを両方とも得ることは一体可能であろうか。どう正当化されたとしても、正義を懲罰という形で行うということは、単に終わりのない復讐の応酬を招くだけではないのか。しかし復讐が処罰されずに正義がなされたといえるだろうか。どうしたら、この終わりのない悪循環を打ち壊せるだろうか。報復的正義か、あるいは、懐柔的未来か—いったいどちらが良いであろうか。

敵対する勢力の中、道理だけで許しと和解を保証することは無理である。私たちはまずこの不合理な勢力があることを認めることをいとわってはならない—そのうえで、人類の許しがたい性質を、痛みを伴ってでも認めていかなければならない。しかし、許しと和解を求めることをいとわないためにはすべてを完全に理解しなければならない、というわけではない。

それには、信念による大きな飛躍—私たちのもっとも深い自己保証的「確信」、「基本理念」、「歴史」、個人的あるいは国家的「神話」、また特に「正当な怒り」を乗り越えようとする決意—が要求される。そして、人類の前進というより大きな目的のために先入観を捨て、かならずしも望まないことでも進んでする、勇気ある 献身的行動が必要とされる。

もちろん、和解という考えは、何も新しいものではなく、たくさんの宗教の中に見ることができる。和解とはローマ・カトリック教において秘跡（聖なる儀式—洗礼、堅信、聖体、告解、終油、聖職、婚姻）の一つであり、聖職者が告白した者の罪の許しを宣言する。ヨム・キッパーは厳粛なユダヤ教の祝祭日で、中心となる主題はあがないと和解である。キリストの十字架は人間の罪があがなわれたことを意味した。

今世紀に入って、私達は長く続いてきた憎悪から決別しようとする歓迎すべき社会的動向を見ることが出来た。まずあげる二つの例は博愛主義的である-ひとつは、2001年に起きたトルコ地震のあとで、トルコに対してとったギリシャの「寛大な（許しの）」対応である。もうひとつは、2006年にアルメニア人の編集者が暗殺された時のトルコの対応である。またもうひとつの和解に向けての社会的動向は、2005年にトルコがアルメニアとトルコの歴史学者に対して、1915年のトルコ人の手によるアルメニア人の大虐殺の歴史を研究するために、公文書保管所を開示したことである。しかし、これら昔からの敵対国どうしの懐柔的な身ぶりが永続的なものであるかどうかは、今の時点では分からない-とは言っても、このような平和的共存に向けての働きかけは高く評価されるべきであろう。

真実と和解

大司教デズモンド・トゥトゥ（Desmond Tutu）は[1995年](#)の*国家統一と和解の推進*を目的とする*条例第34条*の結果創設された*真実と和解のための委員会*の議長を務めた。委員会は南アフリカの民主主義への移行において重要な役割を果たした。その働きは三つの分科委員会をとおして達成された：

参照：Taner Akcam, *A Shameful Act: The Armenian Genocide and the Question of Turkish Responsibility*, 2007. 彼はアルメニア人たちを守るために命を危険にさらしたトルコ人たちのことも記している。

- 基本的人権違反委員会
- 被害者の尊厳の回復と復興にともなう援助のための提案の作成にあたる、補償と復興委員会
- 政治犯救済委員会

アパルトヘイトの時代に虐待した者には、もし恩赦を求めるその者がすべてを暴露するならば、政治的な動機による、度を超えなかった犯罪に限って恩赦が与えられた。誰でも委員会に出頭することが許された。849人に恩赦が与えられ、5392人の申し出は却下された。

委員会は、南アフリカがその過去と折り合いを付け、和解へと前進することに貢献したのであった。もちろん、すべての者が結果に満足したわけではなかったが。アパルトヘイトの時代に基本的人権の虐待を受けた数百人の被害者を対象にした1998年の調査によると、ほとんどの被害者が、委員会は黒人地域と白人地域の間の和解を達成することに失敗したと感じていることが明らかになった。そしてほとんどの被害者が公正（正義）は和解のかわりとなるものではなく、むしろその前提であると感じていて、また委員会は虐待した者の側に甘かったとの印象を受けていた。しかし、委員会の至上命令は過去の虐待に関する真実を明るみに出し、過去の犯罪を処罰するのではなくむしろ

恩赦を用いて社会全体を前進させることであった。大切なことは、大量殺戮に至るといふ見通しは現実のものにならなかったということだ。

南アフリカの例に似た真実と和解に向け努力をした国々 が他にもある。例えば：

- ソビエトのグラスノスト (*glasnost*) 政策は過去の残虐行為を処理するために創られた。
- ドイツの (ナチズムの歴史と折り合いを付けるための) フェアガンゲンハイツ・ベヴァルティグング (*Vergangenheitsbewältigung*) 政策はしばしば南アフリカの真実と和解委員会にたとえられる。
- 受領、真実と和解のための委員会は東ティモアで設立された。
- オーストラリアでは非土着民族と土着民族の間の文化的分裂を癒すための処置が実施された。
- ジョージア州アトランタの南部真実と和解委員会は、南部地方の地域が事実上の人種差別に関する問題に取りかかるのを援助する目的で創設された。

History and Reconciliation は歴史的対立と人権侵害によって分裂された社会における和解についてのオンライン資料である。 (<http://www.salzburgseminar.org/ihjr/blog/index.cfm>). 2003年3月21日譲渡。

新しい範例：民衆戦争

ルーパート・スミス（Rupert Smith）司令官が正しいとして、司令官著の*武力の行使 現代世界の戦術*（2007）は現実を正しく描いているだろうか。司令官はナポレオン以降の戦争を国家政府間の「産業的戦争」だとする見解を示し、その例として二十世紀

の二つの世界大戦をあげている。また今日の戦争については、「民衆間の戦争」と呼び、スペインの市民戦争、ベトナム、バルカン諸国、アフリカ、イラク、イスラエル、そしてパレスチナのインティファダ（アラブ系民族の反乱）などのゲリラ戦争を例としてあげている。戦闘員たちはそろいの軍服を着るわけでもなく、対立はより政治的で観念論的であり、いつまでも続く終わりのない戦争である。このような対立の中では氏族、教派、同志の集団、そして個人は、それだけで強力な武器である。

そのような状況の中で伝統的な外交は機能するであろうか。それともこの新しい形の対立を処理するためには—個人と集団の両方のレベルで—新しい政策が必要なのだろうか。それは—最も激しい理想主義であり希望であるが—知識への道、展望、和解や許しなどを含めた政策か。許すことは忘れることではなく、過去をわきに取りのけておくこと。許すことは愛することではなく、憎しみを活用しないと決意すること、殺さないことと決意すること。その政策とは、うまく行くとすれば、自身と相手が共に生き残る実際的な段階的前進を伴う許しという行為ではあるまいか。

許すことは解放すること、大目に見るのではなく前へ進むこと。敵を愛する必要はない。忘れずにいるということは許すことではない。それらは別々の行為である。覚えておこうとする者は許そうとしな

そうとしないかもしれない。まさに過度の郷愁ののろいである。許そうとする者も、長い間忘れることはないかもしれない。しかし、深く罪を悔やむ行為はやりなおすための第一歩である。これが、残された者にとって意義のある、揺るぎない救済措置を構成する条件となるかもしれない。このすべてが、核の時代である今、よりいっそう必要なのである。

カーン・ロス (Carne Ross) は英国の外務連邦省での将来を約束された職を投げ出して、国家の自己利益ではなく道徳律に則って外交に従事する非営利機関、独立外交局 (Independent Diplomat) を創立した。夢想家の彼は、ジョセフ・ラウントゥリー慈善信託 (the Joseph Rowntree Charitable Trust)、ジョージ・ソロス (George Soros)、そしてオーク財団 (the Oak Foundation) から支持を得ている。彼は社会から取り残されたグループを代表し、国連や欧州連合への出入りを求めている。ロスは、「より安全でより有益な世界への最良の道とは苦しみを軽減することである」と信じている。

後悔と謝罪

残虐行為や人類に対する犯罪を後悔することはまれであり、事実の否認がまかりとおっている。アメリカ合衆国はいまだにこの大陸の原住民の大量虐殺について十分

に謝意を表してはいないし、アメリカ人が残忍に輸入したアフリカ人の奴隷化について十分に補償してもいない。最近になってようやく、限られてはいるが差別撤廃措置が支持されるようになってきた。しかしアメリカは今世紀半ばまでに過半数となる少数民族の生産力に頼るようになるにもかかわらず、いまだに国は少数民族に対して少しの援助も投資せず、また特別な機会も与えていない。

また、アメリカ政府は第二次世界大戦中の行為、ドレスデンや東京の爆撃について深く研究しようとしめない。私たちがしたもっとも悪質な罪のひとつは原子爆弾の使用である。なぜトゥルーマン大統領は市民がたくさんいた二つの都市を標的にしたのか。どうして日本海やがら空きの地域ではなかったのか。そして、なぜ広島のと、日本がすでに戦争を終わりにしようとしてヨーロッパに使者を送ったにもかかわらず、ふたつ目を長崎に投下したのか。

パーソナル・ノート：

私たちはニューオーリンズを出て、パナマ運河を通り抜けました。私たちの船、ロバート・ローリーは弾薬を運んでいて、日本侵略に参加することが運命づけられていました。私たちの担った作戦は、たしか「宝冠作戦」 (“operation Coronet”) という名

前だったと思います。ゾウムシが小麦粉に入り込んだのと、その他もろもろ訳の分からない理由で、食料が底をつきそうになりました。しばらくの間、ピーナッツ・バターとオレンジ・マーマレードしか食べるものではありませんでした。マーマレードはそれ以来大嫌いです。

太平洋の真ん中あたりで、エニウェトック島 (Eniwetok) に近づいているとき、私はそんな 船のごたごたの中にいました。そのときです、艦内放送のスピーカーからこんなアナウンスが聞こえてきました：アメリカは日本の二つの都市に強力な爆弾を投下した、終戦は間近かもしれない、と。興味深いことに、私は突然コロンビア大学のピューピン・ホール物理学館 (the Pupin Hall Physics Building) と、同じくコロンビア大学のノーベル賞受賞者で重水を造りだしたハロルド・ユーリー (Harold Urey) のことを思い浮かべました。興味深いと言ったのは、わたしは国家の秘密計画については全く知らなかったからです。しかしコロンビア大学での秘密兵器開発のうわさは聞いていました。それとも私の記憶違いでしょうか。

私たちはフィリピンのバタンガ (Batangas) に到着し、次の命令を待ちました。二、三日後に、本国に向け出港し、弾薬を海に「埋め」、ニューオーリンズ港の反対

反対側にあるアルジャー（Algiers）に停泊せよとの命令が下りました。そこで、数週間の後、私たちは除隊されました。戦争が終わったのでした。

戦犯

2007年、日本の安倍晋三総理大臣は、すでに良く知られた事実である、第二次世界大戦中日本軍によって組織された韓国人と中国人女性からなる従軍慰安婦の存在を否定した。戦争犯罪者を含めて日本の戦死者を祭っている神道の靖国神社は、戦後、中国と韓国にとって受け入れがたい苦々しい象徴となっている。

国際刑事裁判所（The International Criminal Court）（ICC）は2002年に恒久的裁判所として、大量虐殺、人類に対する犯罪、戦争犯罪、一方的な侵略あるいは攻撃の罪で個人を起訴するために設立された。もともと、一方的な侵略あるいは攻撃については、現在のところ司法権を行使することが出来ないが。ICCは、その土台となる協定である国際戦犯法廷のローマ法令が発効された 2002年7月1日以降の犯罪に限って起訴をすることができる。104カ国が現在 ICC に加入していて、さらに41カ国が、ローマ法令を批准するに至っていないが、加入の署名を済ませている。

ICCの本拠地はオランダのハーグ（The Hague）となっているが、議事や訴訟手続きはどこで行われてもかまわない。ICCは、しばしば「世界裁判所」と呼ばれる国際司法裁判所（the International Court of Justice）とは別のもので、混同されてはならない。国際司法裁判所は国連の機関であり、国家間の抗争を解決するためのものである。国際司法裁判所と違って、ICCは法的にも機能的にも国連からは独立したものである。

国際人権団体ヒューマンライツウォッチ（Human Rights Watch）は、「ICCは歴史上もっとも広範囲に及ぶ、当然保障されるべき権利のリストを請け合っている」と、主張する。たとえば、「（有罪が決定するまでは）無実であるとの仮定、弁護士を立てる権利、証拠を提示する権利と証人と対論する権利、黙秘権、審理に立ち会う権利、合理的疑いの余地がないと証明された告発だけ受ける権利、また、二重危険からの保護」などである。

いままで、各国政府は矛盾を解決する対策の一部として、人権の侵害者側に恩赦を与えてきた。時に、このような恩赦は残忍な政権の権力を平和的に移行するのに必要であると主張される。

大量虐殺の過失を受け入れ、罪を証言する文書を発表し、被害者に補償金を支払った。

要約

強力な圧力-たとえば主権者からの圧力、「政治の裏駆け引き」、「国家の利益」、強硬外交政策びいきの愛国論者-に束縛された国家の行動と個人の経験は移し替え可能だろうか。国際法廷、人権保護運動、海とその貴重な資源を保護する協定、世界的共通文化、仲裁、調停、集合的交渉、また、たとえ満足な結果に至らないにしても、国連により成し遂げられた数々の活動の成果などは、過去の過ちをふまえて変わろうとする地味な努力の例だ。

国連は常々批判的である。一部の批判は最もだが、国連は人口、環境、農業、開発、教育、医療、難民の保護や人権にかかわる分野で、数々の成果をもたらした。それは、WHOやCDCによる毎年のインフルエンザ・ウィルスの被害をくい止める努力を見ても明らかだ。世界規模の人口の高齢化は各国の連携と国連による力強い呼びかけの必要性を示唆している。

歴史とは進歩、より良いものへと牽引していくこと、という概念は幻想であろうか。歴史的現実に対する人類の可能性を引き伸ばすという精神はあり得るのか。国家は多少なりとも真実の一片を追求し、歴史の公的見解を明解にし、加減し、バランスを取とり、可能ならば敵国を許すこともあるという概念はどうか。それは、実際に起こることもある。第二次世界大戦中、アメリカ合衆国はドイツや日本と戦ったが、今では基本的に味方である。

個人の事件や精心的ショックと国家のそれとは本当に比較できるものであろうか。あるいはこのプレゼンテーションはただの非現実的な空想だろうか。ライフ・レビューの特性や移り変わりの関係と、国家の歴史の回顧の間に関連はあるだろうか。理想主義は単に非現実的であろうか。簡潔に言って、過去のことは水に流せ、ということか。だからあるときは忘れずにいて、あるときは忘れなくてはならないのか。人類の苦しみ、失望、そして悟りの証人となることは回顧録から得る親近感からはほど遠いものかもしれないが、歴史的現実に対する人類の新しい扉を開くかもしれない。

国家、集団、個人は過去にとりつかれているようなものだ。とはいっても、どのようにして過去の終わりのない復讐の応酬を打ち破り、平和的共存への扉を見つけるか

つけるかという問題は残る。わたしは、主権と国家のアイデンティティーという今当然として受け入れられている凝り固まった概念と決別する必要があると信じる。それには、空論（イデオロギー）の曖昧さを取り除き疑って、反空論的、反狂言的客観性の持ち主として知られる歴史家たちを注意してバランスよく集めた委員会による学術的研究調査と記憶と復元の結果に則って歴史を書き換える必要がある。そして、すべての人々の集合的記憶が要求される。そのようにしてはじめて、文明社会の潜在能力を最大限に生かし、独善的自己正当性の無い国際社会を実現できるのである。であるならば、目標は国家間の「恨みのない、しかし記憶のある」-和解である。

アーサー・シュレシンガー（Arthur Schlesinger）は決定的な言葉を残している。彼は言った、「自由社会における歴史の最も偉大な強さはその自己改善の能力である。」

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**La revisión de vida: Historia nacional
La verdad y la reconciliación: Una diplomacia de perdón y renovación**

de

**Robert N. Butler, MD
President and CEO
International Longevity Center**

**Presentado en
Institute of Reminiscence and Life Review
San Francisco, California
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Arthur Schlesinger ha dicho, “La historia es para una nación lo que la memoria es para el individuo.” ¿Es posible replicar en la familia humana, o sea, la sociedad en general, el proceso de la revisión de vida que ocurre cuando un individuo intenta reconciliarse con la vida que él/ella ha vivido y la resultante contrición, expiación, perdón y reconciliación que a menudo engendra?

Eventos históricos, usualmente recordados por los vencedores, suelen ser predispuestos y esquivan un estudio matizado de las raíces verdaderas de la hostilidad, sembrando las semillas de una futura animosidad. Las naciones evitan el reconocimiento de su parte en los conflictos que posiblemente pueden resultar en la reconciliación y perdón de sus enemigos y en vez de esto optan por la “justicia”, el castigo severo con frecuencia impuesto a los perdedores.

Trágicamente, hemos vistos que esto incita reacciones contrarias aun siglos después. Por ejemplo, los Balcanes eran estables bajo el poder dictatorial unificador de Tito hasta que llegó al poder Slobodan Milosevic y explotó las memorias históricas y ancianas de Kosovo y las aspiraciones de gran Serbia. ¡Así que leemos que en 1998 un serbio mata a un musulmán para vengarse de los antepasados que lucharon en la batalla de Kosovo en 1389!

This presentation is dedicated to Nelson Mandela and Amartya Sen.

Y no hubo reconciliación para Alemania al final de la Primera Guerra Mundial. Al contrario el tratado de Versalles castigó severamente a ese país. El resultado fue el surgimiento de Hitler y el Socialismo Nacional.

Por otro lado, en vez de imponer castigo a los perdedores de la Segunda Guerra Mundial, los Estados Unidos estableció el Plan Marshall que dio a Alemania y todo el oeste de Europa una oportunidad de recuperar, prosperar y volver a un estado de coexistencia en paz. ¿Pudo haber sido posible extender el plan a la Unión Soviética y posiblemente evitar la Guerra Fría?

Cuando hay un conflicto entre naciones y grupos étnicos, sería acertado convenir una comisión especial que tuviera el mandato de enfocarse primero en la verdad y después en la reconciliación con un entendimiento que se debe poner límites en la venganza y retribución, porque como hemos visto una y otra vez, la justicia puede ser “excesiva” si sólo prepara una base para un conflicto más tarde y si en el futuro se castiga a los inocentes por la rabia contenida de una justicia anterior “cumplida”.

Claro que aquí no hablo de líderes y grupos responsables para crímenes contra la humanidad, crímenes de guerra y genocida contra quienes la justicia debe llegar rápidamente. Pero nos hace preguntar: ¿Es posible tener la justicia y la reconciliación? ¿Al rendir justicia con castigo, tan justificada como puede ser, simplemente perpetua los ciclos de venganza? ¿Qué tal de la justicia rendida y la venganza no castigada? ¿Cómo interrumpimos los ciclos? ¿Cuál es mejor – la justicia retributiva o un futuro conciliatorio?

La razón sola no puede asegurar el perdón y la reconciliación entre fuerzas hostiles. Necesitamos estar dispuestos a reconocer las fuerzas irracionales en la jugada y, reconocer dolorosamente lo implacable como parte de la naturaleza humana. Sin embargo, no es necesario que entendamos todo para estar dispuestos a buscar el perdón y la reconciliación.

Se requiere un salto de fe supremo – una decisión de superar nuestras más profundas “certezas,” nuestros “principios,” nuestras “historias,” nuestros “mitos” personales y nacionales, y especialmente nuestra “indignación.” Se requiere un acto de valor y compromiso de hacer lo que a lo mejor no queremos hacer – pero lo hacemos de todos modos – para poner al lado nuestro prejuicio por un propósito más amplio, más allá de nosotros mismos para adelantar la condición humana.

Claro, la idea de reconciliación no es nada nueva y se encuentra como parte de muchas religiones. La reconciliación es un sacramento de la iglesia Católica en el cual un sacerdote proclama el perdón de los pecados confesados. Yom Kippur es un día feriado solemne de los judíos que tiene como tema central la expiación y reconciliación. La crucifixión de Jesús era para expiar los pecados de los hombres.

En este siglo hemos visto un movimiento agradable que se aleja de los viejos sentimientos de odio. Dos ejemplos son humanitarios – es decir, la reacción “comprensiva” de los griegos hacia los turcos después del terremoto Turquía en 2001 y la reacción de los turcos cuando un editor armenio fue asesinado en 2006. Otro movimiento hacia la reconciliación ocurrió en 2005 cuando Turquía abrió sus archivos a historiadores armenios y turcos para estudiar la masacre de armenios por los turcos en 1915. El tiempo nos dirá si estos gestos conciliatorios entre viejos enemigos durarán – no obstante, debemos apreciar estas acercamientos hacia una coexistencia de paz.

La verdad y la reconciliación

See Taner Akcam, *A Shameful Act: The Armenian Genocide and the Question of Turkish Responsibility*, 2007. He also writes of Turks who risked their lives to protect Armenians.

El arzobispo Desmond Tutu era presidente del *Truth and Reconciliation Commission* creada por *Promotion of National Unity and Reconciliation Act*, No 34 de [1995](#). La Comisión era decisiva en la transición a la democracia en Sudáfrica. Su trabajo se realizó por medio de tres comités:

- El Comité de Violaciones de Derechos Humanos.
- El Comité de Reparación y Rehabilitación encargado de la restauración de la dignidad de las víctimas y la formulación de propuestas para asistir con la rehabilitación.
- El Comité de Amnistía

Otorgaron amnistía a los que cometieron abusos durante la época de apartheid, *si los crímenes fueron motivados políticamente, proporcionadamente y hubo revelación completa por parte de la persona que buscaba amnistía*. Cualquier persona podía presentarse ante la comisión. 849 individuos fueron otorgados amnistía y se la negaron a 5.392.

La Comisión ayudó a sudafricanos aceptar su pasado y adelantar la reconciliación. Claro, no todos estaban de acuerdo con los resultados. Una encuesta hecha en 1998 que hizo un sondeo de cientos de víctimas de abusos de los derechos humanos durante Apartheid encontró que la mayoría sentía que la Comisión fracasó en lograr una reconciliación entre las comunidades negras y las blancas. *La mayoría tenía la opinión de que la justicia era un prerrequisito para la reconciliación en vez de una alternativa*, y que la Comisión había favorecido a los perpetradores de los abusos. Pero el mandato de la Comisión era descubrir la verdad sobre el abuso anterior y usar la amnistía para adelantarse en vez de castigar los crímenes anteriores. Significativamente los pronósticos de un “baño de sangre” nunca se realizaron.

sabiduría, la *perspectiva*, la reconciliación y el perdón? Perdonar no es perdonar sino *poner al lado* el pasado, perdonar no es amar sino decidir no explotar el odio y no matar. Es un perdón que podría implicar, que bien podría implicar pasos prácticos para la sobrevivencia de ambos lados. Perdonar es liberar, no aprobar sino seguir adelante. No es necesario que amemos a nuestros enemigos. Recordar es no perdonar. Son acciones separadas. Los que optan por sólo recordar no pueden optar por perdonar. Es un azote de nostalgia excesiva. Los que optan por perdonar pueden todavía recordar por mucho tiempo. Pero el acto de contrición marca el comienzo de la renovación. Esto puede constituir un medio bien centrado de redención, el tipo que importa a los que viven. Todo esto es aun más necesario en esta época nuclear.

Carne Ross dejó una carrera prometedora en la oficina del British Foreign and Commonwealth para fundar Independent Diplomat, una agencia sin ánimo de lucro que entabla diplomacia según la moralidad y no el autointerés nacional. Un visionario, lo apoyan el Joseph Rowntree Charitable Trust, George Soros y el Oak Foundation. El representa grupos marginalizados, buscando acceso a las Naciones Unidas y la Unión Europea. Ross cree que “la mejor manera de llegar a un mundo más seguro y beneficioso es mitigar el sufrimiento.”

Arrepentimiento y disculpa

Arrepentimiento para las atrocidades y crímenes contra la humanidad no es común y la denegación es poderosa. Los Estados Unidos no ha reconocido por completo el genocidio de los nativos del continente ni ha hecho reparaciones por completo de la esclavitud de africanos que los americanos importaron sin piedad. Sólo recientemente hemos llegado a apoyar una acción afirmativa limitada. No obstante, ya para mitades de este siglo América dependerá de la

productividad de las minoridades, quienes serán la mayoría, y para quienes la nación ha invertido poco apoyo y pocas oportunidades especiales.

Los Estados Unidos tampoco ha considerado de manera profunda su comportamiento en la Segunda Guerra Mundial, los bombardeos de fuego de Dresden y Tokio. Una de nuestras ofensas más atroz fue nuestro uso de la bomba atómica. ¿Por qué bombardeó Truman dos ciudades con grandes poblaciones civiles? ¿Por qué no el Mar de Japón o algún terreno vacío y entonces por qué una segunda ciudad, Nagasaki, después de Hiroshima, cuando los japoneses ya habían enviado emisarios a Europa para terminar la guerra?

Una nota personal:

Salimos de Nueva Orleans y pasamos por el canal de Panamá. Nuestro barco, el Robert Lowry llevaba munición, y nuestro destino era participar en la invasión de Japón. Yo creo que éramos parte de lo que se llamaba “operation Coronet.” Gorgojos entraron en la harina y por razones que nunca comprendí por completo casi se nos acabó la comida. Por un rato sólo teníamos mantequilla de cacahuete y mermelada anaranjada. Desde entonces me ha disgustado la mermelada.

Alrededor del Pacífico medio, llegando a Eniwetok, estaba en el comedor de nuestro barco cuando anunciaron lo siguiente por el altavoz: Los americanos había lanzado bombas poderosas sobre dos ciudades en Japón y decía que el fin de la guerra podía estar acercándose. Curiosamente, de repente pensé en el edificio de Pupin Hall Physics y de Harold Urey, el nobelista en Columbia, quien había creado agua pesada. Digo curiosamente porque no sabía ningún secreto. Pero ha habido rumores en Columbia de un esfuerzo secreto especial de guerra. ¿O es esto un truco de mi memoria?

Llegamos a Batangas, en las Filipinas y esperamos nuestras órdenes. Después de unos días nos dirigimos “enterrar” la munición en el mar y proceder a anclar en Algiers, opuesto del puerto de Nueva Orleáns. Desde allí, después de varias semanas, nos dieron de alta. La Guerra se había terminado.

Crímenes

En 2007 el primer ministro de Japón, Shinzo Abe optó por negar la bien establecida esclavitud por sexo de mujeres coreanas y chinas creada por los militares durante la Segunda Guerra Mundial. El santuario de Yasukuni es el memorial shintu para los muertos japoneses de la guerra, incluyendo criminales de la guerra ha llegado a llevar un simbolismo doloroso, inaceptable a China y Corea.

La Corte Penal Internacional fue establecida en 2002 como un tribunal permanente para procesar a individuos para genocidio, crímenes contra la humanidad, crímenes de guerra, y el crimen de agresión, sin embargo actualmente no puede ejercitar su jurisdicción sobre el último. La corte sólo puede procesar crímenes cometidos después del primero de julio de 2002, la fecha en que su tratado fundador, el Estatuto de Roma de la Corte Penal Internacional, se realizó. 104 estados actualmente son miembros de la Corte y otros 41 países han firmado pero no han ratificado el Estatuto de Roma.

La sede oficial de la Corte Penal Internacional se ubica en La Haya, los Países Bajos, pero sus procedimientos pueden tomar lugar en cualquier sitio. La corte existe aparte de, y no debe ser confundido con, la Corte Internacional de Justicia (a menudo conocido como “la Corte Mundial”), que es el órgano de las Naciones Unidas que resuelve disputas entre naciones. Distinta a la Corte Internacional de Justicia, la Corte Penal Internacional queda funcional y legalmente independiente de las Naciones Unidas.

Otras naciones han intentado llegar a una verdad y una reconciliación parecidas a las de Sudáfrica. Por ejemplo:

- La política soviética de *glasnost* fue creada para abordar las atrocidades anteriores.
- La política alemana de *Vergangenheitsbewältigung* (aceptando la historia del Nazismo) frecuentemente se compara con la Comisión de Verdad y Reconciliación de Sudáfrica.
- Se estableció en el Timor del Este una *Comisión para la Recepción, la Verdad y la Reconciliación*
- Australia implementó un proceso para curar divisiones culturales entre los pueblos indígenas y no indígenas
- *La Verdad y Reconciliación del Sur* fue creado en Atlanta, Georgia, para ayudar a las comunidades locales en el Sur abordar asuntos de la segregación *de facto*.

El nuevo paradigma: Las guerras de los pueblos

Supongamos que el General Rupert Smith tiene razón y que su libro *The Utility of Force. The Art of War in the Modern World* (2007) describe la realidad. Él ve las guerras desde Napoleón como “guerras industriales” entre los estados naciones, ilustrado por las dos grandes guerras del siglo XX; hoy en día él ve “guerra entre la gente.” Él se refiere a los guerrilleros que operaron en la Guerra Civil de España, Vietnam, los Balcanes, África, Irak, Israel y en la Intifada palestina. Tales guerreros no llevan uniformes y los conflictos son más políticos e ideológicos y continuos, un conflicto sin fin. Clanes, sectas, bandas e individuos son ellos mismos armas poderosos.

¿Funcionará la diplomacia tradicional bajo estas condiciones? ¿O necesitamos nuevas estrategias para abordar esta nueva forma de conflicto? ¿Al nivel individual y colectivo? ¿Estrategias

Human Rights Watch expone que “la Corte Penal Internacional tiene una de las listas más extensas de garantías del debido proceso jamás escrita”, incluye “la suposición de inocencia; el derecho a un abogado, el derecho de presentar evidencia y enfrentar testigos; el derecho de guardar silencio, el derecho de estar presente en el juicio; el derecho de tener los cargos probados más allá de duda razonable; y protección contra el doble enjuiciamiento.”

En el pasado, los gobiernos han dado amnistía a los abusadores de derechos humanos como parte de los acuerdos hechos para acabar con los conflictos. A veces se expone que estas amnistías son necesarias para dejar pasar la transferencia en paz del poder de los regímenes abusivos.

Alemania ha aceptado la culpabilidad para el Holocausto, ha hecho público documentos que atestiguan su culpa y ha pagado compensación a las víctimas.

A manera de concluir

¿Hay una manera única de transferir la experiencia individual al comportamiento de naciones atadas por fuerzas poderosas – soberanía, “política de poder,” “intereses nacionales,” – “sonar los fusiles,” belicismo y patriotismo jingoístico además? Esfuerzos modestos de cambiar de lo anterior incluyen las cortes internacionales, el movimiento para los derechos humanos, convenciones con respecto a mar y sus tesoros, la cultura global, arbitraje, mediación, negociación del convenio colectivo y muchas actividades realizadas por las Naciones Unidas, a pesar de sus limitaciones.

Las Naciones Unidas recibe tanta crítica, alguna justificada, sin embargo, ha hecho tanto en las áreas de la población, el medio ambiente, la agricultura, el desarrollo, la educación, la

medicina, el cuidado de refugiados y los derechos humanos. Considere el valor del WHO y CDC en seguir el virus de la influenza cada año. El envejecimiento global sugiere la necesidad de un conjunto de naciones para abordarlo y un papel fuerte por las Naciones Unidas para convocarlo.

¿Es la idea de que la historia es progresiva, en ruta a cosas mejores una ilusión? ¿Hay un espíritu de ampliar las posibilidades humanas contra las realidades históricas? ¿Qué tal la idea que las naciones podrían clarificar, moderar y balancear sus historias oficiales en busca de alguna apariencia de la verdad y aun la posibilidad de perdonar los enemigos? Sí pasa. En la Segunda Guerra Mundial los Estados Unidos luchó contra Alemania y Japón y ahora son básicamente aliados.

¿Hay realmente paralelos entre los dramas y traumas individuales y las nacionales? ¿O ha sido esta presentación sólo un ejercicio romántico? ¿Hay conexiones entre el carácter y las vicisitudes de la revisión de vida que tienen alguna revelancia a las revisiones historias nacionales? Es el idealismo simplemente poco realista? Para ponerlo sencillo, debemos dejar que lo pasado, pasado está? Esto explica por qué a veces debes recordar y a veces y a veces debes olvidar? Atestiguar el sufrimiento humano, el dolor por la muerte de alguien muy querido y la ilustración puede ser que no sea nada comparable a la intimidad de las memorias pero a la vez puede ser que abra nuevas puertas.

Naciones, grupos e individuos son atormentados por el pasado, pero la pregunta queda de cómo romper con los viejos ciclos de la venganza y encontrar una entrada a una coexistencia en paz. Yo creo que requiere una desviación de los conceptos rígidos contemporáneos de la soberanía y la identidad nacional. Es necesario desmitificar y desacreditar la ideología, y reescribir la historia basada en la erudición, el recuerdo y la reconstrucción, por medio de

comités cuidadosamente balanceados entre historiadores conocidos por su objetividad sin ideología fanatismo. Se requiere la memoria colectiva de todas las personas. Sólo entonces puede la civilización realizar su potencia completa, libre de la autojustificación engreída. La meta, entonces es la reconciliación nacional – “sin rencor pero con memoria.”

Arthur Schlesinger tiene la última palabra. El dijo, “La gran fuerza de la historia en una sociedad libre es su capacidad de autocorregirse.”

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Authors:

Toyoko Nomura, Kazue Inami and Shinichi Ohnaka,

Title:

Personal communication robot for examining word fluency in reminiscence group

Abstract:

This project examined the effect of group reminiscence on word fluency of elderly persons. The group was held once a week over 2 months. The pre- and post-evaluation involved a personal communication robot, Papero, in which the participants were asked to respond to a set of word fluency test on face to face. The items include names of vegetables, words starting with [a] sound, phrases for expressing congratulatory, words made up of two sounds, and cooking instructions. Results of the evaluation along with other evaluation showed positive effect of reminiscence group. Our study suggests that the application of personal communication robot is one way to enhance active participation on the part of group members in the evaluation process.

Biography:

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回想法グループ参加者の語想起評価のための パーソナル・コミュニケーション・ロボット

野村豊子、伊波和恵、大中慎一

要約

本研究は、高齢者の語想起における回想法グループの効果について検討した。グループは週1回の頻度で2ヶ月間行った。事前ならびに事後評価場面で、パーソナル・コミュニケーション・ロボットのパペロ (Papero) を利用し、参加者は、パペロと対面し、パペロが音声で提起する語想起課題に答えるように求められた。質問項目には次のものを含めた：野菜の名前、「あ」の音からはじまる言葉、お祝いごとに使う挨拶、2文字の言葉、料理の作り方。他の評価と並び語想起評価の結果は回想法グループの肯定的な効果を示した。本研究を通じて、評価過程におけるパーソナル・コミュニケーション・ロボットの導入が参加者の積極性を促すことが示唆された。

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Autores:

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Título:

El robot de comunicación personal para examinar el dominio de palabras en grupos de reminiscencia

Abstract:

Este proyecto examinó el efecto de la reminiscencia grupal en el dominio de palabras de gente mayor. El grupo se reunió una a vez a la semana por dos meses. La pre y pos-evaluación involucró un robot, Papero, y pidieron a los participantes que respondieran cara a cara a una prueba del dominio de palabras. La prueba incluía los nombres de legumbres, palabras que comenzaban con el sonido de [a], frases para expresar felicitaciones, palabras que consistían de dos sonidos, e instrucciones de cocinar. Los resultados de la evaluación juntos con otra evaluación mostraron un efecto positivo en el grupo de reminiscencia. Nuestro estudio sugiere que la aplicación de un robot de comunicación personal sea una manera para aumentar la participación activa por parte de los miembros del grupo en el proceso de evaluación.

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Personal communication robot for examining word fluency in reminiscence group

Toyoko Nomura, Kazue Inami and Shinichi Ohnaka

The purpose of this study is to examine the effect of group reminiscence for elderly persons and to explore the potential use of a personal communication robot, Papero, as an evaluation method. One of the issues that are often brought up with the use of the traditional pre- and post-evaluation tests is the extent to which they reflect the interactive nature of the group sessions and measure the observed possible improvements. The tendency on the part of respondents to have low interest or little involvement in such evaluation has also been a challenge. Papero was introduced with the intention to make the evaluation process more interesting and meaningful for participants.

Method: *Participants.* Eight elderly persons, living in a regional city, participated. Two were male, and six were female. The average age was 77.8 (the ages ranged between 69 and 86.). All participated in the day care from home. One female (age 81) who was not in the pre-evaluation process was not included in the analysis. *Equipment.* A personal communication robot, Papero, (Height: 15", Width: 10", Depth: 9 3/4", Weight: 13lb) was developed by NEC and is distinctively designed to have a rounded shape like that of a child. Papero is capable of speaking pre-programmed words and recognizing voice, enabling it interactive verbal communications. The robot can also engage in a variety of non-verbal communications with its ability to express emotions through some pre-programmed imitative facial expressions and distinguish nuances of touch. *Procedure.* The reminiscence group was held once a week over 2 months, total of five sessions. At the pre- and post-evaluations of the reminiscence group sessions, Papero served as a stimulus in the evaluation processes, which was approximately 20 minutes long per participant. The participants also completed MMSE (Mini-Mental State Examination) and SF-36 (MOS Short-Form 36-Item Health Survey). In the word fluency evaluation involving Papero, the participants were individually asked to respond to the word fluency tasks Papero gives in voice. The items of the word fluency test are as follows: 1) expressions regarding weather, 2) names of vegetables, 3) words starting with [a] sound, 4) phrases for expressing congratulatory, 6) words made up of two sounds, (7) words that are made up of the Kanji (Chinese character) for "eye", 8) cooking instructions, and 9) phrases for good-bye. An evaluator stood by Papero and properly operated the robot, for instance, to repeat the question if the participant could not hear it.

Results: *Evaluation using measurements.* With respect to the result of the MMSE, when compared with the average scores, no significant difference was found between the pre-evaluation (26.1) and the post-evaluation (26.8). As for the result on SF-36, when looked at individually, some showed improvement on the item “well-being” and “physical functioning”, while others showed decline on the item “social functioning”, “daily activity functioning”, and “physical pain.” Thus, overall, remarkable tendencies of improvement were not found. *Word Fluency Evaluation using Papero.* The number of the correct answers was compared between the pre- and post-evaluation. Six participants improved their scores at the post-evaluation. Of those, two improved by more than one and a half times as much. When looked at the individual items, “names of vegetables” were answered correctly by all but one. On the contrary, as for “words starting with [a] sound”, “words made up of two sounds”, and words that are made up of the Kanji (Chinese character) for “eye”, at the pre- and post-evaluation there were three participants who could not answer at all, and the number of the correct answers were few as well. To add, when meeting Papero for the second time at the post-evaluation, some participants made positive comments such as “I was looking forward to meeting Papero again” and “I did my very best so that I won’t lose this time.”

Discussion: The study suggests that the application of personal communication robot is one way to enhance active participation on the part of group members in the evaluation process. It is interesting to note that the presence of Papero adds a new dimension of “time” to the general reminiscence group. If general reminiscence group is expressed to involve members’ experiences of reorganizing past experiences from the present point of view, the pre- and post-evaluation settings using Papero involve their futuristic experiences. The participants in the study encountered a futuristic robot they have never seen before, which was an experience of amazement through which the participants thought of the future in association with the present. The physical appearance of Papero had friendly appeal that their experience was rather intriguing and not threatening for the participants.

In addition to the above, the study also calls for further improvements in two areas. One concerns the limitation caused by the technical design of the equipment. For those who have difficulty in hearing, the visual information of communication such as the lip movements often plays a significant role in guessing what is being said. In the present study, it was observed that some participants occasionally looked for the evaluator’s facial clues, most likely due to the fact that Papero lacks the movement of its mouth. The second has to do with the test items. The number of incorrect and blank answers was high for the items that are rather abstract, for instance, the “words made up of two sounds” item. Further consideration on the methodology of the evaluation, including items, is needed for future studies.

回想法グループ参加者の語想起評価のための パーソナル・コミュニケーション・ロボット

野村豊子、伊波和恵、大中慎一
抄録

本研究の目的は、事前ならびに事後評価場面で、高齢者の回答モチベーションを高めるような手がかりとして、コミュニケーション・ロボットを利用する評価方法の効果について検討することである。プロジェクトの大目的としては、高齢者のグループ回想法の効果を検討することであるが、従来の事前・事後評価には関心を示さず、その結果、観察に反して、評価面では著しく機能が低下して見える者も少なくない。このような評価方法を改善するべく、評価場面に焦点をあて、参加者の関心を引き、回答を得やすくする手法として、小型ロボットを導入した。

方法：【対象者】A市在住の高齢者8名を対象とした。男性2名、女性6名であり、平均年齢は77.8歳（年齢範囲は69～86歳）、全員が自宅からディケアに参加していた。なお、事前評価を受けていない女性1名（81歳）については分析から除いた。【装置】パーソナル・コミュニケーション・ロボットのパペロ(Papero)とは、NEC社が開発した小型コミュニケーション・ロボット（高さ385mm、幅262mm、奥行250mm、体重6.0kg）であり、幼児のような丸みを帯びたデザインが特徴的である。プログラムされた発話と音声認識が可能であり、インタラクティブに言語的なやりとりができる。また、数種類の疑似表情で感情を表現し、接触のニュアンスも弁別できるため、多様な非言語的コミュニケーションをとれる仕様も特長である。【手続き】回想法セッション（週1回の頻度で2ヶ月間、計5回）の事前ならびに事後評価に、

前述のパペロを刺激として用いた。評価の所要時間は1人につき約20分であった。あわせてMMSE (Mini-Mental State Examination) ならびにSF-36 (MOS Short-Form 36-Item Health Survey) を用いた評価も行った。参加者は、パペロと対面し、パペロが音声で提起する語想起課題に答えるように求められた。質問項目は次のとおりである：1)天候に関する表現、2)野菜の名前、3)「あ」の音からはじまる言葉、4)お祝いごとに使う挨拶、5)子どもをあやすときの言葉、6)2文字の言葉、7)目という漢字を使った言葉、8)料理の作り方、9)別れの挨拶。パペロの横に評価者1名が立ち会い、質問の聞きとりができれば、もう一度繰り返すなどの操作を適宜行った。

結果：【尺度を用いた評価】MMSEの得点については、平均で比べると、事前評価時26.1、事後評価時26.8とほとんど変化はなかった。SF-36の結果については、個別に見ると“心の健康”や“身体機能”において改善が示された参加者もいたものの、“社会生活機能” “日常役割機能” “身体の痛み”において機能低下が示された者もいるというように、総じて顕著な改善の傾向は認められなかった。【パペロを用いた語想起課題】正答数について事前事後で比較した。正答数は事前に対して事後に伸びた参加者が6名おり、うち2人は1.5倍以上となった。ただし、おもに聞こえの問題で、まったく回答できなかったものも1名いた。項目別にみると、回答ができなかったのは1名で、概して正答率の高かった「野菜の名前」に対して、「「あ」からはじまる言葉」、「2文字の言葉」「目の漢字がつく言葉」の項目には、事前・事後ともまったく答えられない回答者がそれぞれ3名おり、正答数も少なかった。

また事前評価の際に、2ヶ月後にまたパペロに会うことを参加者に伝えていたため、事後評価時「会えるのを楽しみにしていた」「今度は負けないように頑張ろうと思った」と言う者もいた。

考察：本研究を通じて、評価過程におけるパーソナル・コミュニケーション・ロボットの導入が参加者の積極性を促すことが示唆された。一般的な回想法セッションは、参加者本人の過去の生活体験を現在の視点から再編集する体験である。一方、パペロを用いた事前・事後の評価場面は、参加者にとって経験のない、ロボットという新奇な存在との出会いを体験することであり、今を通じて、未来を想起させる体験とも言える。それは、パペロの形状的性質からしても親和的であり、決して不安をかき立てるものではなく、むしろ参加者の好奇心を喚起すると考えられる。

ただし、本研究を通じて、課題も明らかとなった。第1に、装置のデザイン上の制約である。聞こえに問題を抱える者にとって、対面する話者の口の動きが発言を推測する重要な手がかりとなることが多い。しかし、パペロには口の動きがないためか、パペロのかたわらの評価者の顔をうかがう反応が散見された。第2に、抽象的な内容の課題、たとえば、「2文字の言葉」は誤答や無回答が目立った。今後は、項目を含めた評価過程の方法についてさらに検討する必要がある。

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Title:

A Narrative Analysis of Group Reminiscence Therapy

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Abstract:

This study examined how participants of group reminiscence therapy discourse their past lives through a series of sessions, using the framework of Narrative Analysis (Riessman, 1993).

Informants were participants from the study of Group reminiscence therapy by Nomura & Hashimoto (2006), and were Japanese community-dwelling older adults without dementia. Results suggest that successful reminiscing might show some characteristics as the narrative.

タイトル：
グループ回想法における語りの分析

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要約：
本研究はグループ回想法の参加者がどのように一連のセッションを通して過去を語るのかについて、ナラティブ分析（Riessman, 1993）の枠組みから検討した。対象者は野村・橋本（2006）のグループ回想法の参加者であり、認知症ではない健全な日本人の地域在住高齢者だった。結果からは、心理的に効果がある回想の語りには、いくつかの特徴を示すことが示唆された。

Título:

Un análisis narrativo de terapia de reminiscencia grupal

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Abstract:

Este estudio examinó cómo los participantes de terapia de reminiscencia grupal conversan sus vidas anteriores por medio de una serie de sesiones utilizando el marco de Análisis Narrativo (Riessman, 1993).

Los informantes eran participantes del estudio de terapia de reminiscencia grupal de Nomura & Hashimoto (2006), y eran adultos mayores sin demencia y miembros de una comunidad japonesa. Los resultados sugieren que la reminiscencia exitosa pueda mostrar las mismas características que la narrativa.

A Narrative Analysis of Group Reminiscence Therapy

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This study examined how the participants discourse their past lives and how their narratives change through a series of sessions. Informants were participants from the study of group reminiscence therapy by Nomura & Hashimoto (2006), and were Japanese community-dwelling older adults without dementia.

These case studies are detailed documentation of either an individual or few cases. Its strength is to capture the transitions that are neutralized in the analysis of a large number of samples. On the other hand, its weakness is that the evidence of the finding is not guaranteed as methodology.

In this exploratory study, given the limitations of these case studies, psychological benefits of reminiscence for the individual participants, which were not examined in quantitative analysis, was examined.

Method

This study analyzed the case of Mr. N who was one of the 22 participants of the reminiscence group conducted by Nomura and Hashimoto (2006). The reason why Mr. N was chosen was because he discoursed for the longest time among the participants, and his narratives were full of reminiscence that could be analyzed.

Mr. N was 84 years old at the time of participation and one of the two male participants of the group reminiscence therapy. He lives at home with family members including his wife and goes to the center for the elderly in the city K. He often had a hard time communicating in conversations with the other members because he has hard of hearing and uses hearing aides. On the other hand, he was highly motivated to participate in the group and would bring many pages of materials to every session.

Mr. N's pre-intervention test scores were 24 on depression (GDS: Sheikh & Yesavage, 1986), 40 on life satisfaction (LSI-A: Neugarten, et al., 1961), and 40 on self-esteem (Rosenberg, 1965). His post-test scores were 21, 43, and 42, respectively. None of them were significant changes, but all of them suggested improvement in his well-being.

Procedure

The group reminiscence therapy that Mr. N participated was conducted weekly for one hour per session, a total of eight sessions. The discourse of all participants including that of Mr. N were tape-recorded with informed consent, and the relevant parts used in the analysis were later written up as transcription.

Examined qualitatively on the basis of narrative analysis (Riessman, 1993), the transcription was divided by the episodes (#1-#23). In the process of repeated listening of the tape, writing of the transcription and thoroughly reading, following subjects were examined. The transition of narratives in the sessions was considered.

1. **Reminiscence type:** The six categories by Wong & Watt (1991); narrative, integrative, instrumental, transmissive, escapist, and obsessive reminiscence. 2. **Theme of reminiscence.** 3. **Reciprocal exchange:** Questions or comments to other participants, an extent of social exchange. 4. **Expressed Emotion:** The presence of the emotion expressed in the reminiscence.

Results and Discussion

Reminiscence discoursed by Mr. N was summarized as the following.

The first session

Five episodes including the Streets of Kyoto, Station of the Streetcar, and Dresser were described. Most of the narratives were transmissive reminiscence (Wong & Watt, 1991), and historic facts rather than first-hand experience were described. Also, he spoke at a great length, and the leader unwillingly interrupted his discourse and suggested discontinuing. Additionally, the leader communicated with him that his personal episodes would be more appreciated.

The Second Session

Episodes of Go-stop Incident (an incident of Showa Era in Japan), Thief, Poetic Touch to the Summer, etc. were described. Personal experiences were occasionally included in the episodes. Unlike in the previous session, some members asked questions to him. But, frequently, they were not communicated well to him due to his hard of hearing.

The Third Session

Episodes of Meeting the Emperor, the Refrigerator, etc. were described. In compliance with the leader's request, Mr. N's narratives were observed to change as seen in an episode as the Swimmer (1), which was not found in the materials as the support of reminiscence (meaning, he started engaging reminiscence spontaneously).

The Fourth Session

Another episode as the Swimmer (2) was described immediately after the session began. The circumstance of giving up to become a competitive swimmer because of his mother's wish and his feelings at the time were discoursed vividly, followed by a humorous episode of the Kansai Dialect with the listeners in mind.

The Fifth Session

An episode of the Marriage on the Day Before the Military Draft, a very private and significant experience with his mother and wife, was described. Also, his hobby, parody song making, was shared, and the group sang together his parody song.

The Sixth and Seventh Session

No episodes were discoursed in the sixth session. From this session on, Mr. N sang a song "A Meeting For Reminiscence" that he created with theme of group reminiscence therapy. Mr. N's discourse stretched to the longest by far in the seventh session. The other members actively spoke up, creating two-way discussions.

The Eighth Session

While introducing himself, Mr. N reflected on his upbringing and shared his gratefulness, stating, “I have never been happier.” Episodes such as the Teachings of Ieyasu, Japanese Famous Shogun, the Military Service, and Love for His Mother were described. The consistent theme throughout these episodes was his love for his mother and regarded as memories that had significant meanings to Mr. N.

The theme of reminiscence of Mr. N

In the 1st session, he introduced himself as follows: “Uh, I am N. I am the oldest in the meeting, probably. (Leader: That’s true.) I was born in 1918. (Leader: 1918.) My father passed away when I was six-month baby. I think it’s not easy to live long to be 80 years old, because my mother brought me up single-handedly. I really thank her for that.”

In the last session, again, he mentioned his father’s death and feeling of thankfulness about it. He said as follows: “Well... My life was totally different from yours, how can I say... I have never been happier, because I was bereaved of my father when I was six-month baby, and my mother, sister and I lived through those days. Nowadays, I can hardly imagine how we would live out. My mother, you know, worked as midwife, so she was not at home on average. [omission] I thought if I had cried, no one would have taken care of me. I was impressed that I’ve lived long to be 80 years old, and I really thank for it.”

Also, all of the episodes (#21-#23) in the last session included the theme of his mother. The feeling of thankfulness to his mother seemed to have a significant meaning in his life.

As a result, the following hypothesis was derived. The fact that a specific theme comes to the surface through the series of sessions means Mr. N formed a specific theme in the process of describing reminiscence (a significant feature of life review).

The following transitions were found in Mr. N's narratives. In the first through third sessions, Mr. N read materials aloud, and the discourses of his reminiscence were one-sided. On the other hand, discourses of his reminiscence from the fourth session on generated reciprocal exchanges with the other members. The more sessions he participated, the more observed were his feelings associated with reminiscence discoursed. Furthermore, transmissive reminiscence dominated during the first half of the series of sessions. On the contrary, important episodes for Mr. N were vividly described in detail, during the second half.

“Vividly detailed discoursing reminiscence”, “surfaced feelings associated with reminiscence”, “reciprocal exchange with the other members”, and “the emerging theme of reminiscence to the surface” were considered important characteristics of the transitions in his reminiscence. Also, “the improved cohesiveness of the group” was considered as an important change for reminiscence to have therapeutic effects not only for Mr. N in particular but also in general.

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グループ回想法における語りの質的検討

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本研究は、野村・橋本（2006）による地域在住高齢者に対するグループ回想法の参加者のうち、任意の1名を事例として取り上げ、参加者がどのように過去を語り、また一連のセッションを通して彼らの語りがどのように変化するかについて、ナラティブ分析（Riessman, 1993）の枠組みから検討した。

事例研究は、任意の単一あるいは少数事例の詳細な記述であり、多数のサンプルの分析では相殺される個人内の変化を捉えられる長所があるが、方法論として科学性や実証性が保障されない短所をもっている。

本研究ではこうした事例研究の限界を踏まえた上で、定量的分析（quantitative analysis）では検討出来なかった個々の参加者の回想の心理的意義について、探索的に検討を試みる。

方法

本研究では、野村・橋本（2006）のグループ回想法の参加者22名の1人であるN氏を事例として取り上げる。N氏の回想を取り上げた理由は、参加者の中で最も発話時間が長く、分析対象となる多くの回想が語られたためである。

N氏は参加時に84歳であり、回想法に参加した2名の男性の1人だった。K市の老人センターを利用し、自宅で配偶者とを含む家族と同居している。難聴であるため補聴器をして参加したが、しばしば他のメンバーと会話が充分に通じないことがあった。その一方で回想法への参加意欲は高く、毎回何ページもの資料を持参して参加した。

事前の質問紙調査 (pre-test) より, N氏の介入前の適応指標は抑うつ度 (GDS: Sheikh & Yesavage, 1986) で24点, 人生満足度 (LSI-A: Neugarten, et al., 1961) で40点, 自尊感情度 (Rosenberg, 1965) で40点だった。これに対して, 介入後 (post-test) では21点, 43点, 42点にそれぞれ変化し, いずれも顕著な変化ではないものの, いずれもwell-beingの高い方向への変化が認められた。

N氏が参加したグループ回想法は, 毎週1時間のセッションが全体で8回実施された。N氏を含むすべての参加者の発言内容は承諾の上ですべて録音され, 分析に用いられる部分は後に逐語記録として書き起こされた。

結果と考察

N氏により語られた回想の概略を以下にまとめた。

第1回セッション

京都の町並みの話, 市電の話 (streetcar), 監獄の話などの5つのエピソードが語られた。話の大部分は伝達的回想 (Wong & Watt, 1991) にあたり, 個人の体験よりも歴史的事実が語られた。また発言時間も長く, リーダーは途中でN氏に話の中断を促した。また, 今後はより個人的なエピソードを語ってほしいと伝えた。

第2回セッション

ゴーストシップ事件 (日本の昭和時代の事件), 泥棒の話, 夏の風物詩などが語られた。エピソードには一部個人的な体験が含まれた。前回と異なり他のメンバーからコメントや質問がしばしばあったが, 難聴のためコミュニケーションが十分に成り立たない場面が多かった。

第3回セッション

天皇の話、冷蔵庫の話など語る。リーダーの求めに応じてN氏の語りに変化が見られ、持参した資料にはなかった（あらかじめ話す予定になかった）水泳選手だった話(1)を語る。

第4回セッション

開始直後から水泳選手だった話(2)が語られる。母親の願いから水泳選手の道を断念したいきさつと、その当時の心情がいきいきと語られる。続けて聞き手を意識した面白い思い出である関西弁の話 (the Kansai dialect)が語られる。

第5回セッション

母親と妻との非常に個人的で重要な体験である招集前日の結婚の話 (the military draft)が語られた。また趣味である替え歌が披露され、一同で一緒にN氏が作詞した歌を唄う。

第6回セッション

エピソードは語られなかった。この回以降、N氏によるグループ回想法をテーマとした「懐古の集い(a meeting for reminiscence)」が唄われた。

第7回セッション

フィリピンの戦場の話とそれに続いて戦争の悲惨さの話が語られた。N氏の語りはこれまでで最長の14分間に及んだ。他のメンバーも積極的に発言し、双方向的な議論が行われた。

第8回セッション

自己紹介ではこれまでの生き立ちを振り返って「こんな幸福なことはない」と感謝の気持ちが述べられた。徳川家康の遺訓の話 (the teachings of Ieyasu, Japanese famous shogun), 兵役時代の話, 母親への想いの話が語られた。これらに一貫するテーマは母親への愛情であり、N氏にとって重要な意味をもつ思い出だと考えられた。

N氏の語りには以下のような変化が認められた。第1-3回セッションでは資料を読み上げてほぼ一方的に回想が語られたのに対し、それ以降は他者との相互交流が活発に行われた。回想にともなう感情の表出は、セッションを重ねるごとにより多く認められた。そして前半では情報伝達的回想がほとんどだったことと対照的に、後半では、N氏にとって重要なエピソードがいきいきと語られた。

「回想をいきいきと語ること」や「回想に伴う感情の表出」, 「他のメンバーとの相互交流」などは、重要な回想の特徴の変化だと考えられた。また「グループ

の凝集性の高まり」は、N氏に限らず、回想が療法的効果をもつための重要な変化だと考えられた。

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Attaining “Healthy Life” as Perceived by Rural Elder Community Dwellers

Amy Shaver, MS PhD

Abstract

A qualitative approach was taken to study the meaning of attaining “healthy life” for elder rural community dwellers. The study provides insight into issues of aging within the rural context. Parse’s (1992) human becoming theory and Polkinghorne’s (1988) narrative analysis method of data collection and analysis support the imperative for culturally competent research in rural areas. Participants were from rural counties in both Upstate New York and West Virginia. Narrative inquiry utilized the natural inclination of elders to reminisce as they told their stories of “healthy life”. This included unstructured interviews, participant observation, and informal focus groups.

Professional Biography

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地方の高齢者のコミュニティによる“健康的な生活”の達成

Amy Shaver, MS PhD

要約

地方の高齢者のコミュニティ住人による“健康的な生活”の達成の意味についての研究のために洗練されたアプローチがなされた。その研究は、地方という状況においての老化問題についての見識を提供する。Parse(1992) によるhuman becoming theory と Polkinghorne(1988) の narrative analysis method による情報収集と分析は、地方における文化的に有用な研究をサポートした。この研究の参加者は、ニューヨーク州北部とウエストヴァージニアの地方の郡の出身であった。彼らの語らせることによる調査は、彼らが自然に“健康的な生活”についての思い出話を話し出させる事に役立った。これには、体系化されていない面談、参加者観察、また非公式のフォーカスグループを含む。

教授の略歴

Amy Shaver MS RN,
Binghamton 大学 (NY) で 看護学の PhD 取得希望
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Logrando una “vida saludable” tal como percibido por habitantes ancianos comunitarios rurales

Amy Shaver, MS PhDc

Abstract

Se utilizó un acercamiento cualitativo para estudiar el significado de lograr una “vida saludable” para los habitantes ancianos comunitarios rurales. El estudio proporciona ideas acerca de los asuntos de envejecimiento dentro de un contexto rural. La teoría de Parse (1992) de hacerse ser humano y el método de colección y análisis de datos de Polkinghorne (1988) apoyan el imperativo de hacer investigaciones competentes en zonas rurales. Los participantes eran de condados rurales en el Upsate New York y West Virginia. La investigación narrativa (narrative inquiry) utilizó la inclinación de los mayores de recordar mientras contaban sus historias de una “vida saludable”. Esto incluía entrevistas no estructuradas, observaciones de los participantes y grupos de enfoque informales.

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Attaining “Healthy Life” as Perceived by Rural Elder Community Dwellers:

A Narrative Analysis

Amy Shaver

Knowing about the lives and life practices of those who have lived much of their life already is important to understanding the people they are now. Choices that people make at any age can affect their quality of life as an older person. Rural elders have unique characteristics and perspectives. By gaining an understanding of their perceptions of attaining “healthy life”, health professionals interested in rural elders can be better prepared to assist them with health goals.

Current Knowledge

Healthy Life

Statistics show that years of life have increased in the past century. Hogstel (2001) notes in her writings, that there has been a steady increase in the number of people over age 65 since 1900; going from only 4.1% in that year to an expected 20% of our US population by year 2030. However, years of life and quality of life may have different meanings. The Healthy People 2010 (2000) report recognizes that health related quality of life is more subjective as individuals rate their own health and ability to perform daily activities. Ratings of poor, fair, good, very good, or excellent can be reliable indicators of one’s perception of their own health status. Years of healthy life are the most recently developed indicator used to measure quality of life.

Rural Elders

Rosenthal and Fox (2000) write that twenty-four percent of US citizens live in non metro communities. The proportion of rural elders is expected to continue growing as they tend to age in place while younger residents migrate out, and those that stay have fewer children (Beale & Fuguitt, 1992). They are more likely to rate their health as poor and have at least one functional problem (Rosenthal & Fox, Rural Healthy People 2010, 2003). Likewise, these elders are part of the rural culture, and may possess some of the characteristics of that culture such as hardiness, self-reliance, and devotion to work (Lee, 1998).

Significance

There is an abundance of research that gives facts about health care access issues related to rural people and elders. Few however address the attitudes that rural elders themselves have toward attaining health. Further research in the area of rural elderly and health related activities will lead to more effective health promotion programs for this unique population and increased sensitivity to educational approaches. This knowledge will in turn be beneficial in helping them to have not only longer lives, but also increased “healthy life”.

Nurses working in rural health care are the primary vehicle for disseminating health promotion education programs. It is not enough to know the demographic aspects of a population in order to help them adhere to a healthy life. Parse (1992) notes that it is important for nurses to understand the meaning their particular clients assign to health when attempting to illuminate possibilities for them. Accordingly, this study sought to reveal that meaning and disseminate results to those working most closely with rural elders.

The Research Process

Research Questions

This research sought to answer questions focused on participants’ perceptions of: (a) “healthy life”, (b) practices leading to “healthy life”, (c) resources that facilitate attaining “healthy life” and (d) barriers that may hinder attaining “healthy life”.

Mode of Inquiry

Polkinghorne’s (1995) narrative analysis was the mode of inquiry used for this research. It began as the elders used the natural process of reminiscence to recall past events (Butler, 1987). Important to this study is precept that “interpretive schemes from the narrative can be used to “establish the significance of past events and to anticipate consequences of possible future actions” (Polkinghorne, p. 162).

Theoretical Perspective

Parse’s (1992) human becoming theory was the guiding theoretical perspective for this study. A basis of Parse’s theory is that of freely choosing

meaning of situations and bearing responsibility for those choices. Congruent with Polkinghorne's (1995) view, she believes that the choices a person makes are influenced by the past as well as having an effect on the future. Parse's sub concepts are useful in explaining how one's story is always connecting them to the past while at the same time their present condition exists, metaphorically distinguishing them from their past. Healthy life practices may be enabling a person to quality of life while at the same time current practices may be limiting their ability to attain a healthy life.

Participants Selection and Ethical Considerations

A purposeful sampling method was used to access rural elders who live in the community of two rural counties, one in West Virginia and one in Upstate New York. Permission was obtained from the local offices of the aging in each county to attend their senior programs. Once the researcher spent time with people at the senior center and made them aware of her intent, individuals were invited to consider participating in the study. All of those who agreed met the inclusion criteria. Thirteen participants ranging in age from 75 to 90 joined the study, nine women and four men. Eight others joined the focus groups making a total of 21 participants in all. Each signed an informed consent prior to being interviewed. Confidentiality of the narratives was maintained.

Gathering Accounts of Experiences

Triangulation (Burns & Grove, 1997) of gathering information was used including participant observation, individual interviews, and focus groups. Although the primary accounts of experiences gathered were from individual narratives. Each method's special features helped to clarify "healthy life" perceptions of these elders.

Participant Observation. The first step in collecting data was through participant observation at the senior program sites. This meant having lunch, and socializing at the lunch program. This method of getting to know the participants is a culturally sensitive way of respecting the rural elders. It is also consistent with Parse's (1992) concept of the researcher being part of the experience as well as

Polkinghorne's (1995) view of the narrative forming out of a story that takes place in the natural conversation of people.

Individual Interviews. The next step in the process of gathering accounts was to conduct individual interviews between the researcher and the participants. Each participant chose the place for the interview where they felt comfortable. Semi-structured questions were asked with the dialogs being audio-taped. A great deal of flexibility was taken as to when to change, add or delete questions from any one interview, based on the researcher's reasoning and intuition at the time.

Focus Groups. The last method of gathering accounts was through focus groups. Three small focus groups were held about two months after the original interviews were completed. Two of the focus groups included some who had already completed individual interviews and some newcomers; one group was made up of all new participants. Data gained from the focus groups confirmed perspectives that were shared in the individual interviews as well as presented fresh views.

Data Analysis

Polkinghorne's (1995) narrative analysis approach was taken to analyze the information. Narrative cognition attempts to find the diverseness of the individuals' experiences rather than seeking common themes or generalities. The idea is to look at each case as having its own unique information. Polkinghorne's (1995), suggested five phases to this analysis were followed: (a) audio-tape interviews were transcribed, (b) reading of transcripts and listening to tapes to gain a naïve understanding of the whole, (c) for each interview: an outcome was specified, data elements put into chronological order, elements were identified which contributed to the outcome, causes and influences among past events were sought, (d) stories were written and (e) a comparison report of the storied cases was written.

Findings

Three layers of meaning of healthy life unfolded throughout the analysis process: (a) initial understanding, (b) cognitive understanding and (c) interpretive understanding. Meaning came from participants' views and researcher's insights.

Initial Understanding

The initial understanding of the narratives came after repeated listening to each tape and repeated reading of the narratives. Cultural and historical commonalities of the participants gave a sense of linkage to their stories. For example, the majority came from farming backgrounds, gardens were a main source of nutrition when growing up. Each also had knowledge of poor health choices such as smoking, drinking too much alcohol, eating high fat diets and good health choices such as eating fruits and vegetables.

Cognitive Understanding

Cognitive understanding of healthy life was evident as participants reminisced of childhood injuries, biomedical issues, or physical abilities. They revealed knowledge they had of health and health practices, resources or barriers. Cognitive understanding for the researcher came during story development. It was an important function of the analysis that separated the individuals from their common backgrounds by searching for the elements that made each plot unique. The following are excerpts from three stories that demonstrate the diversity:

Ninety year old Jenny is aging in place in her rural home. When asked to describe a healthy life, she states: “Oh, dear Well, every day’s get up to the Medallion and usually I get an egg sandwich. Today, I got a biscuit and gravy and come up here [the senior center] and help, you know, eat a good lunch and go home. On Sunday I usually go to church down around the corner. It’s not too far from where I live, but I still have to drive my car to that. I got this old car and I can, I’m, so glad I can get around. My beauty shop I go to is right there, ½ block, so I can walk up with my cane.”

For Rebecca, healthy life is “having people that care for us. I have a first cousin, lives over in Parsons. And I used to spend a lot of my younger years with her, growing up. And she told everyone I’m her sister; I’m the only sister she ever knew. Yeah, and we’ve always gotten along good. I go over and visit her. I went over last weekend and spent two nights with her. But, so, when she and I gets together we talk about old times and things, you know, when we were younger”.

For George healthy life is about keeping mentally active. “Well, I really think more mental attitude than maybe anything else, because {refers to a time in the hospital} I talk to all these people coming through, there was a steady stream of doctors and nurses and all sorts of people through there, and this one lady doctor was telling me that she’d, talked to a patient and asking how he was and he swore at her and says, ‘I’m in the hospital.’ But if you have a bad attitude it’s hard to get everything to work right. But it is important, of course, to eat a reasonably healthy diet. But it’s probably more important to keep active

Interpretive Understanding

Synthesis of the stories revealed diverse meaning of healthy life for each individual. The above excerpts are helpful in explaining. Jenny's healthy life is enmeshed with her community. She has had this routine for thirty years. Her reference points are community locations, activities, and people. For Rebecca healthy life is being where her "roots" are. Contentment emanates from her as she sits on her porch three miles out on a one lane dirt road, surrounded by land owned by other family members. George's meaning of healthy life is a positive mental attitude. He refers to himself as a people person and states "there's nothing like people." He values mental attitude over physical abilities as most important.

Conclusion

Healthy life is perceived in diverse ways within one culture. Healthy life has levels of understanding that influence a person's actions toward attaining it. That understanding is continuously unfolding and can be influenced by health care providers who attempt to understand these unique perceptions. Each case can become a valuable reference point for understanding healthy life as the health care provider comes upon new but similar cases, always looking at the new case for new possibilities of attaining the same goals (Polkinghorne, 1995).

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Authors:

Bob Woods, Martin Orrell, Errollyn Bruce, Ian Russell & Kate Jones

Title:

Joint reminiscence groups for people with dementia and their family care-givers: a randomised controlled trial platform

Abstract:

This project evaluated reminiscence groups with people with mild to moderate dementia, meeting jointly with their family care-givers. Five groups were run in three UK centres, involving 67 community resident people with dementia / care-giver dyads. Two of the five groups did not include care-givers in the meetings. Dyads were randomly allocated to receive an intervention or treatment as usual. Each group had 12 weekly reminiscence sessions, lasting 2 hours, following a treatment manual developed in collaboration with Age Exchange. There were significant improvements in autobiographical memory associated with reminiscence, and reduced care-giver depression. This approach merits further evaluation.

Biography:

Bob Woods is Professor of Clinical Psychology of Older People at Bangor University, UK, and has been developing reminiscence approaches for people with dementia for many years. Contact at: b.woods@bangor.ac.uk

著者

Bob Woods, Martin Orrell, Errollyn Bruce, Ian Russell & Kate Jones.

題名

痴呆症患者と彼らの介護者による共同の回想グループ：無作為抽出による討論会

要約

この研究計画は軽度から中度の痴呆症患者と彼らの介護者を交えた回想グループについて評価した。三箇所英国のセンター内で五つのグループが運営され、67名のコミュニティ痴呆生活者また介護者が相互関係者として参加した。相互関係者たちは無作為に干渉グループと非干渉グループに分けられた。それぞれのグループはAge Exchange とともに作られた治療マニュアルに沿って永続的に二時間単位の12週間の回想セッションを行った。回想により自叙的な記憶、また介護者のディプレッションの軽減に劇的な改善をもたらした。このアプローチは将来的な研究評価に値する。

略歴

Bob Woods はBangor University UK においてClinical Psychology of Older People 教授であり、痴呆症患者のための回想的アプローチを長年発展させてきた。

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Título:

Conjunto de grupos de reminiscencia para gente con demencia y sus cuidadores familiares: plataforma de una prueba controlada aleatorizada

Abstract:

Este proyecto evaluó grupos de reminiscencia con personas con demencia de tipo ligera a lo moderado que se reunían con sus cuidadores familiares. Cinco grupos se reunían en tres centros en el Reino Unido involucrando 67 residentes comunitarios en parejas de demencia/cuidadores. Dos de los cinco grupos no incluía cuidadores en las reuniones. Se asignaron al azar las parejas para recibir una intervención o tratamiento normal. Siguiendo un manual de tratamiento desarrollado junto con Age Exchange cada grupo tuvo 12 sesiones semanales de reminiscencia que duraron 2 horas. La memoria autobiográfica asociada con reminiscencia se mejoró significativamente y redujo la depresión entre los cuidadores. Este acercamiento merece más evaluación.

Biography:

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Joint reminiscence groups for people with dementia and their family care-givers: a randomised controlled trial platform

Bob Woods, Martin Orrell, Errollyn Bruce, Ian Russell & Kate Jones

Reminiscence therapy has long been a popular approach to working with people with dementia (Woods & McKiernan, 1995), but as a Cochrane Review (Woods et al., 2005) has indicated, there is a complete lack of rigorous evidence regarding its effectiveness. This project prepared the ground for a multi-centre, acceptably powered randomised controlled trial (RCT) of an innovative approach to reminiscence therapy, which involves the person with dementia and the caregiver together, over the course of 12 weekly group meetings. This approach – Remembering Yesterday Caring Today (RYCT) - has been developed by the charity Age Exchange who collaborated with the project by providing training and expertise and by developing a training manual.

Aims

- To refine RYCT intervention and develop a treatment manual providing detailed guidance for 12 sessions
- To develop and validate outcome measures
- To identify and test feasibility of control groups

To resolve design issues

Method and Analysis

This was a pragmatic randomised trial with 1 experimental group per centre (London, Bradford and Bangor) and 1 or 2 control groups – either ‘active’ (reminiscence alone) or ‘passive’ (treatment as usual). Couples were eligible to enter the trial where one partner was diagnosed with mild or moderate dementia, with no severe physical health problems, severe uncorrected hearing problems, or severe agitation and was being cared for by a relative or friend

willing to attend treatment sessions. All participants were assessed at baseline, 3 months later, immediately after the intervention and finally 3 months later. The outcome measures included: quality of life, relationship quality, mood, caregiver stress and autobiographical memory. The trial data were analysed using baseline scores as covariates. Randomisation was carried out by a remote randomization service. Assessors were blind to treatment allocation.

Results

65 caregiver/ person with dementia pairs were recruited for the trial. The mean MMSE score for the people with dementia was 19.3 (SD 5.0). The mean age of the person with dementia was 77.4 years, and was 68.9 years for their carers. RYCT participants show less negative change than control participants across most measures. Significant differences were found on autobiographical memory for people with dementia and on carer depression, favouring RYCT v. treatment as usual control. People with dementia in the joint reminiscence group had significantly better autobiographical memory (autobiographical incident scale of Autobiographical Memory Interview; Kopelman et al., 1990) at post-treatment than those receiving treatment as usual (effect size 0.61; $p=0.007$), but this was not maintained at follow-up. Care-givers involved in the joint reminiscence group reported less depression (Depression scale of General Health Questionnaire – GHQ-D; Goldberg & Hillier, 1979) at post-treatment than those in the treatment as usual condition, a difference that was maintained at follow-up (effect size 0.57; $p=0.013$ and effect size 0.42; $p=0.024$ respectively).

These findings were also clear when treatment as usual was compared with either type of reminiscence, with any form of reminiscence work (joint or separate) associated with better autobiographical memory at post-treatment, but not follow-up, and the reminiscence conditions also associated with reduced care-giver depression and distress (on the GHQ) at post-treatment and (on the Geriatric Depression Scale, 15 item version (Sheikh & Yesavage, 1986) and GHQ) at follow-up.

Next steps

The treatment manual, written by Errollyn Bruce and Pam Schweitzer will be published in 2008 by Jessica Kingsley Publications. A full pragmatic randomised controlled trial of joint reminiscence therapy (RYCT) v. treatment as usual for people with mild to moderate dementia and their caregivers has been awarded funding by the UK Department of Health, Health Technology Assessment programme. It is planned to evaluate 24 RYCT groups in total, in 8 centres in England and Wales, involving nearly 600 pairs of people with dementia and their caregivers. The results should be available early in 2011. The primary outcome measures will be caregiver distress, evaluated with the GHQ, and quality of life for the person with dementia, evaluated using QoL-AD (Thorgrimsen et al., 2003).

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What do Japanese and Japanese American elderly have in common?

A group of six Japanese and Japanese American elderly (ages range from 85 to 102), living in a retirement community experienced six one-hour reminiscence group sessions. Experience of World War II, war authorization relocation camp, being bilingual/bicultural, and Japanese Saturday school, etc. was shared and discussed. Clear evidence of inheritance of Japanese traditional virtues such as *enryo*, *gaman* and *shikataganai* was observed. Japanese folk songs with English phonetic translation were introduced and enjoyed. Despite their experience of war and deaths of family members, participants tended to remember good memories. What they hope for their future, future Japanese generations and the importance of maintaining a culture were also discussed. These activities positively influenced elders' enthusiasm in more active participation and resulted in extending their meeting hours.

SHORT BIOGRAPHY

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日本人と日系アメリカ人の高齢者の共通点はどういったものがあるのだろうか？

老人ホームに住むグループ6人の日本人と日系アメリカ人の高齢者は全六回の一時間の回想グループセッションを経験した。このグループではおもに第二次世界大戦や、戦争強制収容所について、またバイリンガルとして二文化の中に住むことや日本人サタデースクールについて議論された。明らかな事として日本人が受け継いだ日本人独特の遠慮や我慢することについて調査された。英語の似た響きに訳された日本のフォークソングも紹介されみなに楽しまれた。グループの参加者は家族の死や戦争の体験にかかわらず、良い思いでを持っている傾向があることが分かった。また彼らは未来に一体何を望んでいるのか、将来の日本人の若者世代とその日本文化を保つことの重要性について議論された。これらのアクティビティーはミーティングの時間が延びるなどたくさんの参加者を熱くさせるほどの影響力があった。

SHORT BIOGRAPHY

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¿Qué tienen en común japoneses y americanos de mayor edad?

Un grupo de seis japoneses y japoneses americanos de mayor edad (desde 85 a 102 años) viviendo en una comunidad de jubilados experimentaron seis sesiones grupales de reminiscencia. Compartieron y conversaron sobre la experiencia de la Segunda Guerra Mundial, los campos de reubicación de la guerra, de ser bilingües/biculturales y la Escuela de Japonés de Sábado, etc. Se observó evidencia clara de una herencia de virtudes tradicionales japoneses tales como *enryo*, *gaman* y *shikatagana*. Gozaron de canciones folklóricas que fueron introducidas con una traducción fonética al inglés. A pesar de sus experiencias de la guerra y la muerte de familiares los participantes solían recordar las buenas memorias. Además conversaron de sus esperanzas para su futuro, futuras generaciones de japoneses y la importancia de mantener una cultura. Estas actividades influyeron de manera positiva en cuanto al entusiasmo de los mayores, resultando en una extensión del tiempo que duraron las reuniones.

SHORT BIOGRAPHY

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What do elderly Japanese and Japanese Americans have in common?

Christina E. Miyawaki

A group of six Japanese and Japanese Americans ranging in age from 85 to 102 living in a retirement community experienced six one-hour group sessions sharing reminiscences. Experiences of World War II, war authorization relocation camp, being bilingual/bicultural, Japanese Saturday school, etc., were shared and discussed. Clear evidence of inheritance of Japanese traditional virtues such as *enryo*, *gaman* and *shikataganai* was observed. Japanese folk songs with English phonetic translation were introduced and enjoyed. Despite their experience of war and deaths of family members, participants tended to remember the good. What they hope for their future, future Japanese generations and the importance of maintaining a culture were also discussed. These activities positively influenced elders' enthusiasm in more active participation and resulted in extending their meeting hours.

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Introduction

Many retirees choose to live in a retirement community to seek companionship and a sense of community. In fact, a common solicitation for recruitment of residents in retirement communities is a sense of community – caring for one another. This project took place in a retirement community in Piedmont/Oakland, California, which offers three levels of continuum of care (independent, assisted and skilled nursing facilities) throughout the residents' lives. Currently over 200 residents live in their individual apartments in the independent living buildings. Though they live in a retirement community and share facilities such as a gym and meeting rooms and attend activities of their choice within the community, they live totally independent of one another. They are required to dine one meal a day in the dining room, but it is similar to any apartment buildings outside the community, and residents can feel isolated.

Especially if you are a minority member of the community (only 8% are people of color), the issue of a sense of belonging can be questionable due to differences of cultural values and experience (Lai, 2007). Reminiscing and sharing participants' life experiences together as a group while allowing feedback and support can create a sense of belonging and enhance self-esteem (de Vries, Birren, & Deutchman, 1990; Kunz, & Soltys, 2007). It is especially important for older ethnic minority adults, including those who were born in the United States, because discrimination and unfair treatment is not uncommon in their life experiences. Reminiscing their pain and suffering as a group can allow them to grieve and relieve their life burdens (Lai, 2007).

This paper presents six residents, who identify or closely identify themselves with Japanese/Japanese Americans, and how Japanese traditional values have been instilled in them despite the differences of their birthplace. Sharing their life experiences through reminiscence helped them discover their commonalities, promoting a sense of belonging and developing a new bonding and security among themselves.

Methods

Dr. Ada Cook, who has lived in the community for eleven years and is an independent living facility resident representative, assisted in forming and selecting the participants. Two *Issei* Japanese, two *Nisei* Japanese Americans, one *Kibei Nisei* and one Caucasian resident who had lived in Japan most of her life, were selected to participate in this group project. Their ages range

1st generation immigrants from Japan

2nd generation American-born Japanese

2nd generation American-born Japanese, who spent their formative years in Japan and returned to the U.S.

from 85 to 102 years. Based on Birren's approach (2001), a curriculum for six one-hour sessions was created. The curriculum, goals and rules of the group were presented and reviewed with the participants at the first session. Topics such as reminiscence about an influential person, the biggest event in their lives, and their hope for future Japanese generations were shared each week. All the participants were expected to give ten-to-twelve-minute speeches to share their thoughts and experiences in turn, followed by a question-and-answer time. Goals of the group were to refresh/recall memories and events of their lives and to enjoy themselves. Basic group rules were the confidentiality of shared information, active listening, support of the others, acceptance of differences, and equal time for each. At the end of each session, Japanese folk songs were introduced and sung together.

Although all the participants are real and living, all names and some of the identifying information in this paper have been modified to protect their confidentiality, with the permission of the participants.

Sample

Participant One: Dr. Cook

Dr. Cook, an 87-year-old Caucasian widow, worked as a medical doctor at Doshisha University residence hall in Kyoto, Japan from 1947-1995. Immediately after World War II (WWII) she and her husband, who was a professor at Amherst University, were sent to Doshisha University, to teach U.S. history and U.S.-Japan Relations. Her husband was born and raised in Japan as the third generation of a missionary family who settled in Japan in 1878; therefore, he possessed linguistic and cultural fluency. Contrary to her husband, she had no background with the Japanese language. She quickly learned to speak and write Japanese in order to help students in the defeated, sparse land of Japan. The Cooks lived in a university dormitory, raising their family among students; they cared for and were mentors for students, serving as a cultural bridge between Japan and the United States. After her husband's retirement in 1996, they moved into the retirement community directly from Japan.

Participant Two: Mrs. Honda

Mrs. Honda, an 83-year-old Japanese Issei widow, was born in Ueno, Tokyo. After graduating from Tsuda University, she passed a test of the “Future Leader of Japan,” a government sponsored student exchange program between Japan and the United States. She was sent as a Fulbright scholar to Mills College in Oakland, California to learn about American education and democracy. Mrs. Honda has taught Japanese culture in the Bay Area community throughout her life. After the passing of her husband, she joined the community in 2003.

Participant Three: Ms. Kato

Ms. Kato, an 85-year-old Japanese American Nisei, was born and raised in Oakland, California. As a result of the evacuation of Japanese Americans from the West coast during WWII, her family was incarcerated in Granada, Colorado, and ironically the Katos lost their only son, her brother, who volunteered as a loyal American soldier during the war. After the war Ms. Kato studied at St. Louis University in St. Louis, Missouri. She was a registered nurse and taught nursing at Children’s Hospital and Veteran’s Administration Hospital for a total of 31 years. In 1989 she returned to California and in 2001 moved to the community.

Participant Four: Mrs. Ota

Mrs. Ota, a 102-year-old Kibei Nisei widow, was born in San Jose, California to a farming family. At age eight, she was sent to her grandparents’ home in Yamanashi prefecture to receive Japanese education. Although she spoke English until age eight, her first language became Japanese since she spent ten of her formative years in Japan. Following her grandparents’ death and completing a Japanese high school, Mrs. Ota came back to the United States and rejoined her parents. She attended a sewing school, which was most common among women at that time. In 1928, she married her late husband, who was general manager of a Japanese importing firm in San Francisco until the war broke out. In 1941 the Otas were sent to a war relocation authorization camp in Topaz, Utah with three young children. At the war’s end in 1945, in order to raise funds to go back to California, they opened a restaurant in Denver with the help of friends, and she and her husband worked from 5:00 am to 11:00 pm every day to repay their debts (Hosowaka, 1969). In 1947 they sold the restaurant, returned to California and founded their own importing firm in San Francisco, shipping relief packages (food, clothing, medicine,

supplies) to Japan. In 1952 due to the easing of trade restrictions with Japan, the Otas began to import Japanese goods to the United States. Their company grew and numbered 110 employees, serving the entire United States. After the passing of her husband, Mrs. Ota joined the community in 2000.

Participant Five: Ms. Sato

Ms. Sato, an 89-year-old Japanese American Nisei, was born and raised in San Francisco, California. In the war relocation, her family was first sent to the Tanforan horse stalls and then, to the Minidoka camp in Idaho. Her brother went into the Military Intelligence Service to interrogate the Japanese POWs. After graduating from Northwestern University, she served 2 years in Japan as part of the occupation force, helping G.I.s get their diplomas. In 1952 she returned to the Bay Area and organized the Western Pioneer Insurance Company in Oakland, because Japanese Americans could not get automobile insurance at that time due to racial prejudice. She worked for the company for 35 years, and joined the community in 2003.

Participant Six: Mr. Suzuki

Mr. Suzuki, an 85-year-old Japanese Issei, was born in Shizuoka prefecture in Japan. His father was a principal of a local elementary school. After graduating from Chuo University in Tokyo, he passed a Japanese government simultaneous translator test. Immediately after, he was hired by Japan Airlines (JAL) and sent to their New York office. He had worked for JAL for over 30 years in both the New York and San Francisco offices. After retiring from JAL, he worked as an interpreter for the U.S. State Department and as a consultant for a Japanese credit clearance company. He and his Caucasian wife of 50 years joined the community in 2002.

Findings

Though all participants carry different backgrounds, grew up in different locations and have their unique life stories, some commonalities were expressed among all of them – a spirit of *doryoku*, *gaman*, *enryo*, and *shikataganai* and the emphasis on the importance of education. Interestingly, these are the traditional values that Japanese people have inherited throughout Japanese history. The Issei had brought these values and instilled them in their Nisei children in order to be successful in the United States (Asakawa, 2004; Hosokawa, 1969; Matsueda, 2006).

To become a fully mature person is to always give your ultimate effort (*doryoku*) by persevering (*gaman*) against difficulties and obstacles (Matsueda, 2006); to never embarrass your family name by always doing things properly (Asakawa, 2004) and to cooperate with others and work together in harmony by not being individualistic, but being modest (*enryo*) (Asakawa, 2004; Matsueda, 2006); and to develop spiritual strength by accepting life's unexpected and unchangeable situations (*shikataganai*) (Asakawa, 2004; Hosokawa, 1969; Matsueda, 2006).

This spirit was particularly prevalent in Japan during the post WWII recovery period. These values were also useful throughout Japanese American history, especially during their internment period. For example, for all the participants “the biggest event in their lives” was WWII. For Mrs. Honda and Mr. Suzuki (Issei) and Dr. Cook, it was from the Japanese perspective – the defeat of the war, and for Ms. Kato and Ms. Sato (Nisei) and Mrs. Ota (Kibei Nisei), it was from the perspective of the United States – the evacuation from the West coast. Though they experienced the same war as opponents, both had painful experiences as Japanese and people of Japanese descent (*gaman*). The Nisei and the Kibei Nisei continued to experience discrimination after the war (*shikataganai*); however, the mission of both Japanese and Japanese Americans was to rebuild Japan and the Japanese American community in the United States (*doryoku*). The Cooks were involved in the restructure of Japan and instilling the western influence of democracy to Japanese students; in exchange, they learned Japanese values by living together with students (*doryoku* and *enryo*).

Reflection of this effort was expressed in their emphasis on the importance of education. “Influential people” for all the participants were their American and Japanese teachers and their parents who were also educators. Revitalization of Japan through education was also demonstrated by both the U. S. and Japanese government after the war. All the participants had completed higher education, and they became ambassadors between Japan and the United States through teaching and conducting businesses. Mrs. Honda and Mr. Suzuki were the first exchange students as Japanese future educators to promote the U.S.-Japan relationship after the war, and they successfully played their leadership roles. The “hope for future Japanese generations” for all the participants was to promote more exchange students, especially from the United States to Japan, to learn more about Japanese culture and maintain it in the United States.

This effort is of particular interest for Japanese and Japanese Americans. Despite the Issei's strong desire, Japanese language schools (*Nihongo Gakko*) were not well utilized by the Nisei children as much as the Issei parents had hoped. Ms. Kato and Ms. Sato regretfully stated that they "went to *Nihongo Gakko* because my parents wanted me to go. I didn't take classes seriously and used to skip classes." The level of mastery of Japanese language by the Nisei was not ideal; however, by living together, they absorbed traditional Japanese views and life values from their Issei parents (Matsueda, 2006). No matter where they grew up, what generations they are and where they had been in their lives, it was evident among the participants that some of the traditional Japanese values have been inherited by the subsequent generations. It was their mutual understanding and agreement, however, that in order to keep Japanese traditional values, it is critical to continue learning the language and promoting the exchange of cultures.

Limitation of the Study

Generalization from these findings is limited because this paper reports only six independent living residents, who appear to be physically and psychologically healthy individuals. All the participants are highly educated. While it is true that each participant and his/her family worked hard to survive during WWII whether in Japan or the United States, they tended to have high paid jobs, and the families had maintained resources.

Implications

Originally this project was to be conducted in the Japanese language only. However, because all the participants are bilingual/bicultural, communication was performed in English, Japanese and a combination of both languages. The only exception was that when Japanese folk songs were introduced, all the songs were sung in Japanese. For those who are not quite literate in Japanese writing, English phonetic translation was used. Since the Nisei had heard these songs sung by their Issei parents in Japanese, they were familiar with the tunes and the words of the songs. Therefore, they could sing the songs by pronouncing the words phonetically.

This exercise bonded all the participants together immediately and intensely. One participant brought Japanese folk songs on CD and it was decided among participants that they would meet a half-hour prior to the session and sing together. Reminiscing their cultural rituals had prompted them to host a “Cherry Blossom Festival” and a “Moon Gazing Night,” to prepare special ethnic food and to observe rituals together independently from the sessions. Though the official six-week session has ended, all the participants still continue to meet and reminisce together on a regular basis.

It was evident from the enthusiastic attitudes of the participants that the reminiscence group was successful in meeting the original goal of enjoying themselves. These Japanese and Japanese American residents appear to be content with their residential community and their current living situation. However, it is also true that after forming a reminiscence group, a sense of community as Japanese and Japanese Americans has been developed, and a safe place to share their experiences has been created. It is unclear whether this is because of the Japanese *gaman* and *enryo* spirit. These residents had not voiced their need of a Japanese/Japanese American group. One thing which is clear, however, is that this experience has positively influenced all the participants, giving them opportunities to learn more about themselves and creating a stronger bond among these Japanese and Japanese American retirement community residents.

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OVER THE RAINBOW: EXPLORING SUCCESSFUL AGING AMONG GAY MEN

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Abstract:

This qualitative research study incorporated guided autobiography to explore successful aging among gay men (N=7). Themes addressed in the weekly Life Review research group included: coming out, family and family of choice, health and body image, experiences of death and loss. Data analysis was based upon Lieblich, Tuval-Mashiach, and Zilber's (1998) typology of narrative analysis, with a primary focus on thematic content analysis within and across participants' narratives. Findings suggest gay men in later life have much to teach others about successful aging; adaptation to change; fidelity and intimacy; enduring social relationships; and male gender role socialization.

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Over the Rainbow: 同性愛者のためのサクセスフルエイジングの模索

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要約

この同性愛者(N=7)のためのサクセスフルエイジングの定性的研究は自叙的な探求を伴う。週単位で人生回顧のリサーチグループによって、テーマであるカミングアウト、家族と家族選択、健康とボディーイメージ、また死の体験と喪失について取り組まれた。データの分析は Lieblich, Tuval-Mashiach, and Zilber's (1998) narrative analysis, を基に参加者の語りの中で主題に焦点を当てて行われた。後の人生において同性愛者のための提案、変化の受容、貞節や愛情行為、社会的関係への辛抱、また男性の社会的な性別的役割、を見つけることはサクセスフルエイジングについて多くのことを教えてくれた。

略歴

Richard L. Harrison は University of British Columbia において PhD 取得希望であり、Michael Smith Foundation for Health Research Senior Graduate Trainee in Counseling Psychology である。

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**EL OTRO LADO DEL ARCO IRIS:
CONSIDERANDO EL ENVEJECIMIENTO EXITOSO ENTRE HOMBRES GAY**

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Abstract:

Este estudio investigativo cualitativo incorpora la autobiografía guiada para considerar el envejecimiento exitoso entre hombres gay (N=7). Temas tratados en el grupo investigativo semanal Revisión de vida incluyen: coming out, familia y familia que se escoge, autoimagen de salud y cuerpo, experiencias de pérdida y de muerte. Se basó el análisis de los datos en la tipología de análisis narrativa de Lieblich, Tuval-Mashiach y Zilber (1998) con un enfoque principal en un análisis de contenido temático dentro de y entre las narrativas de los participantes. Los resultados sugieren que los homosexuales en los años posteriores de la vida tengan mucho para enseñarles a otros acerca del envejecimiento exitoso; adaptación al cambio; fidelidad e intimidad; relaciones sociales que perduran, y la socialización del papel del género masculino.

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Over the Rainbow: Exploring Successful Aging Among Gay Men

Richard L. Harrison and Marvin J. Westwood

Introduction

The purpose of this study was to learn from the life stories of older gay men who self-defined as having made a successful transition to post-professional life. We developed an original narrative research design that incorporated a structured, guided autobiographical, group-based, adult learning model known as Life Review (Birren, 1987; Birren & Deutchmann, 1991). Our study explored the following research questions: 1) What is the experience of older gay men who view themselves as meaningfully engaged in a process of successful aging during their post-professional years? 2) What aspects of their post-professional lives do these men see as providing a potential eldering function for others (i.e., what do they want to see passed on to others, and how are they transmitting this knowledge and wisdom to future generations)? Our primary intention in using Life Review as a method of inquiry was to help participants identify and articulate their experiences of post-professional life, in order to facilitate the transfer of their wisdom to future generations, thereby transforming the process of aging into one of eldering. Members of the research group reported a therapeutic outcome as a result of having participated in the study, which was noteworthy, although secondary to our purpose of generating knowledge about older men who are gay.

Getting older and reaching retirement has frequently resulted in both physical and psychological risk for men. Traditional male socialization reinforces the personal value of work/career roles, and upon retirement, meaning in life can be seriously threatened and life expectancy shortened (Woznicki, 2005). In respect to psychosocial functioning, several studies indicate that depression rates for men increase post-retirement, along with lowering of self worth and esteem (Karpansalo et al., 2005).

In addition to the risk factors described above, older gay men frequently must cope with heterosexism, as well as ageism and intergenerational discrimination within the gay community (Grube, 1990; Hajek & Giles, 2002).

Many younger gay men hold negative attitudes and stereotypes of gay men in later life (Berger, 1996; Kiley, 1998). Older men who are gay and post-retirement therefore may be doubly at risk for experiencing marginalization. Hence, it is important to identify and disseminate models of successful aging within this population. Moreover, this could also benefit gay youth. Research findings consistently suggest that, in addition to facing existing social prejudice, gay male youth are at increased risk of suicidal behavior (Bagley & Tremblay, 2000; Halpert, 2002). This younger gay population is in need of positive adult role models (Martin & Hetrick, 1988; Rofes, 1989), such as those offered by gay elders.

Later life is now regarded as a period of both growth as well as decline (Baltes, 1987; Baltes & Carstensen, 1996). This relatively recent conceptualization offers welcomed relief from more linear and negative images previously found within medical models and discourse on aging. Nevertheless, the current vision of aging remains strongly influenced by heteronormative theories and models of development that privilege the experiences of traditionally defined families, relationships, and life events (B. de Vries, personal communication, August 20, 2006). While gay men, lesbians, and others who fall outside these narrow definitions comprise a significant proportion of older adults in many urban settings (Adelman, Gurevitch, de Vries, & Blando, 2006), their experiences remain obscured, misunderstood, and misrepresented. We designed an exploratory pilot study to investigate exemplars of successful aging among retired gay men in order to expand current knowledge of gay men's health and wellbeing in later life.

Method

Seven male participants, aged 58-84, who self-identified as gay and having made a successful transition to post-professional life, were recruited through a purposeful sampling procedure. Our narrative research design incorporated an adult learning model known as Life Review (Birren, 1987; Birren & Deutchmann, 1991). Research participants met weekly for a structured group experience, during which a major life theme was explored for each of six weeks.

This guided autobiographical process of data collection involved a written component to facilitate reflection and self-awareness. There was also an oral component, in which participants read their stories to the research group. A third component made use of fellow group members' responses to these research stories. This method of inquiry contributed to increased group cohesiveness, which yielded a rich accumulation of data.

At the close of each meeting of the research group, we provided a list of sensitizing questions related to the upcoming week's theme. As leaders, we invited group members to prepare a short (two page) autobiographical essay on the respective theme, before the next group meeting. Themes explored by the group included: coming out to self and others; your family and family of choice; aging, body image, and gay culture; personal mortality, experiences of loss, and meaning of life; and legacy: what you want to pass along about successful aging. Data analysis was based upon Lieblich, Tuval-Mashiach, and Zilber's (1998) typology of narrative analysis, with a primary focus on thematic content analysis within and across participants' narratives. We held a follow up member-check group meeting with participants, six weeks post-group, in order to confirm preliminary findings and incorporate any clarifications.

Findings

There was consensus among the men's self-reports within the following salient themes:

Identity and Self-Appraisal as a Gay Man

Participants viewed homosexuality as generative. They reported that being gay is ultimately enriching of life's experiences, despite periods in younger life where it was perceived as being a problem, source of stigma, or shame. They experienced increased self-confidence and security with age.

Being gay in my youth, early and mid adult years, while valued was also a problem. I often felt it was a handicap. At other times I felt it was something beautiful, to be enjoyed and not repressed. As the Queer world blossomed and I became increasingly a part of it, even while married, I found it enriched my life's experiences, and

it is an unanticipated benefit in my later, post-marriage years . . . Being gay has made my life richer.

Adaptation to Change

Looking back, these older gay men thought experiences of having faced adversity throughout their lives within a heterosexist society had made them more open to change and sensitive to diversity. They believed these earlier adverse experiences prepared them better than heterosexual peers for life transitions and challenges that accompany aging.

As a closeted gay person, my conformity to what I perceived to be societal norms probably reflected my relatively conservative upbringing. During the latter stages of my marriage, I think that I was subconsciously preparing for coming out so that when it happened, I immediately felt comfortable as a gay man. My gay identity is important to me. It's who I am and it enables me to feel free to be myself. It has also made me more open to change and sensitive to diversity.

Fidelity and Intimacy

Group members made a distinction between conceptualizations of emotional and sexual fidelity within intimate partnerships; the former is not threatened by lack of the latter. As a result, these men believed they experience more degrees of sexual expression with less threat to primary relationships than heterosexual men. Moreover, most group members contested the commonly held conception that brief sexual encounters need always "casual" or "anonymous" sex. Instead, they suggested that partners could experience a deep, intimate interpersonal connection through brief sexual liaisons, even when little is communicated through spoken language.

Enduring Social Relationships

Participants all benefited from a supportive network of long term relationships with friends and/or family members, including former lovers or wives. This stood in contrast to their perceptions of heterosexual peers, who had more frequently experienced cut-off in relationships with former lovers.

Ongoing Learning

These older gay men relished opportunities for ongoing learning. Many also valued making contributions to the development of younger people in their lives.

The joys in life are still there. I can read, write a little, listen to music, have intelligent conversations and above all: Continue to learn something new. There is more to life than the world in which I once worked. However, those experiences gained in my working life can still be beneficial to others. I was always a mentor to younger people who had chosen a similar profession. Although it is time for me to step back and let others feel their way, make the same mistakes that I had made and learn from their own experience as I had; it is still rewarding to be asked for advice, encouragement, or a reference occasionally.

Others took satisfaction in helping raise children in their extended family or families of choice.

Male Gender Role Socialization

With aging, the majority of group members described having developed increased integration of masculinity and emotional expressivity. This ran contrary to what they had expected and to their perception of heterosexual peers.

Social-Emotional Development

The research also yielded a social-emotional process outcome. Group members reported increased insight, enhanced self-awareness, and further emotional integration subsequent to having participated in the study. One possible explanation for this process outcome might be that the research group experience facilitated social-emotional development. Both during and after the group, research participants reported appreciation for the opportunity to have engaged in a type of deep interpersonal exchange that they contrasted with other more superficial discussions they had previously experienced among groups of men. We speculate that males are socialized to be less reflective and less vulnerable in their expression of emotions and personal experience than are females.

Consequently, participation in the research group afforded group members experiences of intimacy within a group of men that was unique, highly valued, and therapeutic.

Conclusion

By incorporating guided autobiographical Life Review (Birren, 1987; Birren & Deutchmann, 1991) into a narrative research design, this exploratory study provided important information that expands our understanding of the life journey, including challenges and achievements, experienced among a group of older men who are gay. The self-reported common experiences of this cohort suggest gay men in later life have much to tell and teach others about aging successfully. The findings suggest that models for mentoring are a real possibility, and that knowledge of older gay men's experiences are enormously important, not only for younger gay men, but also for all men at this life stage. Future investigations are now possible given these specific results. Furthermore, the novel and successful use of Life Review as a method of data collection offers great promise for future researchers. Finally, research participants reported having experienced therapeutic benefits as a result of having taken part in the study. Although this valuable process outcome was secondary to the researchers' purposes in leading the Life Review group, it remains an important finding from the study.

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International Reminiscence and Life Review Conference November 15-17, 2007

Title: African Americans Aging in the Rural South

Abstract: Research in Reminiscence and Life Review

This study will include stories—from the author’s perspective—that describe African American elders’ lives in a rural community in southeastern North Carolina. Ten elder women, who spent most of their lives as farm wives, were interviewed and their stories, in their own words, are included. Each woman was asked about her life experiences as a farm wife and about the things that had given the greatest joy and meaning to her life. The women’s resourcefulness, integrity, and personal power are revealed as they told their stories. The opportunity to reminisce helped them to see how significant their lives were.

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International Reminiscence and Life Review Conference November 15-17, 2007

題：南部のアフリカ系アメリカ人

要約：回想と人生回顧についての研究

この研究はノースカロライナ州南部の地方での、年配のアフリカ系アメリカ人の生活を語った物語—著者の観点による—を含む。人生の多くの時間を農村の妻として過ごしてきた10人の年配の女性の聞き込み、また彼女ら自身の言葉による話が含まれる。それぞれの女性は農村での妻としての人生経験、人生における幸せだったこと、また人生の意味について尋ねられた。話すことによって彼女らの機知、誠実さ、また個の力について明らかになった。回想の機会には彼女らに自分たちの人生の大切さを実感するのに役立った。

プロフェッショナル バイオグラフィー

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Congreso Internacional de Reminiscencia y la Revisión de Vida 15-17 de noviembre, 2007

Título: El envejecimiento de Afroamericanos en las zonas rurales del sur

Abstract: Investigaciones acerca de la reminiscencia y la revisión de vida.

Este estudio incluirá cuentos – desde la perspectiva del autor- que describen la vida de mayores afroamericanos que viven en una comunidad rural en el sureste de North Carolina. Se entrevistaron a diez mujeres de mayor edad, quienes pasaron la mayoría de sus vidas como esposas de granjeros, y sus cuentos, en sus propias palabras están incluidas. Se le preguntó a cada mujer de sus experiencias de la vida como esposa de granjero y las cosas que les habían dado mayor significado y gozo en cuanto a la vida. Lo ingenioso de las mujeres, su integridad y su poder personal se revelaban a medida que contaban sus historias. La oportunidad de rememorar les ayudó ver lo significativo que eran sus vidas.

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Title:

Age and Gender Differences in Telling a “Good Story”

Authors:

Baron, J.M. & Bluck, S.

Abstract:

Sharing autobiographical memory stories occurs across the lifespan. In this study, older and younger adults ($N = 129$) recalled an autobiographical story or, for comparison, recalled a fictional story about a similar event. Peer raters assessed the story narratives for global quality. Results show that a) older adults' autobiographical and fictional stories are lower in global quality than younger adults' stories, and b) age differences are due to lower ratings of older men's autobiographical memory stories as compared to younger men's stories. Age and gender differences in communication style, and cohort differences among men, provide interpretations of the observed effects.

Professional biography:Interests:

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Functions of Autobiographical Memory: psychosocial effects of memory

Memory Sharing: memories in everyday context

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表題：年齢と性別の “良い物語” の相違

著者

Baron, J.M. & Bluck, S.

摘要：単語数

自伝的記憶な物語の共有は、寿命を渡って思い出させる。この研究では、高齢者と若年者（N = 129）比較する為に、自叙伝的な物語を再呼び出しするかまたは、同じようなイベントについての虚構の物語を再呼び出した。同等者の評価者は全体的な品質のための物語を査定した。結果はa)高齢者の自伝的記憶の物語と作り話は若年者の物語と比べ定格が落ちます。b) 年齢の違いは若者の物語と比べて老人の自叙伝的なメモリ物語のより低い定格のためにそうなったものである。人間のコミュニケーション様式の年齢そして性の相違は、及びグループの相違、観察された効果の解釈を提供する。

Professional biography:

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Título:

Diferencias de edad y de género en el contar de un “buen cuento”

Autores:

Baron, J.M. & Bluck, S.

Abstract:

El compartir de cuentos autobiográficos de memoria ocurre a lo largo de la vida. En este estudio adultos mayores y menores ($N = 129$) rememoraron una historia autobiográfica o, para comparación, rememoraron un cuento de ficción sobre un evento similar. Miembros del mismo grupo social calificaron las narrativas por su calidad global. Los resultados muestran que a) los cuentos autobiográficos y de ficción de los adultos mayores son de una baja calidad global comparados con los cuentos de los adultos menores, y b) se deben las diferencias de edades a las valuaciones bajas de los cuentos autobiográficos de memoria en comparación con los cuentos de los hombres menores. Diferencias de edad y de género en relación con los estilos de comunicación y diferencias en los cohortes entre los hombres proporcionan las interpretaciones de los efectos observados.

Professional biography:Interests:

Lifespan Development: social and cognitive development across adulthood

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Tell Me...Who Tells Better Stories?

Jacqueline M. Baron and Susan Bluck

Storytelling is a ubiquitous human activity. It appears across cultures and across the life-span (Freeman, 2001). Storytelling occurs in a variety of everyday circumstances and most commonly includes sharing autobiographical memories. That is, personal memories of the experiences of one's own life.

Telling autobiographical memory stories may certainly be entertaining but the serious study of such stories is also gaining momentum due to their psychosocial functions (McAdams, 2003). Specifically, sharing autobiographical memory stories is theorized to serve three broad types of functions: self, social, and directive (Bluck, 2003). The functions of autobiographical memory have begun to receive empirical support (e.g., Bluck, Alea, Habermas, & Rubin, 2005). Given these functions, one might expect that research has focused on what constitutes a good story and who is likely to tell one. Instead, the literature provides inconsistent information about whether older adults tell good stories and gender differences have rarely been studied.

The current study focuses on how young and old adult men and women tell stories. Although previous research has sometimes included a variety of dimensions for evaluating story quality, we employ a single dimension: Global Story Quality. The rationale for this approach is to capture lay raters' implicit views (Sternberg, 2000) of a good story. To avoid biasing the mental set of the lay raters as to what a good story entails, experimenter-generated dimensions were not included. Other research has also relied on a single dimension of global quality (e.g., James, Burke, Austin, & Hulme, 1998), and researchers who measure various dimensions often collapse these into an index of global story quality (e.g., Pratt & Robin, 1991).

Methods

The study is a 2 (age group: younger and older adults) X 2 (gender) X 2 (type of memory story: autobiographical and fictional) design. The fictional story condition serves as a comparison. Participants in both conditions recalled a story about the same topic, a romantic event.

Participants

There were 129 participants in the study. Younger adults (32 men, 32 women) ranged from 19 to 39 years old ($M = 27.94$ years; $SD = 4.84$). Older adults (33 men, 32 women) ranged from 64 to 86 years old ($M = 74.66$ years; $SD = 6.05$). Older adults were pre-screened in order to exclude individuals with impaired cognitive ability. The sample is typical with respect to age differences in cognitive ability (Schaie, 1994).

Procedure

Participants were tested individually in a comfortable home-like interview room. They were randomly assigned to one of two conditions in which responses were audio-taped. Memory stories were shared orally with a young female interviewer trained as an interested, engaged listener. The interviewer did not provide oral feedback or comment during recall.

In the autobiographical memory story condition, participants were given three minutes to recall a romantic event that they would like to share. This allowed ample time for recall and standardized the timing of recall sessions across the two conditions. Participants then narrated their memory story and were encouraged to tell the interviewer everything they could remember about it. They were given 10 minutes for narration so as to reflect the time one might reasonably take in everyday life. Three standard probes were used to elicit full recall. The fictional story condition served as a comparison to the autobiographical memory condition. The recall directions and procedures were identical to those in the autobiographical memory story condition. All stories were then transcribed for rating.

Obtaining Global Story Quality Ratings

Global story quality was assessed through lay ratings. Eight younger adults ($M = 24.63$ years; $SD = 4.00$) and eight older adults ($M = 76.00$ years; $SD = 7.30$) provided ratings of global story quality for each of the memory stories. There were four complete sets of stories that contained a combination of all autobiographical memory and fictional stories in four random orders. The four orders were counterbalanced across rater age and gender to prevent order effects in ratings.

The global story quality rating procedures are based on previous research (James et al., 1998; Pratt & Robins, 1991). Raters judged the memory stories on a single global story quality dimension to ensure that the implicit view of a layperson was captured.

Raters read one story at a time and made ratings on a five-point Likert scale ranging from 1 (*not at all a good story*) to 5 (*an extremely good story*). All raters read all stories. Global story quality is operationalized as the average rating of each memory story across all raters.

Results

Preliminary Analyses

Covariate identification. The bi-variate correlation matrix revealed that total number of words in the memory story ($M = 358.73$ words; $SD = 288.84$) is significantly correlated with the dependent variable (p 's all $< .001$). Total number of words is related to condition: autobiographical memory stories ($M = 514.85$ words; $SD = 335.69$) are longer than fictional stories ($M = 200.17$ words; $SD = 65.88$), $F(1, 128) = 54.18$, $p < .001$, $h^2 = .35$. Thus, this variable is used as a covariate in the analyses.

Lay rater consistency. The two-way mixed effect model intra-class correlation (ICC) was computed for the global story quality ratings of the 16 raters. The average measure ICC determined that the 16 lay raters were reliably similar in judging the memory stories, $\rho_I = .78$; $F(126, 1890) = 4.49$, $p < .001$, $h_2 = .36$. Thus, a mean global story quality score across raters for each story provided a reliable variable for further analyses.

Age Group and Gender Differences in Global Story Quality

Global story quality. The data were analyzed using a 2 (age group: younger adult, older adult) X 2 (gender) X 2 (condition: autobiographical memory story, fictional story) ANCOVA, with total number of words as a covariate. Global story quality was the dependent variable. The ANCOVA revealed a main effect for age group, $F(1, 127) = 9.83$, $p < .01$, $\eta^2 = .08$. Younger adults' memory stories ($M = 2.48$, $SD = .46$) are rated higher in global story quality than older adults' stories ($M = 2.25$, $SD = .62$). There was also a main effect for condition, $F(1, 127) = 9.10$, $p < .01$, $\eta^2 = .07$. Autobiographical memory stories ($M = 2.64$, $SD = .55$) are rated higher than recalled fictional stories ($M = 2.09$, $SD = .41$).

The main effects were qualified by an age group X gender X condition interaction, $F(1, 127) = 4.47, p < .05, \eta^2 = .04$. For interpretive purposes the observed three-way interaction is best presented in terms of the 2 (age group) X 2 (gender) effects found in ANCOVAs run separately for autobiographical memory stories and for fictional stories. The data, for autobiographical memory stories only, were analyzed using a 2 (age group) X 2 (gender) ANCOVA, with total number of words as a covariate. The analysis revealed a marginal main effect for age group ($p = .058$). Of note, however, was an age group X gender interaction, $F(1, 62) = 6.19, p < .05, \eta^2 = .10$. Younger men's autobiographical memory stories ($M = 2.48, SD = .45$) are rated higher than older men's autobiographical memory stories ($M = 2.15, SD = .54$) but there are no differences for younger and older women. The data for fictional stories were separately analyzed using a 2 (age group) X 2 (gender) ANCOVA, with total number of words as a covariate. The analysis revealed a main effect for age group, $F(1, 63) = 5.18, p < .05, \eta^2 = .08$: younger adults' fictional stories are rated higher ($M = 2.22, SD = .26$) than older adults' fictional stories ($M = 1.97, SD = .49$). There was no main effect for gender and no age group X gender interaction. In sum, the three-way interaction in global story quality is driven by age group differences that occur for men's autobiographical memory stories but not for women's: older men tell worse autobiographical memory stories than younger men. This pattern does not appear for fictional stories.

Discussion

Lay persons' ratings of global story quality provide an understanding of how stories shared in everyday contexts are judged by listeners. They tap individuals' everyday or implicit conception (Sternberg, 2000) of what constitutes a good story. Contrary to some previous research (James et al., 1998; Pratt & Robins, 1991) and societal stereotypes, older adults' memory stories were rated worse than younger adults' stories. Analyses show that older men telling particularly poor autobiographical memory stories (as compared to younger men) drive this age effect. Younger and older women tell autobiographical memory stories with equally high global story quality.

Why might older men tell poorer autobiographical memory stories? Unfortunately, older men are often underrepresented in gerontological research (Schaie, 1996). Thus, much remains unknown about older men's communication style. Older

men's global story quality may be particularly poor because they are less likely to share memory stories in general (Webster & Cappeliez, 1993), have an affinity toward recalling historical events rather than personal events, and tend to provide instrumental advice instead of emotional or intrapersonal information in their narratives. Note that age differences in men's global story quality may be a reflection of cohort differences. Young men in the current cohort may be better able and more inclined to provide socially and emotionally relevant information that improves the overall quality of their memory stories, and that inclination will not necessarily diminish as they age.

Overall, autobiographical memory stories were higher in global story quality than were fictional stories. This is unsurprising because autobiographical memories are real life accounts characterized by vivid, emotional, and personally salient information (Pillemer, 1998). That autobiographical memory stories would be higher in global quality seemed rather obvious. Of interest is that this seemingly obvious effect did not hold for men (regardless of age): men's fictional stories and autobiographical memory stories have the same level of global story quality. Women's autobiographical memory stories, however, are significantly higher quality than their fictional stories. Women may learn to tell better autobiographical memory stories because they are socialized from childhood to understand the importance of the social sharing of personal memories. Gender differences may be traced to children's socialization concerning autobiographical memory sharing: parent's communication style with girls is more elaborative and emotional, and they tend to recall contextual and evaluative information more with girls than boys (Fivush & Reese, 2002). In adulthood, research has found that women tend to reminisce more frequently than men and use personal memories more as a source of communication (Webster & Cappeliez, 1993).

Conclusion

Telling memory stories about personal events is a common everyday activity across cultures and across individuals of all ages. Sharing such stories benefits both the story "teller" by garnering listeners, and the story "listener" by receiving information (i.e., learning from others' life experiences). There are individual differences in who tells good stories. Gender differences in communication style, and cohort differences among men, provide one interpretation of these differences.

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International Reminiscence and Life Review Conference: 2007

Title: Learning and Meaning in Guided Autobiography

Format: Research in Reminiscence and Life Review

Type: Poster Presentation

Abstract: As part of our ongoing series of Guided Autobiography workshops, facilitators have recently added a research component which asks participants to write briefly on two topics regarding their GAB activities. At the final workshop session, participants submit individual written responses to two questions: “What am I learning in this guided autobiography workshop?” and “Where do I go from here?” This poster presentation summarizes the data and analysis of 52 of these scripts (average length 190 words) which have been thematically and qualitatively analyzed to reveal some 18 surface themes and a half-dozen meta-themes that characterize the learning, meaning, purpose and wisdom which participants have distilled from their GAB experiences. Graphical analysis links gender, age, and workshop location to the scripts’ codes, surface themes and meta-themes.

Presenters:

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国際回想と人生評論会議：2007

表題： 指導された自叙伝の学びと意味

形式： 国際回想と人生評論研究

種類： ポスター発表

摘要： 指導された自叙伝の研修会進行の一連の一部として、最近司会者達は関係者に彼らのGABの作業に関する2つのトピックを簡潔に書くようにコンポーネントを追加してした。最後の研修会では、参加者が個々の応答で二つの質問を提出した：「私はこの自叙伝の研修会で何を学んだのか？」「私はここからどう進むのか？」このポスター提示は、これらのスクリプトの52のデータと分析を要約され、GAB関係者の経験から蒸溜した学び、意味し、目的、そして知恵を特徴付ける半ダースメタ主題をおよび約18の表面の主題を明らかにするためにテーマ的そして質的に分析された。写実的な分析は原稿のコード、主題の表面およびメタ主題に性別、年齢、および研修会の位置を結びつけた。

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Congreso Internacional de Reminiscencia y la Revisión de Vida: 2007**Título:** Aprendizaje y significado en la Autobiografía Guiada**Format:** Investigaciones en Reminiscencia y la Revisión de Vida**Tipo:** Presentación de cartel

Abstract: Como parte de nuestra serie continuada de talleres de la Autobiografía Guiada, los facilitadores recientemente añadieron un componente de investigaciones que pide a los participantes que escriban brevemente sobre dos temas relacionados con sus actividades de la ABG. En la sesión final del taller los participantes entregan respuestas individuales escritas a dos preguntas: ¿Qué aprendo en este taller de la Autobiografía Guiada? y “¿Qué hago después?” Esta presentación de cartel resume los datos y análisis de 52 de estos transcritos (extensión mediana de 190 palabras) que han sido analizados temática y cualitivamente para revelar unos 18 temas de primera vista y media docena de meta temas que caracterizan el aprendizaje, el significado y la sabiduría que los participantes han sacado de sus experiencias de la ABG. Análisis gráficas enlacen el género, la edad y el lugar del taller con los códigos de los transcritos, los temas de primera vista y meta temas.

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The Developmental Exchange As Reflected in Learning Outcomes of Guided Autobiography

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Abstract: Guided autobiography can activate transformative influences in participants' retrospection of their lives. Through the dynamics of developmental exchanges and sharing of experiences, memories and emotions, GAB participants learn to re-experience life events and understand their lives from new perspectives. Guided autobiography (GAB) activities are structured objectives – didactic knowledge exchanges, open group social-cultural exchanges, and small focused discussion groups involving self-other exchanges. Evidence that these objectives occur is reported in the literature. What has been missing from the wider discourse are reports from participants themselves recounting “What am I learning” as a result of the GAB activities, interpersonal exchanges and reflective exercises. This paper catalogs participants' own reports of meaningful learning and introduces an analysis of the processes that promote and sustain such learning beyond the schedule and structure of the GAB workshops themselves. Guided to promote three learning

Theoretical Frameworks

In transformation perspectives on human development, learning is clearly understood as one of the primary developmental processes over the life-span. Current theories of learning provide concepts and schema that describe how behaviors change and how transformation and transcendence are stimulated, observed, and experienced. The guided autobiography method is grounded in developmental and narrative psychology and engages participants, clients, or patients as learners in transformational learning experiences, best accessed by personal narratives within small structured social groups (Thornton, 2007a). As an educative learning intervention, the guided autobiography method is commonly organized around a series of about ten weekly “workshops” and in terms of learning principles appropriate to collaborative learning groups. Participants share their life stories as a ‘social exchange’ with expectations of learning about others and themselves, about enhancing self-awareness and personal abilities, and accomplishing the goals necessary in developing their life stories. In the autobiography method as an educational intervention, established guidelines and themes (Birren & Deutchman, 1991; Birren & Cochrane, 2001) are outlined regarding participants' preparations, interactions and disclosures.

Participants' goals and motivations are varied and are expected to change as the activity progresses. As well, the time dimension is personalized. Biological time, clock time, social-cultural or historic time, and narrative time are all reflected in "story time" that result in stories which may be retrospective, perspective, or prospective. Strategies derived from reminiscence and life review for remembering, telling, reflecting, and reviewing one's life experiences are used in the activity; hence, as a learning experience, it is often 'transformative' with 'therapeutic benefits' and fosters meaningful, insightful, and purposeful learning. These transformations and changes during the narrative process encourage further reflection and validation of the goals and experiences of participants and becomes a social activity in which participants' co-author their stories collectively.

The Developmental Exchange

The *developmental exchange* emerges within small groups that are organized for participants to write, read, and reflect on themes about their life experiences, particularly themes that involve deep mutual exchanges and reflections on personally important past, present and future milestones and events – those which "tell the stories of our life" (Birren & Deutchman, 1991; Birren & Cochran, 2001). The developmental exchange was first described by Reedy & Birren (1980) as "a progressively deep, mutual exchange between individuals of personally important historical and emotional events." Subsequently, Birren & Deutchman (1991) provided an expanded conception of the developmental exchange as the 'coupling' of a group experience with personal reflection and writing.

The coupling dynamics during the developmental exchange create a temporary social community in these small work-groups and within the larger primary guided autobiography group. The coupling occurs as participants read and listen to their thematic life stories and subsequent conversations in which further experiences are exchanged. This becomes a value-added sharing and significant social dialogue emerges. Furthermore, as the social coupling develops, participants expand the autobiographic scope of "self-other knowledge" they are prepared to reveal and share – the experiences, expressions and impression of our existence as outlined by Randall (1995). Thus, the coupling dynamics create potentially transformative exchanges that further enhance their learning experiences (Thornton, 2007a). These complex exchanges are

identified as a 'transformative exchange' by Vella (2000), the 'reflective discourse' by Schugrensky (2002), and 'popping conversations' by Van Stralen (2002). Within these structures of learning, four 'ways of knowing' are activated and shape the dialogue: experiential, presentational, propositional, and practical (Yorks & Kasl, 2002, p. 6).

The guidelines and rules for guided autobiography that govern these group structures and interactions provide a framework for transformative learning: freedom from coercion, equality of access to information, shared norms of inquiry and meaning-making, and validation of diverse experiences (Kask & Yorks, 2002). The themes, guidelines and rules structuring guided autobiography activities provide a context with appropriate questions eliciting lived experiences, cycles of action and reflection, authentic relationships, multiple ways of knowing and telling, emotional support, and validation of experience (Yorks & Kasl, 2002, p 100). These aspects of the guided autobiography method are shaped by seven major components that provide context for the reflection on and the recall of personal knowledge in the exchange (Thornton, 2007b). First, the context of the group is based on shared goals regarding telling, writing and sharing life stories. Second, participants and the organizer/facilitator share responsibilities for group collaborative activities and structures and reflect the present social world. Third, time is a ubiquitous variable in the exchange involving clock time, social time, historic time and biological time, all shaping the narrative dialogue of the past, awareness in the present, and envisioning the future. Fourth, guiding themes and sensitizing questions frame the dialogue in common issues that shape adult development and life transition, yet accommodates the diversity of personal experiences or socio-cultural differences. Thus, the dialogue is situated in everyday knowledge and wisdom. Fifth, the developmental exchange in small groups provides considerable latitude in the voice, viewpoint, and venue that give perspective to individual stories. Voice – I can tell my story and express it in a gendered voice as shaped by social and cultural experiences. Viewpoint – I can dialogue with myself, or share my view of my feelings and experiences with you, or express my understanding of others' views of me. Venue – I can place the context of my story in time, location, events and persons involved. Sixth, the medium of the story can include journaling, prose writing, poetry, artwork and other two and three dimensional media. It is common for participants to share an object as they are telling a story. These various media draw exquisitely on the autobiographical memory's array of images, sensations,

emotions, and expressions. Seventh, personal goals and social relevance are diverse yet common: transitions, making a difference, leaving a legacy, and understanding the story one is living.

Method

Emerging from this interplay of guided activities, personal agendas, and workshop activities are both narratives and written texts that “tell the story” of participants lives. Yet, however retrospective the surface agenda may appear to be, people share, experience and learn in *prospective* mental frameworks that give substance to their current and future lives. In two recent GAB workshop cycles, participants were invited in the next-to-last session to “write briefly on *“What am I learning during these GAB workshops?”*” The present progressive wording of the question (*What am I learning?*) was deliberately selected in preference over a past or pluperfect phrasing (*What did I learn?* or *What have I learned?*) in order to maintain a focus on the ongoing and forward nature of learning and life narrative. The full data set from these two workshop cycles comprises scripts from 38 participants in two geographically distant locations, each averaging about 180 words. Two participants chose not to report age or gender, but of those who did, 28 were women and 8 were men. They ranged in age from 52 to 93, but averaged about 67.5. Scripts undergo thematic and qualitative analysis by both authors to investigate two major questions: (1) What substantive learning outcomes do participants report?; and (2) What learning processes and activities do they invoke in accomplishing these outcomes?.

Results

What participants wrote in response to “*What am I learning*” reflected dialogs with themselves, their workshop peers, and their evolving life-story narratives as experienced during the various workshop sessions. In total, their scripts yielded well over 200 learning outcomes typified by statements such as:

“I have learned the importance of leaving a record”; “I am learning to have faith in myself”; “Through the process, I learned about my family and myself as part of that family”; “I am learning to express my thoughts through poetry”; “At first, I didn’t think I had really learned anything new, [but] the weekly topics and questions were very helpful...and I have learned to use a new tool to guide my thinking into areas I may have skipped over or forgotten”; “Most importantly, I found that regardless of our different paths, there was common ground in what we learned about life”.

Learning Outcomes. As expected, their scripts reflected common GAB themes (branching points, family, money, work or career, health and body, sexual identity, ideas of death, spiritual life and values, goals and aspirations) around which the weekly workshop sessions are structured (Birren & Cochran, 2001). But more directly to this study's objectives, throughout their scripts are more than a dozen categories of declarations of "What I am learning". Direct participant quotes illustrate several of these categories: **self-efficacy**: *"I realized how far I have come from a shy, quiet and reserved girl who grew up in a mining town"*; **clarity of self**: *"It feels great to see myself in this new light by allowing an old mental block to dissolve."*; **authenticity**: *"I am learning how to express my thoughts and emotions right from the heart"*; **resolving, healing, forgiving, and making peace**: *"how much inner work I have done and how much healing and forgiveness has taken place"*; **survivorship**: *"What I have learned from this GAB workshop?...that I am a survivor!...with a great and wonderful ability to bounce back from set backs"*; **freedom from the victim role**: *"Writing about my feelings has made me feel less like a victim"*; **compassion**: *"behind our masks we are all the same and different. How can we be anything but understanding and compassionate"*; **gratitude**: *"I'm learning to appreciate my life and live from gratitude"*; **new skills**: *"Probably the most valuable thing I learned in the GAB workshop is that I like writing"*; **personal self-discovery**: *"although I chose an oak as my tree, I am more likely a trembling aspen... I thought I was stronger in public than I am"*; **newly found self-confidence**: *"I over-ruled all those voices that said 'You won't fit in; you can't do it' I can embrace my fear and challenge myself the next time I feel incompetent"*; **control over attitude**: *"I control my life because I control the attitude that I bring to life's issues"*; **legacy**: *"It is important that I pass on to my children, and maybe others, a record of myself and my life"*; **uniqueness of their lives and its rewards**: *"let it be an event in my extraordinary life... Oh so unique – that no one else – has it but me"*; and about their **confidence in the future**: *"with a little hindsight, my life became clearer—clearer for the road ahead"*.

GAB as triggering event. At a different level were comments regarding the *occasion* of the GAB sessions, how they served as triggers to open new learning vistas, how they helped participants to thematicize their lives, how to construct their personal narratives, to probe beneath their surface memories, to trust their intuitions, to focus more in learning to write, and to ‘seize the moment’ to write their stories.

“My story was bottled up inside me just waiting for this window of opportunity to open”; “I would never have actually written it down without this course”; “the sensitizing questions were helpful in sorting out details of the various phases of my life” “...the process of recall can be formalized by breaking my life into ‘themes’, thus the interpretation of events are as important as the events themselves”; “there is a new language to be learned – a creative artistic language [that] allows one to visualize initially and then to describe verbally”; “This workshop created a time for me to think about my life and the experiences that were useful to my growth and development”.

Developmental Exchange Processes. Thirdly, there were extensive insights about the centrality of the developmental exchange as essential to the process of reaffirming the validity of their personal experiences and coming to grasp the commonality and universality of central human experience.

“Talking and sharing my life within the group made it easy to laugh or cry about some issues”; “...as I learned to trust my group, I learned to have more confidence in my writing”; “It struck me that a roomful of strangers became close and in the small groups, the opportunity to tell our stories brought everyone close”; “It has been good for me to talk to myself about my feelings, but very useful to share with those in my small working group; they have been very supportive and I could not have wished for three more understanding companions on this guided journey”; “I am learning that some people have not had an outlet to work through tragedies and losses in their lives”; “This gave me personal confirmation that our individual journeys may differ, but the objectives and final destinations are similar”; “Hearing the stories of others in the group, I appreciate more the universality of the human experience”; “...when we are REAL, when we trust enough to make ourselves vulnerable and share who we really are – devoid of masks – we discover that we are at some deep level ONE”.

Aside from the reinforcing and reaffirming consequences of sharing selecting portions of one's life-story, this developmental exchange appears to be a requisite component of moving beyond merely 'having an experience' to one of authentic learning. In these smaller, more situated small-group venues, the memories, feelings, and challenges of bygone events were re-worked into contemporary narratives and self-stories constituting the themes of participants' life histories. Only in the sharing and the experiential exchanging were their memory fragments forged into coherent and integrated elements of their life stories. Thus, the developmental exchange is fundamental to successful reconciliation of their personal agendas which lead toward participants' own personal transitions and perspective transformations. Only in the sharing and exchanging were their memory fragments forged into an integrated and contemporaneous narrative. And moving from 'the intention to write one's autobiography' at the workshop's outset to 'a written draft of 8-10 themes' at its conclusion is prime evidence of *personal transition-in-process*.

Discussion

All 38 of these participants reported that the overall GAB process was 'positive', if sometimes challenging or even unsettling. None reported a negative experience, nor were there any dropouts during the two ten-week sessions and all reported a variety of insights throughout. But what are the learning insights enroute to "*transformative*"? Definitions vary about what distinguishes 'everyday learning' from 'transformative learning', but nearly all participants reported expanded meaning structures (Mezirow); some reported structural shifts in their basic premises (O'Sullivan); others reported alternative expressions of meaning (Boyd & Myers); some mentioned new perspectives on dealing with conflict and family tension (King); and most expressed the importance of their small groups as constructivist venues for testing, rehearsing and refining segments of their stories and for comprehending how each person's story was a variation on a common story of humanity (Vygotsky).

Our preliminary analysis finds evidence of critical reflection and potential transformative behavior. Many start-and-stop points occur as individuals engage in changes of consciousness and behavior integral to transformation. Our further research will explore more of these pathways toward "the long process and many steps that individuals take before reaching the transformational stage" (Schugurensky, 2002, p.60). In the words of an 89 year old participant in one of our GAB workshops:

“Writing my autobiography has awakened memories lying dormant and brought about an urgency to try to settle episodes still unresolved. I can now enjoy the thrill of pleasant memories all over again...I am grateful!

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What did the Millennial say to the 106 year old?

A brief interview of Evelyn Bedore was posted on YouTube.com in honor of her 106th birthday, along with segments of a video about her life story and later her follow-up reactions to viewer comments. Viewers and subscribers ranged in age from 14 to 78. This study describes the written reactions of those from the Millennial Generation (born between 1977 and 1999) to these interviews and categorizes them on the continuums of awe vs. repulsion; understanding of the aging process and emotional impact. The use of technological platforms that are familiar and safe for younger generations to learn from the life stories of older generations is discussed. The use of this type of technology for research is demonstrated with a focus on future applications.

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ミレニアルは106歳に何と行ったか？

Evelyn Bedoreの短い紹介は 106歳の誕生日を名誉として [youtube.com](https://www.youtube.com)に掲示され、彼女の人生の物語とその後視聴者からのコメントの反応を引き続き行っています。視聴者と購買者の年齢は14歳から78歳分類されている。この研究は、ミレニアルに生まれた人達（1977と1999の間に生まれた人）にこれらの会談と分類、畏怖vs嫌悪範囲が記述されていて、高齢者プロセスと感情的効果の理解されている。技術上プラットフォームの利用は若い世代の為に高齢者の人生の経験が議論されている。研究の為に技術のこの種類は、将来的な活用が明らかにします。

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¿Qué dijo el milenio al que tenía 106 años?

Una entrevista breve de Evelyn Bedore puesta en YouTube.com en honor de cumplir 106 años junta con segmentos sobre la historia de su vida y sus reacciones después a comentarios de los espectadores. Espectadores y suscriptores desde 14 a 78 años. Este estudio describe las reacciones escritas de los de la Generación Milenial (nacidos entre 1977 y 1999) a estas entrevistas y las clasifica en los continuum de asombro versus repulsión; entendimiento del proceso de envejecimiento y el impacto emocional. Se discute el uso de plataformas tecnológicas que son conocidos y seguros para las generaciones más jóvenes para aprender de los cuentos de la vida de las generaciones mayores. Se demuestra el uso de este tipo de tecnología para hacer investigaciones con un enfoque en futuras aplicaciones.

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What did the Millennial say to the 106 year old?

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Introduction

Interviewer: "Evelyn, what is it like to be turning 106 years old?"

Evelyn: "Terrible! People regard you as a freak and in a way, you are."

This is the very first interview in the series of interviews and video segments posted on YouTube.com in honor of Evelyn Bedore's 106th birthday on September 29, 2006. The previous year the DVD "We'll Have These Moments to Remember: The Life and Spirit of Evelyn Bedore, born 1900" was released in honor of her 105th birthday.

The initial four minute interview was posted along with an additional nine segments that were approximately five minutes each and were taken from the DVD. The initial video has been viewed over 3600 times and over 1000 people have subscribed to this video channel, meaning that they want to be notified when a new video is posted.

Approximately one month after the initial posting, a follow-up interview was conducted where Evelyn was read some of the comments made by those who watched the videos. That interview was subsequently edited into four additional videos that were posted on Evelyn's YouTube channel in November of 2006.

As this process unfolded it became apparent that the majority of those watching the videos were from Generations X and Y (those born after 1965). It would seem unlikely that these individuals would take the time to attend a showing of the full DVD at a library or theatre, but when brought to them through an Internet platform they flocked to view them.

That led to the question and title of this study: "What did the Millennial say to the 106 year old?" In other words how did these interviews impact the viewers from Generations X and Y.

Method

All comments made by individuals born after 1965 were selected from the video channel based on their own profile information. There were a total 60 comments from 54 different individuals within this age demographic. These comments were then placed in a grid and were rated by five individuals with a strong background

in the field of aging. The raters were asked to use a likert scale to rate the following factors based upon their interpretation of the comments provided them.

1. Astonishment versus Repulsion from 5 (astonished) – 1 (repulsion), with three being neutral
2. Knowledge of the Aging Process from 1 (none) – 5 (full)
3. Positive or Negative Emotional Impact from 1 (low) – 5 (high)

The following definitions were used:

"Astonishment:" A strong feeling of wonder or surprise at the extraordinariness of something

"Repulsion:" a feeling of aversion; synonymous with repugnance (strong dislike, distaste, or antagonism)

"Understanding the Aging Process:" responses reflect knowledge about normal human aging and related issues

"Emotional Impact:" comments use emotional words or otherwise reflect a certain level of positive or negative emotional response

Results

After just over one year the fourteen videos were viewed over 100,000 times and drew over 1000 subscribers. The initial video was viewed over 3600 times. The video titled “How have you lived so long?” was viewed almost 75,000 times alone!

Some of the comments posted by the Generation X and Y age cohort included the following::

"Hi Evelyn. That's a pretty name, I like it. I enjoyed watching the video. You also remind me a lot of my grandmother who lived to be 90. She did a lot of hard work in her life and it's good to have goals, but we're supposed to enjoy life, but that's not always the case. You also remind me of my aunt who I love dearly and she's going to be 80. Life, how to put it, it's wonderful and our family and friends are what makes it the fullest. :) "

"Wow! This is so amazing! How we take little things for granted...when it all comes down to life itself!"

‘I love your stories very much. I hope you can continue to tell them. You have inspired me to ask my granny about her past. My best wishes to you.’

‘I really like the quote, ‘the bad parts are pretty well all forgotten, or else they appear as blemishes on a good cloud that passed on the sky. You can't dwell on the bad parts, you know, if you do, you're done for. If you want it bad enough, go for it.’

"She is still living because of all the protein from (keeping) her mouth open all the time she catches flies. Love ya grandma"

"Oh god! It'd suck if she died... she enjoys living so much. God bless her, she is such a sweet woman."

"Yeah I've been watching these videos.. I agree with some people that are leaving comments.. It is great she is a wonderful lady, but please stop talking to her like she's freaking retarded."

“Why do we talk to old people like they're 4 years old, hehe. I remember my great grandmother's room mate, she had a hearing problem, but she loved rap music for some reason, mostly ll cool j and snoop dog, and she was 94 at the time."

An analysis of the data provided by the ratings yielded the following results:

Item one, astonishment versus repulsion, had a mode of 3 on the scale, or neutral. Further analysis of the ratings, however, showed that 22 percent of the responses that weren't rated neutral were weighted on the astonishment end of the scale and only 8.6 percent at the repulsion end of the scale.

Item two, knowledge of the aging process, had a mode of 1 on the scale, or no knowledge of the aging process. Further analysis reinforced this with 57.4 percent of the responses rated as little or no knowledge and only 16.9 percent at levels four or five.

Item three, emotional impact, had a mode of 4 on the scale, initially indicating a moderately high impact. However, that was based on 88 response ratings of 4 and there were 75 response ratings of 1. Further analysis shows that 39.5 percent of the responses were either 4 or 5 and 35.7 percent were either 2 or 1. In fact, the ratings were pretty much one third none, one third neutral and one third high.

Discussion

As evidenced by the number of viewers, comments and subscribers, it is obvious the members of Generation X and Y had an interest in hearing about the past and current life history of a 106 year old woman. However, the majority of the viewers are unidentifiable with our data being skewed towards viewers who, for whatever reason, chose to make a comment. This puts a serious limitation on the interpretation of these results.

That said, of those who did make comments, the rating process did find that significantly more individuals were astonished by Evelyn's interviews and life story than were repulsed. However, there were some, just less than 10 percent, who were repulsed. Some of the comments that were rated at this end of the scale included the mention of the smell of urine and feces.

Not surprisingly, those from Generations X and Y were rated significantly low on their knowledge of the aging process. Comments that questioned why the interviewer was talking loudly and slightly slower than normal were clear indicators of this lack of knowledge. Rating emotional responses from a few written words is difficult and may contribute to the finding on this scale which basically showed an even distribution of high, medium and low rated emotional responses in the comments.

Conclusion

The Internet can be an effective way of communicating knowledge of current and past life histories across generations. Using a platform that younger generations are familiar and comfortable with may even further promote such exchanges. Such communication can be facilitated even when the older adult does not have the technical skill set needed to carry out this process. Doing so can be an enjoyable activity for the older adult and a way to give back to future generations. Although not part of this study, when viewing the videos of Evelyn responding to positive comments made to her, it is obvious how moved she was by them. Many educational activities, service learning projects and family activities can be adapted to make use of this process.

The results of the comment rating data show that in fact a majority of Generation X and Y viewers who made comments were astonished by Evelyn's interviews and DVD clips. It would be especially interesting to know if this astonishment changed their actions in any way. For example, did they decide to do a video of their own grandparents or simply call up their great aunt to have a nice chat. In fact, in concert with this study, a team of social work students at the University of Superior are surveying all of the subscribers to these videos in order to determine why they were interested, how they were impacted and whether or not they were moved to further action.

While those making comments were indeed astonished by Evelyn, they really don't know much about the aging process. The ratings indicate that they were unrealistic about how healthy and active Evelyn really was versus how limited her life was as a result of the aging process. The Generation X and Y comments reflected a lack of understanding of sensory deprivation and concepts of adaptive aging.

These are the generations we are looking towards to take care of us now and in the future. These results strongly emphasize the need to educate younger people about gerontology and geriatrics. However, many such certificate programs and even minors are being closed rather than expanded. Perhaps this study suggests that we need to educate these generations "through the back door" using these types of friendly and fun learning platforms. In fact, this is very much in keeping with the literature that defines how these generations learn and are called to action.

This study further demonstrates the use of YouTube Internet platforms as a useful and efficient research tool.

Judith Levin, Ph.D.
Abstract for 2007 Life Review Conference

**Autoethnography Research: Implications of School Writing for
the Role of Personal Themes in Life Review**

In reviewing 40 of my school writings from 11th grade up to entering graduate school in English, I discovered consistent patterns of thought and focus that suggest I was indirectly bringing fundamental personal themes to subjects as disparate as *Hamlet* and Hitler. Unlike the general life themes identified by Birren and Deutchman in *Guiding Autobiography Groups for Older Adults*, these persistent individual themes point to the power of engaged writing to tap into the energy of personal “shadow” material and make progress with integrating it into a larger sense of self. This analysis of academic writing suggests the importance of personal themes and integration of shadow material in life review writing generally.

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Judith Levin, Ph.D.

人生回想会議 2007 年度の摘要

エスノグラフィー研究：個人的なテーマの時勢について学校の執筆
の影響

小学校 5 年せいから大学院まで 40 個の学校の執筆で、私は考え方と焦点のパターンを発見し、それは、私が間接的に基本的そして間接に共通点のない主題とし、Hamlet と Hilter のように。それとは異なり、一般的人生のテーマは Birren と Deutchman の高齢者の為のエスノグラフィーによって確認され、これらの持続性個々のテーマのポイントは、個人的な“影”構成要素と統合した自分自身の感覚を発展する。一般的に、この一般教養の書き方の分析は、個人的な主題の大切さや影の構成要素の統合生が人生評論の書き方です。

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Abstract for 2007 Life Review Conference

Investigaciones en autoetnografía: Implicaciones de escritura escolar para el papel de temas personales en la Revisión de Vida.

Al repasar 40 de mis escrituras escolares del undécimo grado hasta entrar en la escuela posgrado de inglés, descubrí pautas consecuentes de pensamiento y enfoque que sugieren que de manera directa trajera temas fundamentalmente personales a los sujetos tan dispares como *Hamlet* y Hitler. Distinto a los temas generales de la vida identificados por Birren y Deutchman en *Guiding Autobiography Groups for Older Adults*, estos temas persistentes e individuales señalan el poder de la escritura involucrada para sacar la energía de la información personal “sombra” y hacer progreso al integrarla en el sentido más amplio del yo. Este análisis de la escritura académica sugiere que la importancia de temas personales y la integración de la información sombra en la escritura de la revisión de vida.

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Family Dynamics and Future Time Perspective as Predictors of Reminiscence Functions

Abstract: Jeffrey Dean Webster, Psychology Department, Langara College, Vancouver.

Remembering our past can trigger thoughts of our future but examining both temporal orientations in the same study is rare. Moreover, the social contexts (such a family memory traditions and processes) which enable or reinforce individual reminiscence functions are not well understood. In this study, 138 participants completed the Family Memories Index, the Reminiscence Functions Scale, and the Future Time Perspective scale. Results provided both a replication of Webster (2002) in which FMI scores correlated with the RFS total score, and five specific functions (i.e., conversation, identity, intimacy, teach/inform, and problem-solving) and an extension whereby the RFS factors of bitterness revival and death preparation were both negatively correlated with FTP. The study provides important information about memory processes at a broad, interactive level (i.e., family dynamics) influencing individual memory uses (i.e., specific reminiscence functions). Additionally, how the past and future mutually influence one another is addressed in a preliminary fashion.

回想機能の予測者としての家族の力と将来的な観点

摘要: Jeffrey Dean Webster, Psychology Department, Langara College, Vancouver.

私達の過去を覚えているということは私達の未来の思考のきっかになります、一時的な適応の同じ研究はめったにない。その上、個々の回想機能の可能性や強化、このような社会的状況は（家族習慣の記憶や過程など）うまく理解されていない。この研究では、138人の参加者が家族の記憶索引、回想記憶基準、将来的な観点の基準が達成した。結果はウェブスターを2002年にコピーして、そして2002年にFMIはRFSの合計のスコアと関する、そして5つの機能（例、会話、身分証明、親密さ、教える事、問題解決）の為、苦痛な回復と死の準備がFTPと関連しています。この研究は外国での重要な記憶プロセスのインフォメーションや相互レベル（例、家族の観点）個々の記憶の使用（例、特定の回想機能）が提供して。どのように過去と未来がお互いに影響され、準備段階に注意を向ける。

Las dinámicas familiares y las perspectivas del tiempo futuro como pronosticadores de las funciones de reminiscencia

Abstract: Jeffrey Dean Webster, Psychology Department, Langara College, Vancouver.

El acordarse de nuestro pasado puede iniciar pensamientos de nuestro futuro pero el examinar de las dos orientaciones temporales en el mismo estudio no se encuentra con mucha frecuencia. Además, los contextos sociales (tales como las tradiciones y los procesos de memoria) que facilitan o refuerzan la reminiscencia individual no se entienden bien. En este estudio, 138 participantes completaron el Índice de Memorias Familiares, la Escala de Funciones de Reminiscencia y la Escala de Perspectivas del Tiempo Futuro. Los resultados proporcionaron una replicación de Webster (2002) en la cual los puntajes del IMF correlacionaron con el puntaje total del EFR y cinco funciones específicas (i.e., conversación, identidad, intimidad, enseñar/informar y resolver problemas) y una extensión por medio de la cual los factores EFR de despertar amarguras y la preparación para la muerte tuvieron una correlación negativa con EPTF. El estudio proporciona información importante acerca de los procesos de memoria a un nivel ancho e interactivo (i.e. las dinámicas familiares) que influye en los usos individuales de la memoria (i.e. funciones de la reminiscencia específicas). Además, de un modo preliminar, se considera la manera en que el pasado y el futuro se influyen mutuamente.

Factors in life review interview with high spiritual well-being in terminally ill cancer patients

Michiyo Ando (St. Mary's College)

Tatsuya Morita (Seirei Mikatahara Hospital)

The present study examined the factors with high spiritual well-beings of terminally ill cancer patients. Thirty patients reviewed their lives only one times. Duration of the treatment was one week. Contents of life reviews were analyzed by the text mining PC software. From the contents with high spiritual well-being, three factors were extracted, Factor I: “**Balanced evaluation to life and good human relationships**,” Factor II : “**High self-esteem and high pride**,” Factor III : “**Attainment feelings and words for grandchildren**.” We conclude that balanced evaluation, good human relations, high self-esteem and pride, and attainment feelings relate with high spiritual well-being.

どのような要因が終末期がん患者の高いspiritual well-being に影響しているのだろうか。

安藤満代（聖マリア学院大学）

本研究は、終末期がん患者のライフレビューのなかで高いspiritual well-being（心の安寧）をもっている方に影響している要因は何かを調べた。30名が1回だけ人生を回想した。期間は1週間であった。ライフレビューの内容がPCソフトのテキストマイニングで分析された。その結果、「バランスのとれたライフレビューと良好な人間関係」、「高い自尊感情とプライド」、「達成感」が抽出された。これらの要因が、終末期がん患者の高いspiritual well-beingと関係しているかもしれないと関係づけられる。

Factores en la entrevista de la revisión de vida con el bienestar espiritual alto en los pacientes terminales con cáncer

Michiyo Ando (St. Mary's College)

Tatsuya Morita (Seirei Mikatahara Hospital)

Este estudio examinó los factores con el bienestar espiritual alto en los pacientes terminales con cáncer. Treinta pacientes revisaron sus vidas sólo una vez. El tratamiento duró una semana. El contenido de las revisiones de vida fue analizado por medio del software de minar textos PC. Del contenido con el bienestar espiritual alto, sacaron tres factores, Factor I: "Evaluación balanceada entre la buena vida y buenas relaciones con los próximos," Factor II: "Auto estima alto y orgullo alto," Factor III: "Sentimientos de logro y palabras para los nietos." Concluimos que la evaluación balanceada, buenas relaciones con los próximos, auto estima alto y orgullo alto, y sentimientos de logro se relacionan con el bienestar espiritual alto.

International Reminiscence and Life Review Conference 2007***Proposal for Presentation (Research)***

Title: *The Pentimento Project: Researching the Lived Experience of Lifestory Writing and Sharing Group Participants*

Abstract:

This phenomenological study examined the lived experience of people, age 60 and over, who have participated in one or more lifestory writing and sharing groups based on specific group protocols. Interviews were examined for themes, sub-themes, and clusters of meaning addressing the question: To what extent does participation in the lifestory writing and sharing group protocols described here enrich the life of participants, adding meaning, feelings of self-worth, and new perspectives on remembered life experiences? Study findings suggest that this simple process of writing and sharing lifestories in groups has the potential to enhance self-esteem, improve socialization, and reduce depression. Co-researchers reported improvements in memory; increased self-reflection/introspection; pleasure in sharing and hearing stories; quality relationships with others; and seeing life experiences in new ways with enhanced insights resulting from the vantage point of their current age and perspective.

Professional Biography:

Dr. Michelle Sierpina, Founding Director, Osher Lifelong Learning Institute (OLLI) at UTMB in Galveston, Adjunct Assistant Professor, UTMB's School of Nursing developed *The Pentimento Project*, a series of lifestory group modalities, which were the focus of study in her recently completed doctoral dissertation

プレゼンテーションの議題 (ボランティア)

表題：Visible Life目に見える人生- ボランティア、家族、専門家のためのライフストーリーボード

Abstract

実際のVisible Lifeのショートビデオを利用することは、このプレゼンテーションにおいて特に施設で生活する高齢者または社会から疎外された高齢者のためのライフストーリーを導き出すための協力的な過程を説明する。ライフストーリーの描写から普遍のライフボードに変形することは“見えない”とされる人をもう一度“見える”ようにさせることである。以下はVisible Livesに参加する人々である。

自尊心を高めることを楽しむ人

個人的な介護をたくさん受けている人

積極的な交友関係をたくさん経験してきている人

内因性の価値と個人が持つ多次元性として見られる傾向がある。孫は祖父母とともに作るライフストーリーを楽しむが、他のボランティアの方や専門家もこの意味深い過程からの達成感を体験する。

プロフェッショナル バイオグラフィー

Dr. Michelle Sierpina, はUTMBにあるOsher Lifelong Learning Institute (OLLI)で理事を務めGalvestonmの助教授である。Visible Livesとストーリーボードとの介入についてUTMB's看護学校でボランティアと専門家の人たちに指導してきた。

Congreso Internacional de Reminiscencia y la Revisión de Vida 2007

Propuesta para presentación (Investigaciones)

Título: *El proyecto Pentimento: Investigando la experiencia vivida de participantes en los grupos de escribir y compartir la historia de la vida.*

Abstract:

Este estudio fenomenológico examinó la experiencia vivida de gente con 60 o más años, quienes han participado en uno o más grupos de escribir y compartir la historia de la vida basados en protocolos grupales específicos. Se examinaron entrevistas por temas, sub-temas, y unidades de significado que respondieron a la siguiente pregunta: ¿Hasta qué punto enriquece la vida de los participantes la participación en protocolos de grupos de escribir y compartir la historia de la vida al añadir sentido, sentimientos de autoestima y nuevas perspectivas acerca de las experiencias de la vida recordadas? Los resultados del estudio sugieren que este proceso sencillo de escribir y compartir las historias de la vida tenga la potencia de aumentar el autoestima, mejorar la socialización y reducir la depresión. Co-investigadores reportaron mejoramientos en la memoria; un aumento en la autorreflexión/introspección; placer en compartir y escuchar cuentos; relaciones de calidad con otros; y el ver de las experiencias de la vida en una nueva manera con un aumento en la perspicacia que resulta de la posición ventajosa de su edad y perspectiva actuales.

Professional Biography:

Dr. Michelle Sierpina, Founding Director, Osher Lifelong Learning Institute (OLLI) at UTMB in Galveston, Adjunct Assistant Professor, UTMB's School of Nursing developed *The Pentimento Project*, a series of lifestory group modalities, which were the focus of study in her recently completed doctoral dissertation

*The Pentimento Project: Researching the Lived Experience of Lifestory Writing and Sharing
Group Participants*

Michelle Sierpina

Introduction

Allport (1942) recorded the use of personal narrative in therapy. Butler (1963) did landmark work on life review in aging and a decade later revisited the topic (1974). Rico (1983), Goldberg (1986), Kaminsky (1984), Pennebaker (1986), and others have published on the importance of self-reflection in successful aging. Denzin's (1989) small but important book introduced *Interpretive Biography*. A critical review of the literature in the field done by Molinari and Reichlin (1985) reported these six conclusions:

1. life review has an evaluative component
2. reminiscence occurs in all ages
3. reminiscence has inter- and intrapersonal aspects
4. life review "involves positive affect and outcome"
5. beneficial effects are suggested—more research is needed
6. "viewing reminiscence as a form of action may provide concepts that can be operationalized and tested." p. 89

Pioneers in this general area of interest represent many disciplines and include Birren and Deutchman (1991), Thorsheim and Roberts (1992), and Haight and Webster (1995), Garland and Bornat (1994), Manheimer (1999), Myerhoff, (1992), Haight and Hendrix, (1995), Cohler and Cole (1996), Smyth, et.al, (1999), Pennebaker, (1999), Cole, (2001). Mastel-Smith, et. al. (2004) examined the UTMB lifestory protocols described here. The research reported here may be the first to systematically interview lifestory group participants allowing them to report in their own authentic voices.

Lifestory writing and sharing is widely practiced and this author's work was influenced by Birren and Cochran (2001), Pennebaker (1997), Manheimer (1999), Myerhoff (1992), Ray (2000), Rico (1983), and many others. Cole's (2001) PBS film *Life Stories* gave national exposure to the lifestory groups examined here. The simple, basic approach at the core of the *Pentimento Project* is the focus on lifestory over writing skill, which Rico's (1991) work encourages.

She teaches to write the story, letting writing flow rather than focusing on grammar, syntax, and style.

Research Methodology

This study was conducted in full compliance with *American Psychological Association Ethical Principles of Psychologists and Code of Conduct 2002*, especially “Ethical Standard 8.” Co-researchers were three men and seven women between the ages of 64 and 90, who had participated in at least one lifestory group conducted under the protocols described in this study. Mean age of the co-researchers was 70.5 years; median age was 74.4 years. This qualitative study does not attempt to represent a generalizable population sample.

Lifestory is a hermeneutic endeavor, so the methodology suited the object of study. This paper reports specific, limited findings related to the lived experience of the co-researchers who have participated in lifestory groups within UTMB’s *Pentimento Project*, a phenomenological study exploring the qualitative experience of lifestory—in the writing, sharing, and listening. As form follows function, the methodology derived from the study question: *To what extent does participation in the lifestory writing and sharing group protocols used here, which I have developed and defined as the Pentimento Project, enrich the lives of participants, adding meaning, feelings of self-worth, and new perspectives on remembered life experiences?*

Phenomenology allows a holistic view, which puts the experience into context and seeks to discern meaning (Cole & Sierpina, 2006).

...the humanities look at things holistically and contextually in order to interpret their meaning. The humanities disciplines (i.e., languages and literature, history, philosophy, jurisprudence, religious studies, and the interpretive social sciences) may include scientific method as part of their inquiry; but their primary tools are interpreting, contextualizing, valuing, and self-knowing. The humanities aim at understanding (rather than explaining) human experience through the disciplined development of insight, perspective, critical understanding, discernment, and creativity (p. 247).

The study subjects are coequal co-researchers, whose insights give depth to the results. One participant said he had benefited “immeasurably. There’s no

way to put a quantity on it.” This co-researcher emphasized the value of a qualitative approach to this topic.

The New Hero’s Journey—Sacred Not Chronological

Jung (1980/1959), the Eriksons (1975, 1982), Piaget (1930), and Campbell (1968, 1976) described the biology and ecology of chronological aging, Teilhard de Chardin (1959) maintained that humans are spiritual beings having a physical experience. As Atkinson (1995) concludes we are more sacred than human. Positioning the aging process within those theories of chronological development incorporates biology, psychology, humanness. “There may be such a blueprint for psychological and spiritual transformation in the sacred pattern of stories” (Atkinson, 1995, p. 29). Using Atkinson’s four functions of story, this researcher examined the new hero’s journey, a more sacred one—an internal *chronicle* rather than an external *chronology*.

Increased longevity may play a role in the rise of life review and reminiscence among today’s older adults. Cohen (2005) theorizes that the brain regions in the older adult are primed for life review, saying the process of summing up the life “a bit like chocolate to the brain in late life—a sumptuous activity” (p. 77). He goes on,

Using both hippocampi may also simply make recollection itself a more vivid and pleasurable activity. I think the brain, in effect, relishes the chance to deal with autobiography in later life—and to do so using both engines, so to speak (p. 77).

Cohen (2005) cites a physiological component to add to Atkinson’s four functions: psychological, social, mystical, and cosmological components of story. have been idenaspect. Groups of elders writing and sharing lifestories may represent new wayfarers on a shared hero’s journey as they recall, reconsider, and reframe their stories—their lives. That true pentimento, as in the process in art when an older, underlying idea resurfaces as a painting ages and obscuring layers fall away. Lifestory groups allow elders to look back and see anew—changing their minds about the meaning and purpose of life.

Findings

Findings included numerous examples of the functions of story as defined by Atkinson. A select few are shown below.

<i>Atkinson's Four Functions of Story with Examples from the Findings</i>		
Function	Definition	Examples from the research findings
Psychological	Stories with a psychological function... clarify experiences giving insights and self-understanding	Participants expressed feelings of freedom, exuberance, "aliveness," and fun. Writing and sharing stories sometimes required courage and often gave new insights into painful past experiences.
Social	Stories with a social function... show commonalities and connectedness to others	Social function appeared in two ways. Sociability among group participants was reported by every co-researcher. Social function was demonstrated by sharing the stories with other cultures and generations outside the group.
Mystical	Stories with a mystical function... transcend the personal and enter the realm of the sacred	Lifestory group participation was identified as "restorative to the soul." "It was <i>re-creative</i> , re-creative of the soul," said a co-researcher.
Cosmological	Stories with a cosmological function... give a sharper picture of one's role in the world	Sharing stories and listening to others' stories provided insights into the place of the individual in the universe answering the question, "Where do I fit in?"

Allowing for life's experiences to be sifted and sorted in small doses, or vignettes, in the lifestory groups, helped one writer bring order. This participant says:

When you think of life as in chapters one, two, three, four, five, you think of it as a chronology. Once I was in the writing groups, I got it in my head that I could write it episodically, and just tell little vignettes of this and that...I get the same thing done and I don't have to write in any particular order.

This respondent realized writing random vignettes removed all the barriers to writing down her life. She also reported that a friend she had encouraged to write down lifestories had the same reaction. "You have given me such an eye opener," said the friend, "because I have tried several times to write an

autobiography, but I've just come up against roadblocks that I could not get over." Both describe the episodic writing technique as being fun and providing stimulus for progress.

Already a self-reflective and introspective person, one study respondent described the impact the groups had in creating an orderly life review process. "It provided a focus for my life. I previously had an overall goal of writing my lifestories, but this gave me a focus I did not have before." Another, who is *not* an introspective person, said this about how the groups brought order to reflecting upon life experiences:

It's all been a positive experience for me. It helped bring back things that I thought I had forgotten and gave me some order in my thoughts about life in general. I thought about a lot of things that I didn't think about before. I'm not a very introspective person. The lifestory groups have helped me become more introspective, much more introspective.

This sampling of study findings demonstrates the powerful function of lifestory groups to the group participants and touches upon the four functions described by Atkinson. Complete findings are published in Sierpina (2007).

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Title: Integrating cognitive and narrative approaches in reminiscence interventions for depressed older adults.

Abstract: Intervention strategies and techniques developed in cognitive therapy represent valuable tools for practitioners who focus on reminiscence to help older adults cope with depression (e.g. Cappeliez, 1995, 2002; Kunz, 2002). They are particularly useful to challenge negative evaluations of the self and develop alternatives interpretations of events and personal actions. However this cognitive restructuring capacity may be compromised in some patients, for instance those with cognitive impairment. Additionally, cognitive therapy approach is limited for addressing issues of life meaning, which is at the heart of reminiscence work. This presentation will consider solutions proposed by narrative therapy.

Professional biography: Philippe Cappeliez is professor in psychology at the University of Ottawa, Canada. His research and practice interests are the functions of reminiscence in later life and reminiscence interventions for depression in later adulthood.

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表題：鬱病患者のための記憶の介入における総合認識と物語へのアプローチ

摘要：介入の方法とテクニックは鬱と戦う高齢者を助けるための回想手段に集中する認識治療医によって発達させられたものである。（例、Cappeliez,1995, 2005 ; Kunz, 2002）これらは特に、自身のマイナス評価に対するチャレンジと多様な出来事と解釈と個人的な行為を発達させるために活用的である。しかしながら、この認識を再構築する能力は鬱病患者によっては（例えば、認識能力に損傷がある患者）傷つける恐れがある。そのうえ、認識治療へのアプローチは、この記憶の回想の芯の部分にあたる人生の意味を追求することのみに限られる。このプレゼンテーションは提唱されたこの物語療法の解決を考慮するものである。

プロフェッショナルバイオグラフィー

Philippe Cappeliezはカナダオタワ大学心理学教授である。彼の研究と実験は後半生の回想と老年期の鬱患者の回想介入の機能について分析されたものである。

Título: Integrando los acercamientos cognitivos y narrativos en intervenciones de reminiscencia para mayores de edad deprimidos.

Abstract:

Estrategias y técnicas de intervención desarrolladas en la terapia cognitiva representan herramientas con valor para practicantes que se enfocan en la reminiscencia para ayudar a mayores enfrentarse con la depresión (e.g. Cappeliez, 1995, 2002; Kunz, 2002). En particular son útiles para desafiar autoevaluaciones negativas y desarrollar interpretaciones alternativas de eventos y acciones personales. Sin embargo esta capacidad cognitiva de reestructurar puede comprometerse en algunos pacientes, por ejemplo los que tienen perjuicio cognitivo. Además, el acercamiento cognitivo terapéutico se encuentra limitado para responder a cuestiones del significado de la vida que es el meollo del trabajo de reminiscencia. Esta presentación se considerará soluciones propuestas por la terapia narrativa.

Professional biography:

Philippe Cappeliez is professor in psychology at the University of Ottawa, Canada. His research and practice interests are the functions of reminiscence in later life and reminiscence interventions for depression in later adulthood.

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**Integrating cognitive and narrative approaches
in reminiscence interventions for depressed older adults**

Philippe Cappeliez

Sufficient empirical support is presently available to consider reminiscence therapy for the treatment of older adults presenting with depression as a viable treatment option (Bolhmeijer, Smit & Cuijpers, 2003). This has prompted its inclusion as a psychological treatment with known efficacy for geriatric depression in recently published guidelines for the treatment of depression in older adults (Canadian Coalition for Seniors' Mental Health, 2006)

Two types of reminiscence, integrative and instrumental reminiscences, have been identified as particularly helpful in fighting depression among older adults (Watt & Cappeliez, 2000). Therapists seek to facilitate these types of reminiscence when intervening with depressed older adults. Basic research on the adaptive functions of reminiscence, conducted with large non clinical samples, provide additional support by demonstrating strong links between these self positive reminiscences and physical as well as mental health (Cappeliez & O'Rourke, 2006). Actually, the greater contribution to wellness, in a positive way, is made by integrative reminiscence. This means that reminiscence that fosters self-continuity, coherence, and meaning has a positive influence on wellness. Various authors have stressed the importance of integrative reminiscence for personal development and well-being. Higher levels of both maturity and life satisfaction as reported by older adults have been explained, in part, by the tendency to interpret memories in terms of growth (Bauer, McAdams, & Sakaeda, 2005). The capacity to transform negative life events into good outcomes (*redemption sequence*, Mc Adams, 2003), one facet of integrative reminiscence, is associated with life satisfaction, self-esteem, a sense of life coherence, and negatively associated with depression among middle aged adults (McAdams et al., 2001). Also using reminiscences to face thoughts of one's mortality with equanimity, a crucial element of a positive life review, contributes to physical and mental health (Cappeliez & O'Rourke, 2006).

Integrative reminiscence involves an evaluative review of past experiences designed to help the individual come to terms with negative or unresolved events, to identify meaning in past experiences, and to integrate this information with the current self-concept. Integrative reminiscence attempts to alter the negative first impressions and emotional reactions to events that occurred in the past and to actively search for alternative, adaptive interpretations for past events. In turn, these modifications are thought to alter, in a positive fashion, the self concept as it exists as a product of past experiences.

These excerpts reflect integrative reminiscences:

“When I was young, my father was drinking and we were poor. We struggled but that brought us together. I believe that these difficulties made me a stronger person”.

“I recall those years as times of losses and suffering. This was really hard. I wonder how I survived. But today I understand better that these things, in a way, had to happen the way they did and frankly I can see how they helped me to grow as a person”.

Instrumental reminiscence involves recollections of past problem-solving, including memories of making plans to solve a problem or achieve a goal either for oneself or when helping others. This type of reminiscence also includes recalling past problem-solving experience and applying this knowledge to solve a present problem. Additionally the process of recalling past coping experiences can lead to reactivating an overall sense of control and competence, a representation of oneself as “capable”.

These excerpts reflect instrumental reminiscences:

“The worst was the day the kidney disease was diagnosed. The doctors were vague about prognosis and they had no specific treatment cure to propose either. I refused to let the disease dictate the course of my life. I developed a positive mental attitude and made several changes in my lifestyle. Four years later, I was on the path of remission. I think that my state of mind made the difference.”

“Life was very hard during the Depression years. But the extended family provided much support. We bartered a lot of goods and services. We developed so manage so much with so little. That experience gives you a good perspective on what is really necessary and what is superfluous in life. These lessons learned then serve me well today living with simple means”.

The main therapeutic strategies to promote integrative and instrumental reminiscence in the context of intervention on depression aim at (1) identifying and shifting depressogenic thinking; (2) generating alternative thinking about the past and examining impact on self-definition; (3) pinpointing coping strategies and emphasizing competence; (4) delineating values and underlining continuity and growth.

Several authors (e.g. Cappeliez, 2002; Kunz, 2002; Watt & Cappeliez, 1995) have recognized that intervention strategies and techniques developed in the cognitive therapy domain represent valuable tools for practitioners who focus on reminiscence to help older adults cope with depression. These strategies and techniques are particularly useful to help clients challenge negative evaluations of the self and develop alternative interpretations of events and personal actions. This approach remains a cornerstone of the intervention using reminiscences with depressed older adults as it provides the means to effect *change* through the reconstruction of negative thoughts, attitudes, and beliefs. However, a unique aspect of reminiscence intervention is the possibility provided to expand the therapeutic process beyond a challenge of negative thoughts and beliefs toward *growth*. Basic research on the functions of reminiscence and health has demonstrated strong links between reminiscences purporting to give a sense of meaning and coherence to one's life (e.g. integrative reminiscence) and physical and mental health (Cappeliez & O'Rourke, 2006). These types of reminiscence are also more likely to produce positive emotional states of a lasting nature (Cappeliez, Guindon, & Robitaille, in press). A strong moment in reminiscence work that allows for further personal development consists in retracing key values that structured one's life and shaped one's identity.

Personal memories

exemplifying key values are inextricably linked with the story of one's ideals and commitments. But standard cognitive therapy is limited for addressing these issues of life meaning, which is at the heart of reminiscence work. This is where narrative therapy provides useful leads, helping to develop a story line of growth. The client can be asked to identify what personal values and beliefs, and commitments, were reflected in the events remembered. As White writes (1991, p. 32), "alternative knowledge of self and of relationships are generated and/or resurrected: alternative modes of life and thought become available for persons to enter into". The approach of acceptance and commitment therapy can be useful to pursue further this work on values (Wilson & Murrell, 2004). In the same vein, the approach for the treatment of depression that has emanated from mindfulness meditation can also be relevant for suggesting ways to help the depressed older person (Williams, Teasdale, Segal & Kabat-Zinn, 2007). Indeed approaches oriented toward acknowledging, accepting and "letting go" are germane to a number of fundamentally unchangeable issues uncovered in the course of reminiscence intervention.

Use of cognitive strategies to combat negative thinking may be limited when participants also experience mild cognitive impairment. Although it is elusive to draw a specific cognitive profile for late-life depression, it remains that deficits in executive function (i.e., planning, sequencing, flexibility, abstraction, self-monitoring) is not uncommon in late-life depression. Therapeutic cognitive strategies requiring a higher order of cognitive evaluation and restructuring may be difficult to implement with these patients.

These therapeutic challenges call for strategies which, instead of aiming at cognitive restructuring, lead the person to make simple but highly meaningful links between events, between the past and the present, validating a sense of self. This approach focuses on present feelings, "facilitating experiential processing rather than conceptual processing" (Hyer et al., 2002, p. 85). Memories from the period of late adolescence-early adulthood constitute unique core memories. Not only are they better preserved in autobiographical memory (i.e., the reminiscence bump phenomenon) and thus vividly recalled, but they eminently reflect life goals

and identity themes (Cappeliez, in press; Cappeliez, Beaupré & Robitaille, in press). These memories can be tapped with MCI depressed patients to instill sense of coherence and meaning in the story of life.

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Title: The Use of Local Museum Resources for Reminiscence Therapy in Dementia Care

Theme: The Practice of Reminiscence and Life Review

Lorie Pierce, Founder, Memory-Link Creatives, Heritage Educator, Peel Heritage Complex, Brampton

The therapeutic benefits of reminiscing in individuals with Alzheimer Disease and related dementias have been recognized in the literature for more than 40 years (Butler, 1963) including conversation stimulation (Kiernat, 1979) and improvement in social interaction (Tabourne, 1995).

Many persons affected with Alzheimer Disease are living in the same community where they have resided for half a century or more and will relate most readily to objects and references within the surrounding community.

This is why a connection to local museum resources presents an ideal match for reminiscence therapy in dementia care.

This poster session will demonstrate ways to access local museum resources, and provide information in the care and handling of museum artifacts used in reminiscence programming using the example of the Senior's Outreach Program at the Peel Heritage Complex in Brampton, Ontario

Biography

Lorie Pierce is the Founder of Memory-Link Creatives which produces DVDs for Alzheimer care. She was trained at the Reminiscence Centre in London England and has worked in programming at the Peel Heritage Complex and the Royal Ontario Museum, Toronto.

表題： 回想セラピー認知症介護の為の地方博物館資源の使用

主題： 人生回想と回想の訓練

Lorie Pierce, Founder, Memory-Link Creatives, Heritage Educator, Peel Heritage Complex, Brampton

アルツハイマーの病気の個人の追憶と認知症に関連した治療上の利点は 会話での励まし (Kiernat 1979 年) 及び社会的な相互作用 (Tabourne 1995 年) の改善を含む40 年 (Butler 1963 年) 間以上文献で確認された。

アルツハイマーに影響された多くの人達は半世紀または半世紀以上同じコミュニティーで住んでいて、彼らは直ちにコミュニティーの中に参考として関わります。だから、地方博物館との繋がりが回想セラピー認知症介護の為に公開されました。

このポスター委員会は地方博物館に近づけさせる方法を実演し、そして美術館収蔵品の配慮と処理の情報を高齢者奉仕活動のプログラム例として提供して Peel Heritage Complex in Brampton, Ontarioで提供される。

略歴

Lorie Pierce は記憶の創立者でアルツハイマー介護の為のDVDを製造しました。彼女はロンドンの回想センターで研修を受け、 the Peel Heritage Complex and the Royal Ontario Museum, Torontoで働いています。

Título: El uso los recursos de los museos locales para la Terapia de Reminiscencia en el cuidar de la demencia.

Tema: La práctica de la Reminiscencia y la Revisión de Vida.

Lorie Pierce, Founder, Memory-Link Creatives, Heritage Educator, Peel Heritage Complex, Brampton

Los beneficios terapéuticos de la reminiscencia en los individuos con la enfermedad de Alzheimer y demencias relacionadas han sido reconocidos en la literatura por más de 40 años(Butler, 1963)incluyendo el estímulo de la conversación(Kiernat, 1979) y el mejoramiento en interacciones sociales (Tabourne, 1995).

Mucha gente afectada por la enfermedad de Alzheimer vive en la misma comunidad donde se han residido por más de la mitad de un siglo y van a relacionarse más fácilmente con objetos y referencias dentro de la comunidad y sus alrededores. Por eso una conexión con un museo local presenta una pareja para la terapia de reminiscencia en el cuidar de la demencia.

Esta sesión de cartel demostrará algunas maneras por las cuales se puede acceder a los recursos de museos locales y proporcionará información acerca del cuidar y la manipulación de los artefactos de los museos que se usan en la programación de reminiscencia utilizando el ejemplo del Senior's Outreach Program en el Peel Heritage Complex in Brampton, Ontario.

Biography

Lorie Pierce is the Founder of Memory-Link Creatives which produces DVDs for Alzheimer care. She was trained at the Reminiscence Centre in London England and has worked in programming at the Peel Heritage Complex and the Royal Ontario Museum, Toronto.

The Use of Local Museum Resources for Reminiscence Therapy in Dementia Care

Lorie Pierce

Benefits of Reminiscing

The act of recalling one's past is an innate ability we all share. Reminiscing is an activity ideally suited to dementia care as it draws on the more robust long-term memories that are retained in persons with Alzheimer Disease and Related Dementia (ADRD). This article provides information based on a collaborative approach to reminiscence programming through an innovative Seniors' Outreach program of a local museum in a community outside Toronto.

The proven therapeutic benefits of reminiscence in individuals with ADRD¹ include an increased sense of well-being², increased ego-identity³, decreased disorientation and improvement in social interaction⁴. Through the use of prompts that stimulate both recall and associative memory, reminiscence helps people to maintain their sense of identity, self-esteem and mastery and provides communication tools for meaningful conversation with others. It can offer a pleasurable means of interaction in an often-stressful caregiving situation.

There are many life events that everyone can relate to, such as wedding ceremonies, or furnishing a first home. Reminiscing about such events using both real objects or photographic images is an activity that can be enjoyed by all, regardless of cultural background. This is not an insignificant fact today, in our multi-cultural society.

Although our residential communities are a blend of persons from many backgrounds, most will have grown up locally and will relate most readily to objects and references from nearby. This is why a connection with a local museum and archives is an ideal match for helping to introduce reminiscence work into your facility's programming

Heritage Resources – the hidden treasures for reminiscence sessions

The Canadian Museums Association's Official Directory lists 572 community and regional museums across Canada.⁵ Such collections illustrate how life was lived in the past in their particular area. Artifacts, documents and images can facilitate memory retrieval. They are articles that care facility residents may have used themselves, or have seen their parents or grandparents using.

One such regional museum, the Peel Heritage Complex in Brampton, northwest of Toronto, has pioneered a Seniors' Outreach Program. This program is provided through a variety of interactive and educational Outreach Presentations to seniors in over 30 municipal and private seniors' facilities, and a variety of community care organizations throughout Peel Region.

Known as Heritage Educators, the presenters travel with a rolling plastic container filled with artifacts from the museum, along with photos from the archives and other display materials such as fresh lilacs in the Spring. When they arrive at the seniors' care facility, the show begins!

First, a central table is draped in a colourful cloth to focus everyone's attention. The participants are seated in a single row facing the display, to allow the presenter, and/or helpers, to engage one-on-one with as many of the group as possible. Then comes the unpacking! Museum artifacts that are used in the program are chosen for their relevance to the audience (see section below). These artifacts and images are grouped within easy reach of the presenter, but not close enough for the participants to touch. Objects that are sharp or heavy and might hurt the participants are positioned discretely at the back or completely hidden until ready to be shown. Some delicate artifacts must be handled with gloves, and are for viewing only. Most of the objects can be touched or smelled, and participants are encouraged to do so, as the articles are shown around.

Each senior's facility is visited once every two months, when a session based on an appropriate theme is presented, e.g. 'Spring is Sprung', or 'Saving the Harvest'.

During one year, the Peel Heritage Complex staff made presentations to approximately 76 groups, reaching over 1900 seniors.⁶ These presentations provide a range of benefits from a “simple change of scenery”, to an informative learning experience (although the presenters often learn from the seniors!) and are adaptable to all ability levels. Seniors who may appear to be generally uncommunicative, will often shine with personal stories related to the article being shared within the group.

Elements of a Heritage Reminiscence program

The objectives of a program are to entertain, to educate, to stimulate and to encourage participants to share their memories and stories through the use of articles from the museum’s collection, augmented with newer items and images that will relate to the life time of the participants.

The presenter must be familiar with the general history of the times that the seniors have lived, and have some familiarity with the history of Canada and Europe in the twentieth century, in order to understand the conditions of living in that time period.

The presentations are fairly short, ranging from 45 minutes to a little over an hour. The group is the defining factor. Distractions such as approaching meal times, interruptions for appointments, disruptive behaviour are causes for shortening a session. A session might be lengthened due to active interactions between group members, sharing memories and stories.

Programs must be relevant, and engaging to the participants. As many senses as possible must be stimulated to involve the participants. The smell of nutmeg can elicit such memories as Christmas cookies. Fresh baked bread, which is crusty on the outside, squishy to feel, and with the smell of yeast can conjure up the trip to the bakery.

It is not important that the memories shared are accurate and care must be taken not to correct or criticize. Participants should be encouraged to communicate and participate in any way that they can so it is important that the session is entirely non judgmental. For those who are no longer able to deal fluently with language, 'yes' and 'no' answers or even a nod of the head or a squeeze of the hand may be the limit of their ability to communicate. Reminiscing is an ideal way to include them.

People like to be addressed by their own name and, wherever possible, some means of identification such as a name badge will be helpful for the presenter to add this personal feature.

Persons with visual or hearing impairments do need a little more attention and the presenter should take note of any participants with these needs at the start of the session.

Heritage reminiscence sessions can provide opportunities for participants to maintain their sense of identity, to actively participate as part of a group, to enhance their self esteem, and practice communicating with others with whom they live for at least a part of the day.

It is possible for site care staff observing a session to derive information about a participant's preferences which can be useful in that person's ongoing care. Facilities report that often the participants will recall the session and comment on it the next day, the next week or even months later. In this regard, the care facility may use the visit by the museum presenters as a "kick off" to smaller more frequent sessions held by site care staff or to supplement existing programming.

Creating a memory-friendly environment

The key to engaging a group in a successful reminiscing session is in creating an environment that is conducive to memory retrieval. Attention should be paid to the following:-

- the session should be held in a location with minimum distractions
- light levels should be adequate, but not glaring
- participants must be both physically and emotionally comfortable
- care should be taken to ensure the group is compatible, and not too large
- all participants must be able see and hear each other wherever possible
- site care-staff should be present to ensure effective follow-up, and to recognize changes in behaviour (both positive and negative)
- the presenter must be made aware of participants that have vision or hearing impairment, language difficulties, or speech impediments, in order to adapt the session appropriately
- the topic or theme of the session must have positive cultural meaning to the participants
- provision should be made to involve as many of the senses as possible during the session
- items used should be from the period of participant's childhood or early adult years.

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source : www.museums.ca/Cma1/About/AboutCMA.htm

6. Statistics from year 2002, source : www.region.peel.on.ca/heritage

(This paper is adapted from an article, authored by Lorie Pierce and Joan Kadoke, that was previously published in the Canadian Nursing Home Journal Vol 16, No.3 October 2005)

Proposal for 2007 Reminiscence and Life Review Conference

Title:

Proverbs as a Tool to Elicit Reminiscence

Abstract:

Proverbs are short sentences drawn from long experience (Cervantes)

Cue words and phrases have often been used to elicit memories and reminiscences. As part of a larger study, a group of older adults gave narratives demonstrating the meaning of proverbs. Proverbs are phrases representing encapsulated folk wisdom. Like reminiscence, they are used in the transmission of knowledge. An unexpected finding was that many of the narratives given were personal and didactic, often representing significant turning points in participants' lives. The function of these reminiscences in an aging population and the utility of using proverbs to elicit reminiscences will be discussed.

Biography:

Lynne J. Williams-Hubbard, Doctoral Candidate, School of Behavioral and Brain Sciences, University of Texas at Dallas. Her research interests include discourse comprehension in aging. E-mail: lynne.williams@mac.com

回想と人生回想会議の提案書2007年度

表題:

Proverbs as a Tool to Elicit Reminiscence

摘要:

ことわざは積み重なった経験から短い文で書かれています

言葉のきっかけと文章は、常に記憶と回想で引き出されながら使われる。大きな研究の一つとして、高齢者のグループことわざの意味を実演しながら物語を与えた。ことわざは、要約された人々の賢明さが文章に象徴されている。回想のように、ことわざは、知識の送信として使われている。予期されぬ発見は沢山の与えられた物語を個人的または教訓的に常に参加者にとって大切な岐路として象徴されているのか？これらの回想機能の中で高齢者人口やことわざの実用性を議論されている。

Biography:

Lynne J. Williams-Hubbard, Doctoral Candidate, School of Behavioral and Brain Sciences, University of Texas at Dallas. Her research interests include discourse comprehension in aging. E-mail: lynne.williams@mac.com

Propuesta para el Congreso de la Reminiscencia y Revisión de Vida de 2007

Título:

Los Refranes como herramienta para incitar la reminiscencia

Resumen:

Los refranes(*proverbs*)son frases cortas sacadas de la larga experiencia. (Cervantes)

Palabras y frases de entrada (*cue words*) se han usado con frecuencia para incitar memorias y reminiscencias. Como parte de un estudio más amplio, un grupo de adultos mayores ofrecieron narrativas que enseñaban el significado de refranes. Los refranes son frases que representan la sabiduría popular sintetizada. Como la reminiscencia, se usan en la transmisión del conocimiento. Un resultado imprevisto fue que muchas de las narrativas que se dieron fueron personales y didácticas, a menudo representando momentos decisivos en la vida de los participantes. Se examinará la función de estas reminiscencias en una población de mayores y la utilidad de usar refranes para incitar la reminiscencia.

Biografía:

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Proverbs as a Tool to Elicit Reminiscence

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Abstract

Proverbs are short sentences drawn from long experience (*Cervantes*)

Cue words and phrases have often been used to elicit memories and reminiscences. As part of a larger study, a group of older adults gave narratives demonstrating the meaning of proverbs. Proverbs are phrases representing encapsulated folk wisdom. Like reminiscence, they are used in the transmission of knowledge. An unexpected finding was that many of the narratives given were personal and didactic, often representing significant turning points in participants' lives. The function of these reminiscences in an aging population and the utility of using proverbs to elicit reminiscences will be discussed.

Galton (1879) reported the first attempts to use cue words to elicit associations or memories. He tested himself by placing sheets of paper with single words written on them in locations where he would come across the words. He then recorded the associations that the words elicited. The cue word procedure then remained dormant until the 1970s when it was "rediscovered" by Crovitz and Schiffman (1974) and modified to elicit recall of autobiographical memories. Since that time, cue words have been frequently used to elicit autobiographical memories (e.g., Fitzgerald & Lawrence, 1984; Jansari & Parkin, 1996; Rubin, 1999).

Researchers have described the autobiographical memories/reminiscences generated by word cues according to several criteria, namely function, life period, event recurrence, and phenomenological experience. The first category, function of the autobiographical memory/reminiscence depicts the purpose for which the autobiographical memory was recounted (e.g., see Bluck, 2003).

The second category, life period, categorizes the memory/reminiscence according to the life period in which the recalled event occurred (e.g., Rubin & Schulkind, 1997). The third category captures whether the event depicted is a singular occurrence or a repeated event (e.g., see Brewer, 1996). Finally, the fourth category, phenomenological experience addresses whether the memory was recounted in the first or third person (e.g., see Brewer, 1996).

Yet, recall using the cue word elicitation technique is not generally associated with potential life themes. This contrasts with theoretical and empirical evidence suggesting that

recollection tends to be more thematic in nature (Kintsch, 2002; Neisser, 1981). Using proverbs as an elicitation tool may help to bridge this gap.

Proverbs are “mini-texts” that embody a general truth and have an implicit, rather than explicit, context (Ulatowska et al., 2001). Proverbs define a range of situations or events reflecting culturally appropriate human concerns (Mieder, 1993). The implicit context inherent in proverbs allows for two levels of interpretation – one as a general, non-event related schema and the second as an instantiation of a specific event (Lakoff & Turner, 1989). As such, proverbs entail the thematic structure of both the general schema and the specific instan-

Table 1: Participant Characteristics

		Age	Education	SES*
	n	Mean (SD)	Mean (SD)	Mean (SD)
Young Elderly	12	65.58 (2.27)	16.25 (3.11)	6.33 (1.15)
Middle Elderly	10	72.30 (2.41)	17.40 (3.13)	6.50 (0.53)
Old Elderly	11	82.73 (5.41)	14.36 (3.26)	5.55 (1.75)

*Socio-economic Status (Featherman & Stevens, 1980)

tiation (e.g., Look before you leap entails the theme of “gullibility”; please see Gibbs, Colston, & Johnson, 1996; Lakoff & Turner, 1989, for examples).

The purpose of the present study was twofold. The first goal was to determine whether proverbs are useful cues for eliciting autobiographical memory and/or reminiscence. The second goal was to examine age-related differences in the autobiographical memories generated by older adults.

Methods

Participants

As part of a larger study, thirty-four older adults generated narratives showing the meaning of stimulus proverbs previously chosen as the best lesson to a fable. For the purpose of analysis, I divided participants into three age groups: (a) Young Elderly (YE; 62 to 69 years), (b) Middle Elderly (ME; 70 to 76 years), and (c) Old Elderly (OE; 77 to 94 years). One ME participant was excluded from the analysis because he produced no autobiographical narratives. Group characteristics are shown in Table 1.

Analyses

Scoring. I determined the autobiographical nature of individual narratives by self report of the participant as well as similarity in semantic content to the original fable stimulus.

Category	Levels and Description
Function *	<i>Directive</i> : Narrative used for problem solving and developing opinions to guide behavior <i>Self/Identity</i> : Narrative used to construct one's perception of self and/or self identity <i>Social/Communicative</i> : Narrative used to build and maintain social relationships
Life Period †	<i>Recent</i> : Event occurred within past 6 months <i>Retirement</i> : Event occurred during/after retirement <i>Working/Family</i> : Event occurred during working and child-rearing years <i>Childhood/Adolescence</i> : Event occurred during childhood and/or adolescence <i>Unspecified</i> : Event occurred during an unspecified or unidentifiable time period
Event Recurrence ‡	<i>Single event</i> : Narrative describes a single event <i>Recurrent event</i> : Narrative describes a recurring event, not a specific single event
Phenomonologically Experienced ‡	<i>Experiencer is self</i> : Participant portrayed as the experiencer of the event <i>Experiencer is other</i> : Participant not portrayed as the experiencer of the action; Told in 3rd person.
Proverb	Proverb used to elicit autobiographical narrative
* from Bluck (2003) † modified from Rubin and colleagues (1986; 1997) ‡ from Brewer (1996)	

Narratives that mirrored the semantic content of the fable were excluded. I then scored the autobiographical narratives categorically into (a) function of autobiographical narrative, (b) life period described, (c) event recurrence, (d) phenomenological experience of event, as well as (e) proverb used to elicit the autobiographical narrative. Descriptions of the scoring categories are shown in Table 2.

Statistical analysis. I used discriminant correspondence analysis (DCA) to analyze the patterns within the autobiographical narratives generated. DCA classifies observations into predefined categories and analyzes them using correspondence analysis (see Abdi, 2007, for more details). Correspondence analysis is a type of principal components analysis adapted for categorical data (Greenacre, 1984, 2007). It represents variables and observations of a contingency table as points in a multi-factorial space. When the factors are plotted against each other, proximity of the points represents their degree of association. Points that are closer together are more strongly associated than those farther apart (Greenacre, 2007).

I excluded five autobiographical narratives from the analysis because they were the only example of an autobiographical narrative for a given proverb cue. The reliability testing of the DCA does not allow there to be only one exemplar of a given variable. The proverbs used to generate the narratives are shown in the appendix.

Results

Of the 408 narratives generated, 278 (68.13%) represented autobiographical events in the older adults' lives. Participants generated the most narratives for highly familiar proverbs (e.g., Look before you leap. More than fifty percent (52.21%) of the narratives were elicited by only 14 of the 37 proverb cues. Of these 14 proverbs, 11 were highly familiar.

From the total of 278 autobiographical narratives, 272 were included in the DCA. The first factor ($\lambda = 0.04$; $\tau = 58.92\%$; horizontal axes Figure 1) distinguishes the YE and ME groups from the OE group. The OE group more frequently produced narratives that reflected episodes that occurred during retirement years. This group also recounted more events that happened to others, rather than being the agent or experiencer of the action (i.e., non-phenomenologically experienced events).

The second factor ($\lambda = 0.03$; $\tau = 41.08\%$; vertical axes Figure 1) distinguishes the YE group from the ME group. The YE group more frequently recounted events that

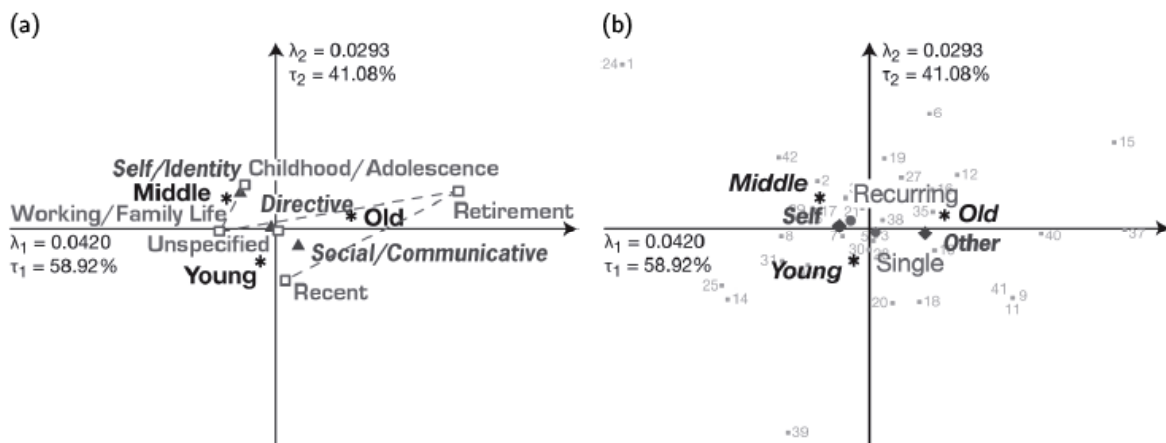


Figure 1. Discriminant correspondence analysis. Variables shown along Factors 1 and 2. Lambda (λ) and tau (τ) are the eigenvalues and the explained inertia (i.e., a quantity similar to variance) for a given factor. *Note that in correspondence analysis the eigenvalues (λ) are never greater than 1.* All sub-figures are plotted on the same scale. The origin in the display reflects “average” performance. (a) Function of reminiscence/autobiographical memory (**s**) and Life Period in which event occurred (**p**). Note that the OE group’s narratives were more closely associated with a social/communicative function and pertained to events during retirement years, while the ME group’s narratives reflected issues around self or identity formation and were more frequently from childhood or adolescence; (b) Event recurrence (**o**) and Phenomenological experience of event (**u**). Small numbers indicate individual proverbs. Note that the OE group more frequently portrayed the experiencer of the action as another person, while the ME and YE were the experiencer of the action.

recently (i.e., within the past six months) or described an unspecified time period. The ME group, in contrast, more frequently produced narratives that helped to construct self or identity. These narratives more frequently involved episodes from childhood or adolescence.

Discussion

The current results provide evidence of the saliency of autobiographical memories in older adulthood (Kenyon, 1996). In a task that did not explicitly request the generation of an autobiographical memories, the majority of narratives produced were autobiographical in nature. That proverb cues elicited primarily autobiographical memories suggests that proverbs may be a useful tool for eliciting autobiographical memories in older adults. However, proverb familiarity may play a role in the type of autobiographical memory generated. Familiar proverbs may be most effective at eliciting autobiographical memories, however the proverb's association with the original stimulus fable may have biased selection of the proverb cues.

In contrast, autobiographical narratives produced from less familiar proverbs (e.g., *Merit is sure to rise to the surface; Winning is everything*) best discriminated between the age groups. For these less familiar proverb cues, the YE group produced narratives reflecting recent or unspecified time periods and a directive or problem solving function. This pattern may be related to the problem solving nature of matching proverb and narrative meaning. The ME group showed the highest frequency of narratives reflecting issues of self or identity formation. It may be that ME group is undergoing the greatest period of transition. During this age range, there is commonly a transition from working life to retirement. This transitional period may require reevaluation of one's identity. The OE group showed a different pattern of response. This group more frequently used the autobiographical memories for social and communicative functions. This may have arisen because the older elderly individuals' may have viewed the interview process as an opportunity for social interaction.

In summary, proverb cues may be a useful tool for eliciting autobiographical memories and reminiscences. However, the narrator's familiarity with a given proverb cue may affect the nature of his/her personal narrative.

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Appendix: Proverbs that elicited autobiographical narratives

- 1 A penny saved is a penny earned
- 2 Ability supercedes beauty
- 3 Beauty is in the eye of the beholder
- 4 Believe a boaster as you would a liar
- 5 Carelessness leads to folly
- 6 Deceiving others is only deceiving yourself
- 7 Do not underestimate people's abilities
- 8 Fine feathers don't make fine birds
- 9 Good stories make good truths
- 10 He who perseveres will succeed
- 11 Hunger makes forts surrender
- 12 Illness makes a man a scoundrel
- 14 Look before you leap
- 15 Merit is sure to rise to the surface
- 16 Once burned, twice shy
- 17 Once warned, twice armed
- 18 One falsehood spoils a thousand truths
- 19 Pride comes before a fall
- 20 Short term gain leads to long term pain
- 21 Solutions come in many forms when you are wise
- 24 The right hand doesn't know what the left is doing
- 25 The meek shall inherit the earth
- 26 The truth will set you free
- 27 The weak may help the strong
- 28 Those that prey upon the weak receive nothing
- 29 Too much confidence is destructive
- 30 Treasure is in the eye of the beholder
- 31 True merit does not bring attention to itself
- 33 Trust in you own abilities
- 34 Unity is strength and division, weakness
- 35 Unused wealth is worthless
- 37 Victory over the weak is a poor victory
- 38 What cannot be achieved by strength can be achieved by cunning
- 39 Winning is everything
- 40 Wisdom comes with the years
- 41 With age comes wit
- 42 You reap what you sow

**Guiding Student Reminiscence Projects in a Multicultural Environment:
Creating Opportunity from Challenge**

Loriena A Yancura, Ph.D.

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Offering a course within which university students document reminiscence in older individuals produces a win-win situation. Students learn from people with whom they work and older individuals benefit from sharing their stories. Holding this course in a multicultural setting involves several challenges because many older people of color (i.e., Native Hawaiian and Asian) have views of family and ethnic identity that differ from those of the students. These challenges create an opportunity for students to learn that reminiscence is embedded in time, place, and culture. This poster illustrates these points with photographs and quotes from student presentations.

Professional Biography: Loriena A. Yancura is an Assistant Professor at the University of Hawai'i at Manoa. Her research interests focus on exploring how family and psychosocial factors influence health in older people.

多文化的環境の学生回想の計画：
機会はチャレンジから作られる

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開講されているクラスの中の大学生の回想書類は個々の高齢者をウィンウィン状況で提供されています。学生達は高齢者達の利点などから色々な事を学びます。このクラスを適用するのに多様な挑戦が必要します、それは沢山の高齢者達の人種（例、ネイティブハワイアンやアジア人）、家族や倫理の目的が学生達とは異なるからです。これらの挑戦は学生に対しての時間、場所そして文化の組み合わせで良い機会が作られます。このポスターは学生のプレゼンテーションで写真や引用文などが用いられ説明されます。

Professional Biography: Loriena A. Yancura is an Assistant Professor at the University of Hawai'i at Manoa. Her research interests focus on exploring how family and psychosocial factors influence health in older people.

**Guiando proyectos de reminiscencia estudiantil en un ambiente multicultural:
Creando oportunidad frente a los desafíos**

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Ofrecer un curso en el cual los estudiantes universitarios documentan reminiscencia en los mayores produce una situación en la que todos ganan. Los estudiantes aprenden de la gente con quienes trabajan y los mayores sacan provecho compartiendo sus cuentos. Tener este curso en un ambiente multicultural presenta varios retos porque muchos de los mayores de color (i.e., indígena de Hawai y Asia) mantienen puntos de vista relativos a la familia y la etnicidad étnica que se difieren de los de los estudiantes. Estos retos crean una oportunidad para los estudiantes aprender que la reminiscencia es algo fijado en el tiempo, el lugar y la cultura. Este cartel ilustra estos puntos con fotografías y citas de las presentaciones estudiantiles.

Professional Biography: Loriena A. Yancura is an Assistant Professor at the University of Hawai'i at Manoa. Her research interests focus on exploring how family and psychosocial factors influence health in older people.

ABSTRACT: LIFE STORY WRITING CLASSES IN A COMMUNITY COLLEGE

This research paper will present an overview of the development and implementation of a non-credit college course called Composing Your Life Story, offered each fall and spring at four locations. Using the Birren guided autobiography format, it covers three categories: the original Birren themes, a chronological framework, and family history themes recently released by the Birren Center. It will include class materials that accompany each section. Methods for presenting these three will include strategies for accommodating individual students working on different stages of their life stories, in one classroom setting.

The paper will highlight approaches for incorporating oral history techniques into the class, suggestions for creating more interesting narratives, and materials preservation methods for photos, papers, textiles, etc. Genealogical timeline research and support with difficult issues - painful memories and fear of writing and/or reading in front of a group are also considered.

In conclusion, student evaluations are reviewed and summarized according to needs assessment and class satisfaction. Procedures for working within a college framework, holding classes at multiple off-campus locations, keeping students interested in returning to explore additional topics, and marketing to a variety of community settings will also be dealt with.

Myla Collier holds Bachelors and Masters degrees in Cultural Anthropology from CSU Long Beach. She has taught Cultural Anthropology at Cal Poly San Luis Obispo and Cuesta College, San Luis Obispo. She is a Fellow in the Society for Applied Anthropology. She has conducted Life Story writing classes since 1997 and joined the Cuesta Emeritus College in 2001.

Cuesta Emeritus College is a non-credit, no-charge, learning program, funded by the State of California, designed for middle-aged and older adults. It offers educational enrichment and intellectual stimulation for those who desire to learn without tests, papers, and deadlines. Mature adults enjoy fellowship with other adults who share similar interests.

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摘要： コミュニティーカレッジでのLife Historyライティングクラス

この研究報告は単位認定のされない大学のコース*Composing your Life Story*（秋セメスターと春セメスターに四つの場所で開講される）の向上と手段について紹介されます。Birrenの自叙伝を使うことによって三つのカテゴリーが説明されます。1) 原文のBirrenのテーマ、2) 年代のフレームワーク、3) 近年出版された家族の歴史 この三つはそれぞれのクラス教材に含まれます。この示された三つの手段は別々のライフストーリーステージで活動しているそれぞれの個人の生徒の働きのための戦略に含まれます。

この報告書はクラスでの具体化した口述の歴史ともっと興味深いナレーションを創るための提案、または写真やレポートのための教材のプレゼンテーションの仕方について強調される。また系図の時代表の研究と難題のサポート（例えば、辛い思い出や書くことへの恐れ、または人前で読むことへの恐れ）もまたこの報告の中で考慮されるでしょう。

結論を述べると、生徒の評価の必要性和クラスの満足度によって再検討されます。大学の枠組みを取り組む課程、さまざまなクラスを学校外で開催すること、生徒が新たな何かを学ぶために学校への関心を維持すること、そしてさまざまなコミュニティに対してマーケティングが向けられているかなどこれらすべての事が扱われることとします。

Myla Collierは文化人類学の分野において学士号と修士課程取得しCalifornia State Universityを卒業。彼女はその後、Cal Poly San Luis Obispo universityとCuesta, San Luis Obispoで文化人類学を教えてきた。彼女はApplied Anthropologyのメンバーの一員でもある。1997年以降Life Storyライティングのクラスの指導に携わり、2001年にCuest Emeritus Collegeの専任教師に就く。

Cuesta Emeritus Collegeはカリフォルニア州によって建てられた単位認定がなく、学費のかからない学習プログラムである。このプログラムは主に中年層の方から高齢者の方に向けて作られたものである。この学校はテストやレポートまたは締め切りがない事は望む人のための教育強化と知性を刺激するために開講される。この学生達は同じような経験を持ち合わせた生徒間の親交を楽しんでいます。

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Abstract: Clases de la escritura de la historia de la vida en un Community College

Este cartel presentará un panorama del desarrollo e implementación de un curso sin crédito al nivel universitario llamado Escribiendo la Historia de tu Vida que se ofrece cada otoño en tres locales. Utilizando el formato de Birren de la autobiografía guiada el curso cubre tres categorías: los temas originales de Birren, un marco cronológico y temas de la historia familiar recientemente difundidos por el Centro de Birren. Incluirá materias del curso que acompañan cada sección. Los métodos para presentar estos tres incluirán estrategias para acomodar a estudiantes que trabajan en diferentes etapas de las historias de sus vidas en la misma clase.

El cartel subrayará acercamientos para incorporar técnicas de la historia oral en la clase, sugerencias para crear narrativas más interesantes y métodos para la conservación de materiales para fotos, papeles, textiles, etc. Además se consideran investigaciones en líneas cronológicas y apoyo con cuestiones difíciles – memorias dolorosas y el miedo de escribir y/o leer en frente de un grupo.

En conclusión, se revisan y se resumen las evaluaciones estudiantiles según la valoración de necesidades y la satisfacción de la clase. Además se tratarán de procedimientos para trabajar dentro de un marco universitario, la ubicación de clases en varios sitios fuera del campus, el mantener del interés de los estudiantes de volver a explorar temas adicionales y el marketing a una variedad de locales comunitarios.

Myla Collier holds Bachelors and Masters degrees in Cultural Anthropology from CSU Long Beach. She has taught Cultural Anthropology at both Cal Poly and Cuesta College, San Luis Obispo. She is a Fellow in the Society for Applied Anthropology. She has conducted Life Story writing classes since 1997 and joined the Cuesta Emeritus College in 2001.

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LIFE STORY WRITING CLASSES IN A COMMUNITY COLLEGE

Myla Collier

In 1997 I began conducting Life Story writing classes at an adult independent living community called “The Village” in San Luis Obispo, California. I used the Guided Autobiography format as suggested in the book - two hour sessions. Asking each student to complete a two page story and read it to the class, each week. I encouraged discussion, questions and no criticism.

The first class had an enrollment of 10 women ages 80-90. While my training had been in one-on-one ethnographic field work, it only took a few sessions for me to get comfortable with this approach. After the class was over I received several thank you notes and interest on the part of some members of the class to return to the class in order to add material to their stories.

After conducting 3 sessions the issues I encountered most often were:

1. Hearing impairment on the part of some participants.
2. Hesitancy on the part of some concerning certain topics such as;
Roll of Money, Sex and Body Image, Meaning of Life.
3. The wish to write more about different times in one’s life

As a result of the feedback, I developed a 3-ring workbook with all the class information, Including incidental materials that could be called “helpful hints” for writing your story. This would help those with hearing and memory problems and those who could not come to every session.

Some of these topics are

- Structure of Class
- Finding a time and place for writing
- Developing a chronology of one’s life
- The Art of Remembering
- Myth and Memory
- What Kind of a Hand was I Dealt?
- Ways to Achieve Variety in your Writing
- Family Photos and Documents

I added the following topics some from Guided Autobiography and some new ones:

- My Family
- Branching Points
- Remembering Home
- Choices
- Major Life Work or Career
- Your Accomplishments
- Role of Music, Art and Literature in One’s Life
- Meaning of Life

I also added a section of chronological topics:

Birth
Childhood
Adolescence
High School
Young Adult
Marriage
Career
Parenthood
Midlife
Later Life
Retirement

I arranged the chronology workbook style with questions on the left and a place for notes on the right. That way students can jot down memories at the time they read the question, creating reference material for later writing. This also helps capture fleeting memories that come and go, otherwise known as “senior moments.”

In future class sessions I experimented with giving assignments alternating the Birren topics with chronological ones. I then concluded it was less confusing to stay with one format at a time, so decided that since many students returned for more sessions, I would alternate the content - offering chronology in the fall and Birren topics in the spring.

After two years at the Village, I moved the class to the city’s recreation department. These classes were held at the local library. Later In 2000, I was asked to join the first semester of the Emeritus program at Cuesta College. This is a no-grade, no--prerequisite (and no-charge) learning program designed for middle-aged and older adults. It offers educational enrichment and intellectual stimulation for those who desire to learn without tests, papers, and deadlines. Mature adults enjoy fellowship with other adults who share similar interests

The Cuesta College Board of Trustees under the auspices of the California Community College system approves all Emeritus courses, instructors, staffing, facilities and policies. Funding comes from the State of California through the California State Legislature. Offered in both the fall and spring semesters, my classes are three hours long and run for nine weeks.

Issues encountered as part of the community college system were varied. State funding for this program is based on average daily attendance of each student. Consequently I am always scrutinized for the number of students enrolled and their attendance. A comfortable number for the class to operate effectively is 12 to 15. Unfortunately these numbers are much lower than the college expects. In the very beginning class size fluctuated according to marketing activities and location. In the first five years I taught in five different locations throughout the county. Class enrollment fluctuated from a high of 21 to a low of 8. Because the large classes cut down on individual face time with the group, fewer students returned for a second class, the following semester.

I found class locations out in the community such as mobile home parks and retirement communities, drew more students than those held on campus. This is principally because campus locations, and parking are less convenient.

In an effort to sustain class enrollment I am always seeking public speaking venues which are mostly student referrals for organizations such as American Association of University Women, Newcomers, Retired Active Men, Rotary, Kiwanis, etc. Word of mouth from current students, helps also. The college offers a spring open house in which I always participate with a sample exercise and occasionally the class is featured in local community publications. As the program has grown the college has put more emphasis on marketing and the class sizes have increased.

Another issue that is not so easily resolved is one concerning students who come for the first day or two of class and don't return. I have tried in the introductory talk to cover not only an overview of the way the class works but discuss ways one can deal with painful issues that can be encountered in writing one's story. We all have painful experiences that are not easy to review. I suggest they not deal with these issues until they have worked on other parts of their story. When the time comes they may find they are able to deal with painful memories in incremental steps and will likely feel relief when they get through to the other side.

I make my home phone number and e-mail available for those who wish to talk to me personally. While some people do contact me, many do not. The issues I encounter most often (the ones I know about) are incidents of incest, abuse, becoming a foster child, adoption, and past experience with illegal drugs.

Once in a while a student will say their therapist has suggested they write their story. In some instances the individual has found this possible with support from other members of the class, in others the student did not return after two or three sessions. Obviously a community college class cannot help someone with serious emotional problems. I always have referral information available if circumstances suggest it. Occasionally, I have a student very anxious to record their life story but he/she is hampered by some physical disability. One example was a man who could not write due to a combination of dyslexia and Parkinson's. I brought a digital tape recorder to class and he spoke for 10 minutes each week. At the end, I put the recording on a CD for him. He and his family was quite happy.

Since the majority of class time is devoted to individuals reading their stories, during the fall (chronology) semester I have developed a series of short 20-30 minute lectures involving social history for periods from the Great Depression through the 20th Century. Examples texts include, *Hard Times The Good War*, *Women's Magazines from 1940-1960*, *Boomer Nation*, *Chevrolet Summers*, *Dairy Queen Nights*. etc. During the spring semester when the theme topics are used I read stories former students have written and encourage discussion.

I devote part of one class each semester to a longer lecture called Saving Family Possessions. I supply a handout that gives an overview ways to take care of important family memorabilia in the home, since residential facilities provide less than museum conditions. I show examples of what to do and what not to do with textiles, paper and an variety of organic and inorganic materials, I also encourage students to bring their memorabilia to share throughout the semester.

If we were located in a larger metropolitan area I would arrange field trips to a museum conservation department. In the past, I have taken classes to a variety of genealogy libraries in the area, since many students writing their stories are also interested in tracing their family roots. Unfortunately, this became too difficult to coordinate and now I distribute a hand-out showing family history web sites and giving information concerning monthly meetings with the local societies and their locations.

About one-third to one-half of my students return after they have completed the first two semesters and many want to continue to write more about their families. The Birren Center recently released some guidelines they call Family History, and I am working with several students on developing a class structure to support the material. Ideally, I should have a workshop where students can pursue individual interests with guidance, but there are not enough students at any one location to meet the school enrollment demands.

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International Reminiscence and Life Review Conference 2007***Proposal for Presentation (Volunteer)***

Title: *Visible Lives—Life Storyboard Activity for Volunteers, Families, and Professionals*

Abstract:

Utilizing a brief video of an actual *Visible Lives* intervention, this presentation explains the collaborative process of eliciting lifestories of those, especially elders, in residential facilities or otherwise isolated from social contact. Transforming the lifestory vignettes onto permanent storyboards makes the “invisible” person visible once again. Those who participate in *Visible Lives*:

- * enjoy enhanced self-esteem
- * receive more individualized care
- * experience more positive interpersonal interactions
- * are more likely to be viewed as multi-dimensional individuals with intrinsic worth

Grandchildren enjoy co-creating lifestories with their grandparents, but other volunteers or professionals also experience fulfillment from this deeply meaningful process.

Professional Biography:

Dr. Michelle Sierpina, Founding Director, Osher Lifelong Learning Institute (OLLI) at UTMB in Galveston and Adjunct Assistant Professor, UTMB’s School of Nursing, trains volunteers and professionals in *Visible Lives* storyboard intervention.

プレゼンテーションの議題 (ボランティア)

表題：Visible Life目に見える人生- ボランティア、家族、専門家のためのライフストーリーボード

Abstract

実際のVisible Lifeのショートビデオを利用することは、このプレゼンテーションにおいて特に施設で生活する高齢者または社会から疎外された高齢者のためのライフストーリーを導き出すための協力的な過程を説明する。ライフストーリーの描写から普遍的ライフボードに変形することは“見えない”とされる人をもう一度“見える”ようにさせることである。以下はVisible Livesに参加する人々である。

自尊心を高めることを楽しむ人

個人的な介護をたくさん受けている人

積極的な交友関係をたくさん経験してきている人

内因性の価値と個人が持つ多次元性として見られる傾向がある。孫は祖父母とともに作るライフストーリーを楽しむが、他のボランティアの方や専門家もこの意味深い過程からの達成感を体験する。

プロフェッショナル バイオグラフィー

Dr. Michelle Sierpina, はUTMBにあるOsher Lifelong Learning Institute (OLLI)で理事を務めGalvestonmの助教授である。Visible Livesとストーリーボードとの介入についてUTMB's看護学校でボランティアと専門家の人たちに指導してきた。

Congreso Internacional de Reminiscencia y Revisión de la Vida 2007

Propuesta para presentación (Voluntario)

Título: *Visible Lives (Vidas visibles) – Actividades de Life Storyboard para voluntarios, familias y profesionales*

Abstract:

Utilizando un verdadero video corto de una intervención *Visible Lives*, esta presentación explica el proceso colaborativo de sacarle las historias de la vida a la gente, en particular a los mayores, de las facilidades de residencia o de una manera aislados del contacto social. Al transformar los vignettes a un storyboard permanente se hace la persona “invisible” visible de nuevo. Los que participan en *Visible Lives*:

- * disfrutan de un aumento en el autoestima
- * reciben más cuidado individualizado
- * experimentan más interacciones interpersonales positivas
- * tienen más probabilidad de ser vistos como individuos multidimensionales con un valor intrínscico

Los nietos disfrutan de la co-creación de las historias de la vida con sus abuelos, pero otros voluntarios o profesionales también experimentan satisfacción de este proceso profundamente significativo.

Professional Biography:

Dr. Michelle Sierpina, Founding Director, Osher Lifelong Learning Institute (OLLI) at UTMB in Galveston and Adjunct Assistant Professor, UTMB’s School of Nursing, trains volunteers and professionals in *Visible Lives* storyboard intervention.

Visible Lives—Life Storyboard Activity for Volunteers, Families, and Professionals

Michelle Sierpina

Volunteers Needed!

Today's volunteers seek meaningful, stimulating, creative opportunities to serve. Reading books, writing letters, and sharing conversation are important social interactions; however, today's volunteers seek challenge, personal engagement, and maybe even a finished "product" to show for their efforts. Organizations that provide such opportunities experience higher volunteer recruitment, retention, and satisfaction. The *Visible Lives* intervention engages volunteers and clients in mutually fulfilling creativity while forming significant bonds that may become enduring for both. This intervention provides volunteers a sense of satisfaction for completing a project of value to the client, the family, the community, and also to the volunteer. This simple intervention can be mastered using a concise facilitator's guide, a brief

video, and an example of a life storyboard. Volunteers with any educational or professional background, professional staff, or family members can quickly become proficient in listening skills and the questioning techniques necessary for successfully completing *Visible Lives* storyboards. This article provides sufficient guidance for anyone to begin today to implement this protocol.

Visible Lives was developed by Thu Tram T. Nguyen, a Humanities and Aging fellow in UTMB's Sealy Center on Aging and a Ph.D. student in UTMB's Institute for the Medical Humanities under the direction of Dr. Thomas R. Cole. The purpose of this intervention was simple: a life storyboard, developed through a collaborative project of life review, provides a visual portrayal of one person's life. The process of attentive listening in a safe, caring, trusting relationship encourages deep self-reflection and introspection.

Protocol is condensed from the *Visible Lives* facilitator manual which accompanies the training video

What is the *Visible Lives* intervention?



“The *Visible Lives* project, then, attempts to blend meaning and experience—to express the rich variety and emotional possibilities of aging and the human spirit,” wrote its creator. Trommy Nguyen, whose early graduate student work launched this process, sought through making the storyboard and then its ritual presentation to make a difference in the lives of those in group residential settings while at the same time helping care givers, family members, and other visitors experience a more well-rounded and holistic view of the

elder residents. The protocol described here is slightly different from Nguyen’s original.

Building upon Nguyen’s work, UTMB’s President’s Cabinet funded a training video and facilitator training manual to provide guidelines for those willing to implement the intervention in their communities. UTMB’s Osher Lifelong Learning Institute offered a course called *Seniors Serving Seniors* where community volunteers learned skills for offering the intervention in the university’s Acute Care for the Elderly (A.C.E.) Unit, an inpatient hospital unit serving those 65 and over. Finally, a grant from the Isla Carroll Turner Friendship Trust made it possible to train staff and volunteers at the UT Houston Center on Aging ombudsmen program to become *Visible Lives* facilitators.

Goals for Volunteers

Volunteers who embark upon the fascinating *Visible Lives* journey will:

- interview senior client and perhaps family members or caregivers to learn about important life-shaping events and values
- collaborate with the client to elicit stories of life experiences that have helped to define the person

Cole, T. R., and Nguyen, T. (2003). Who we are, where we have been: *Making the Lives of Nursing Home Residents Visible*, Park Ridge Center Bulletin.

Sierpina, M. & Cole, T. R., co-producers (2004). *Bringing stories to life: Lifestory group facilitator training video*. (Available from Osher Lifelong Learning Institute at UTMB, 301 University Blvd., Galveston, Texas, 77555-0972).

- incorporate photographs, clipped pictures, letters, and other mementos of the client's life
- create a bright, colorful, visual representation of an individual's life experience
- help caregivers, family, and others learn to develop such storyboards and to update them in the future
- plan and participate in a celebration where the *Visible Lives* storyboard is presented for family and friends to honor its creator and co-creators
- and may also complete a scrapbook of visual symbols suitable for future use on a *Visible Lives* storyboards or storyboard revisions

Visible Lives gives volunteers fulfilling opportunities to contribute to the lives of others. Shown here are learners in Osher Lifelong Learning Institute at UTMB, honing their listening skills as they create personal storyboards. Their goal was to co-create storyboards for patients in the A.C.E. Unit at UTMB's John Sealy Hospital. *Visible Lives* interventions usually work best when the interviews occur over a period of several weeks, but these volunteers experimented with the process in an inpatient healthcare unit.

Benefits to Clients

Over the years, we have observed that clients who participate in the *Visible Lives* intervention:

- enjoy enhanced self-esteem
- receive more individualized care
- experience more positive interactions with caregivers and others
- are more likely to be viewed as multi-dimensional individuals with intrinsic worth
- are surprised to unexpectedly remember long forgotten experiences as they begin the shared journey of self reflection and reminiscence



HOW *VISIBLE LIVES* WORKS

SESSION 1: A *VISIBLE LIVES* VOLUNTEER FACILITATOR (OR CAREGIVER OR FAMILY MEMBER) IN AN INITIAL 30 TO 90 MINUTE INTERVIEW INTRODUCES THE CONCEPT AND INVITES THE CLIENT TO DESCRIBE LIFE EXPERIENCES AND PERSONAL VALUES.

Session 2: A few days or a week later they meet again to explore more stories. The client is encouraged to supply pictures, letters, and personal mementos, but magazine clippings or clip-art can also be included. We recommend scanning treasured documents for use on the storyboard, so originals can be retained for family archives.

Session 3: Subsequent sessions are generally about a week apart. Sometimes including family members in the meetings may provide interesting information for the storyboard although this must be done with the client's permission. Each week, new information expands the visual life review as trust is built and the continuing personal reflection frequently reveals long forgotten life vignettes.

Session 4: In a collaborative spirit, the volunteer rereads notes taken the first two or three sessions so the client can review the narratives, make any needed changes, and begin to select highlights for inclusion in the finished storyboard.

Session 5: The client selects a brightly colored poster board for creating the finished storyboard. Most office or art supply stores sell inexpensive 20 x 30 inch foam core boards in a variety of primary colors. One option for unused items is

to save them in a scrapbook for future use. The act of arranging and rearranging items on the board provides creative energy akin to finger-painting, a joyful experience for client and volunteer alike.

Session 6: Once the *Visible Lives* storyboard is complete, the volunteer works with staff to plan a celebration which honors the client co-creator. Family members, staff, neighbors, and others can admire the visual life review that has emerged.

Successful Volunteers Will Practice Listening Skills

Embarking upon this intimate, shared journey includes the volunteer in a collaborative exploration of another person's life. Volunteers all have individual style and comfort zones, but it is important to be relaxed, patient, sincere, and always honor the privilege of entering someone else's journey of personal reflection. This is not a therapeutic intervention and therapeutic skills or training are not required. Since some people have hearing deficits, volunteers should speak clearly, slowly, and distinctly.

Trust is key in this process. The volunteer will create a safe space by honoring confidentiality and emphasizing that the storyteller makes the final decisions about which life experiences are recorded on the storyboard. Any reminiscence requires reflection and may include some silence. The teller, not the listener, sets the pace of the stories. The attentive listener will never rush the storyteller and never interrupt. One interruption can close down the interview. Asking questions that can be answered with "yes" or "no" also breaks the rhythm.

At each interview session, the volunteer facilitator must give complete, undivided attention. A good metaphor is to see the interview sessions as private screenings of the movie of someone's life. Storyteller and listener engage in the emerging story as if watching a motion picture in a room with no other distractions.

While volunteer facilitators may want to help and encourage, they do best when they remember it is the storyteller's life story, not theirs. They remain collaborator, not author. By maintaining complete openness and listening with intention, the facilitator can join in the wonder of the evolving story.

Laughter or tears during an interview could be prompted by a wide range of emotions. It is important not to analyze or judge such moments. Instead of saying, “You must have felt...” a good facilitator will ask, “How did that feel?”

The client will thrive with the experience of receiving undivided attention. Volunteers will soon discover that encouraging details in storytelling frequently opens a cascade of unexpected memories. For that reason, encouraging detail enriches the finished storyboard. Details come from soliciting sensory cues in questions such as, “What smells (sounds, feelings, sights) do you remember?”

Routine life experiences make for great life stories. When a general idea is introduced, specific examples can enrich the story. If the storyteller says, “We always went to Grandmother's in the summer,” the facilitator might suggest he or she describe one specific summer that stands out. “What summer do you recall that had significance and why? What was a typical day or week like? Who else was there?”

Relationships

Asking about the person he or she has known the longest and the importance of their relationship can generate many stories. Was he or she married? Is the person a parent? Grandparent? The client may recall mentors, teachers, spiritual leaders, role models, coaches. If the storyteller were to invite someone from the past to a dinner or for a weekend visit, what would they discuss?

Firsts

Remembering a “first” may open a cascade of memories. Here are a few firsts that may be helpful, although not every question will work for every storyteller. “Please describe the first house you ever lived in (or the first house you ever owned).” There are endless categories of “firsts”: bicycle, red wagon, baby (first baby you saw or held or first baby you had), baseball game, books, business suit, automobile, county fairs, romantic date (how were mores different then?), job, library, love, mentors, movie, movie theater, opera, pet, rodeos, trip alone, uniform, wedding dress.

Fun and Games

The storyteller might describe the games played as a child: croquet or horseshoes or collecting fireflies in the backyard, kick the can, hunting, fishing, hopscotch. What were recreational activities like? What were holidays like? A story may be triggered by selecting a specific holiday—July 4, Thanksgiving, a religious holiday, a parade or a town carnival.

Looking Back

Looking back on life, the storyteller may recall some significant change (advent of television, affordable air travel, air conditioning, etc.) and describe how that one thing made a difference in quality of life. The story could begin, “I remember the day I buckled my seatbelt for my first airplane flight...”

Some Potential, Effective Questions

Broad and wide-ranging questions tend to elicit responses from almost anyone. Those questions that will obviously bring sadness or regret are best avoided. Stories emerge in a variety of ways, not always chronologically. Asking about childhood: playmates, school, early religious training, may or may not be productive. Questions about “favorites”—colors, music, books, hobbies, pets, often opens memories portals. People may recall sports, artistic interests, employment, and travel. One simple question, such as “What job brought you fulfillment or pride?” can be the entrée to a significant vignette. “What dreams did you achieve in your life?” is a question that can bring a gleam to one’s eye and a flood of reflections.

Success in *Visible Lives* Will Inspire Volunteers, Clients, and Families

Successful completion of this simple intervention by volunteers builds confidence in their abilities to relate to strangers, who become new friends, and to make a meaningful difference in the lives of clients, families, and staff. Those who complete the storyboards about their own lives garner rewards of self-confidence during the process, but continue to reap benefits as long as the storyboard remains on display. Families, visitors, and staff see new dimensions of those whose lives are portrayed and discover new avenues for interaction and conversation.

Visible Lives evolved as part of UTMB’s *Creativity Continuum*, which offers creative self-expression through story for individuals across all levels of functionality.

Cole, T. R., and Nguyen, T. (2003). Who we are, where we have been: *Making the Lives of Nursing Home Residents Visible*, Park Ridge Center Bulletin.

Sierpina, M. & Cole, T. R., co-producers (2004). *Bringing stories to life: Lifestory group facilitator training* video. (Available from Osher Lifelong Learning Institute at UTMB, 301 University Blvd., Galveston, Texas, 77555-0972).

Protocol is condensed from the *Visible Lives* facilitator manual which accompanies the training video

Sierpina, M. & Cole, T. R., (2004). Stimulating creativity in all elders: A continuum of interventions, *Care Management Journals*, Vol.5, 3, Fall.

Life review using a life-line technique: Potential impact in the long-term care facility**Abstract**

The negative attitudes of nurse's aides toward elderly residents in long-term care facilities can impact on the quality of the health care provided to older residents. Life review interviews with older residents may enable nurse's aides to increase their understanding of elderly residents and help them acquire more positive attitudes. Compared to life review using guided autobiography, life review using a life-line technique provides more useful information through its visualized time-line and life event-satisfaction scale. The life line is easily understood by nurse's aides in a short time period and can enhance the expression of individual feelings in group sessions.

Professional Biography

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Life reviewでlife-line テクニックを使う：長期ケア施設での効果の予想

適用

長期介護を必要とする高齢者患者にたいする看護婦の助手の怠慢な対応はヘルスケアそのものの質に大きな影響を及ぼすことがあります。高齢患者へのLife reviewのインタビューを通して、看護婦助手は高齢患者への理解をより深め、高齢患者へのより効果的な対応の仕方がわかるかもしれません。life reviewの自伝を使うのと比べ、life-lineテクニックは人生のタイムラインと人生の満足度をスケールにしたものを視覚化することで効果的な情報を提供することができます。life lineは看護婦助手にも短い期間で簡単に理解でき、グループセッションでの個々の気持ちの表現法を学ぶこともできます。

プロフェッショナル紹介：

Professional Biography

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La revisión de la vida utilizando una técnica de salvavidas: El posible impacto en una instalación de cuidado a largo plazo**Abstract**

Las actitudes negativas de los asistentes de enfermeras hacia los residentes mayores en las facilidades de cuidado a largo plazo pueden tener un impacto en la calidad del cuidado médico proporcionada a los residentes mayores. Entrevistas de la revisión de la vida puede permitir a los asistentes de enfermeras aumentar su entendimiento de los residentes mayores y ayudarlos adquirir actitudes más positivas. Comparada con la revisión de la vida que usa la autobiografía guiada, la revisión de la vida que usa una técnica de salvavidas proporciona información más útil por medio de la visualización cronológica y la escala de la satisfacción del evento. Los asistentes de las enfermeras entienden fácilmente y en poco tiempo la salvavidas y se puede realzar la expresión de los sentimientos individuales en las sesiones grupales.

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**Life review using a life-line technique: Potential impact
in the long-term care facility**

Seok Won Jin

Introduction

According to the U.S. Bureau of the Census (2000), the number of adults in the US population 65 and older is estimated to increase from 12.7% in the year 2000 to 16.5% by the year 2020. By 2040, the number of older adults 85 and older, the ones who are most likely to need long-term care services, is projected to more than triple from approximately 4 million to about 14 million. This increase in the population of older adults will also result in an increased demand for more caregivers that are able to provide the services they will need. In particular, long-term care facilities will need more high-qualified staff able to appropriately care for elderly residents.

Many researchers, however, have noted a significant problem at long-term care settings for elderly. Staff employed in long term, residential care settings tend to have negative attitudes towards their work (McTavish, 1971; Wack & Rodin, 1978). It is believed that the environment of the long-term care facilities contributes toward these negative attitudes, as well as employees, age, degree of education, and past experience with older adults (Wright, 1988)

Another reason for negative attitudes is that many nursing home staff have impersonal relationships with elderly residents and a prejudice against aging and old age (Millard & Smith, 1981; Pietrukovicz & Johnson, 1991). Furthermore, the negative attitudes among nurse's aides seem to be a more serious problem than with other nursing care personnel. Nurse's aides are responsible for approximately 90% of the actual care of residents, but only make up approximately 43% of nursing home staff (Waxman, Carner, & Berkenstock, 1984). Miller & Elliott (1976), and Brown & Thompson (1979), suggest that the negative attitudes of nurse's aides may induce maltreatment of older residents. Nordhurft and colleagues (1986) argue that nurse's aides with negative attitudes may also overestimate the degree of weakness and incapacity of patients.

Research on the negative attitude of nurse's aides toward older residents, combined with the institutional policies of nursing homes, leads to the fostering of learned helplessness, and the lowering of self-esteem, among elderly residents (Posner, 1974; Halper, 1980; Kimsey, Tarbox, & Bragg, 1981; Diamond, 1986). Conversely, nurse's aides' positive attitudes and interactions with older residents may foster improved self-concept and life-satisfaction among older residents (Timko & Rodin, 1985).

Life Review: Guided Autobiography

Robert Butler (1963) stated that many people review their lives to understand them better. Erik Erikson (1950) suggested that the fully functioning human being is the individual who achieves ego integrity through satisfaction with his or her past life. Ego integrity can be fostered by a successful life review (Haight & Olson, 1989).

Life review is useful in helping not only older adults to reconstruct their lives but also for nurse's aides to understand the elderly person (McFarland et. al., 2006), and research suggests that life reviews may help change the negative attitudes of nurse's aides toward elderly residents (Pietrukowicz & Johnson, 1991). Haight & Olson (1989) reported that life reviews conducted by home health aides improved their understanding of, and perspective toward, their clients. Pietrukowicz & Johnson (1991) also demonstrated that life reviews using guided autobiography improved nurse's aides' attitudes toward elderly residents. In their experiment, personalized information through a one-page life history was inserted into a general medical chart and this helped nurse's aides to have a more positive attitude toward residents. In a similar experiment, the presence of nurse's aides during life review interviews of clients also helped the nurse's aides improve their perception of older adults (Goldwasser & Auerbach, 1996).

Life Review: Life lines

Among the life review methods is the life-line technique. This technique has been used by therapists as a clinical tool for counseling and therapy work with elderly persons (Martin, 1997; Takkinen & Suutama, 2004). Life-lines consist of graphs containing qualitative and quantitative data, which reflect subjective perspectives toward objective life events (Takkinen

& Suutama, 2004). On the horizontal line, personal events are objectively recorded. On the vertical line, satisfaction scores are associated with these personal events. Maximal satisfaction can receive +5, maximal dissatisfaction -5.

An inherent function of graphs is to deliver useful information through visualized, simplified, representational figures or symbols (Gondin & Sohmer, 1959; Martin, 1997). These illustrations enable nursing staff to understand what residents intend to communicate much more quickly and concisely than written documents (Martin, 1997). In addition, preparing a long written life review requires interviews and lengthy stories to read (Adler & Rungta, 2002), a process that requires a significant amount of time that these professionals may not readily have available.

Compared to the autobiography, life lines can assist the memory of older adults and quickly recapitulate the individual's life, pithily locating important life events and clearly depicting the importance of these events (Davies, 1997).

Nurse's aides, elderly residents, and group members can easily at a glance comprehend an individual's life in a short time through the straightforward graphs of a life line, which conceptualize historical events and life satisfaction levels (Martin, 1997). According to the study by Martin (1997), life lines tend to encourage respondents to express their feelings through the symbolic attributes of the graphs. Life lines are an efficient tool that can be used in elderly resident group sessions, and provides an excellent avenue for residents to learn about and accept one another (Adler & Rungta, 2002).

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Poster submission for The Practice of Reminiscence and Life Review

Generativity and Legacy Behavior of Older American Female Veterans

This research examined the generativity and legacy behavior of American veterans who served in the United States armed forces (Air Force, Army, Marines and Navy) during World War II, the Korean War and the Vietnam era. Interviews were conducted with 17 veterans. Only themes pertaining to the seven female veterans will be presented. Unlike the men who were drafted, all of the women were volunteers. The women were motivated to join by a male relative. The women spoke of delay in social roles such as marriage and having children, the difficult transition to civilian life, and social support from other female veterans.

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If the poster is accepted, the presenter will be Sharon A. DeVaney. She is also the contact person

Poster submission for The Practice of Reminiscence and Life Review

表題：兵役経験者の高齢女性の創造力と象徴的な行動

この研究は第二次世界大戦や朝鮮戦争、ベトナム戦争でアメリカの軍隊に参加されていた兵隊達の創造力と象徴的なふるまいまたは行動を調べるために行われました。17人の元兵隊にインタビューをしましたが、このテーマに沿うため7人の元女性兵隊について紹介いたします。戦争中、彼女達は男性のように徴兵されたわけではなく自ら志願して軍隊に入りました。彼女のうちの多くは戦争に参加してた親戚、家族の男性方に影響されたそうです。しかし今日、彼女たちは、戦争のため、結婚して子供を持つというような一般の女性の多くの方がされているようなことへの遅れ、そして一般人としての生活の変化への対応の難しさ、それをお互いにサポートできるような元兵士同士のサポートシステムの必要性を訴えています。

著者紹介：Stacy E. WhirlはアメリカでPh.Dを取得して心理学者としてBrown Center for Children、Providence、Rhode Islandで働いておられます。
Sharon A. DeVaneyはDepartment of Consumer Sciences and Retailing, Purdue University, West Lafayetteで教授をされています。

このポスターが受諾された場合はSharon A. DeVaneyがプレゼンターになり、彼女にコンタクトを取ってください。

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Cartel para la Práctica de la reminiscencia y la revisión de vida

Comportamiento de generatividad y de legado entre mujeres veteranas americanas de mayor edad.

Esta investigación examinó el comportamiento de generatividad y de legado entre veteranos que sirvieron en las Fuerzas Armadas de los Estados Unidos (Air Force, Army, Marines and Navy) durante la Segunda Guerra Mundial, la Guerra Coreana, y la época de Vietnam. Se entrevistaron a 17 veteranos. Solamente se presentarán temas que pertenecen a las 7 mujeres veteranas. Distinto a los hombres que fueron reclutados, todas las mujeres eran voluntarias. Un pariente varón las motivaron a servir. Las mujeres hablaron de la demora en los papeles sociales tales como el casamiento, el tener hijos, la transición difícil a la vida civil y el apoyo social de otras mujeres veteranas.

The authors are:

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If the poster is accepted, the presenter will be Sharon A. DeVaney. She is also the contact person.

Generativity and Legacy Behavior of Older American Female Veterans

Stacy E. Whirl & Sharon A. DeVaney

Introduction

As individuals age, they strive to find meaning and importance in their lives (Kane, 1996a). One way to assess or take stock is through generativity---a psychological and developmental process in which individuals face ageing and thoughts of death (Alexander, Rubinstein, Goodman, & Luborsky, 1991). Generativity is defined as an “interest in establishing and guiding the next generation” (Erikson, 1965, p. 267). Kotre (2000) suggested that generativity consists of not only biological components as Erikson intended, but of psychosocial components as well. Cultural generativity, one of the psychosocial components, involves conserving, renovating, or creating and passing on a meaning system, which includes beliefs, values and life theories (Kotre, 2000).

Life course success is assessed and validated from middle life course to late in the life course (Erikson, 1965; Kotre, 1984). Veterans may be faced with life review at an earlier age than others due to the possibility of the early death they face in wartime. The purpose of the research was to examine the generativity of older female veterans.

METHOD

The criteria were that participants must be older than 50 years of age and they must have served in a branch of the United States armed forces during wartime. A snowball technique was used to locate participants. Face-to-face interviews were conducted with the participants in a location of their choice. Data were collected from December 2004 to February 2005. Saturation was achieved after interviews with 17 participants. The sample consisted of 10 men and seven women who served in the Air Force, Army, Marines or Navy during World War II, the Korean War, or in the Vietnam era. Taped interviews were transcribed verbatim. Themes were extracted from the transcripts and interpretations were made based on the emerging issues. The data analysis process was supported by the use of N*VIVO. This study focuses only on the female veterans.

Theme 1: History of Women in the American Military

The majority of the WWII female veterans were nurses. Ann was in Germany during heavy combat. She said:

“One thing about the Nurse Corps was that we weren’t as nervous as the boys were because we thought the Germans wouldn’t hurt medical people. Can you imagine? But we were in just as much danger.”---Ann

In 1942, the Navy recruited women into its auxiliary, WAVES, or Women Accepted for Volunteer Emergency Service. The WAVES filled a variety of jobs stateside including communications, intelligence, supply, medicine, and administrative work (Willenz, 1983). Tina said:

“I hated shorthand. When I was asked to take notes for an officer, I was nervous. ‘He asked me, what’s wrong with you? I don’t bite WAVES.’ I said that I wasn’t very good at this. He asked me what I did in civilian life and I told him that I was a dental assistant. He transferred me that day. I have never been so happy in my life.”---Tina

The Army, Air Force, and Coast Guard, respectively initiated their own auxiliary units: WAAC (Women's Army Auxiliary Corps), WASP (Women Airforce Service Pilots), and the SPARS (Semper Paratus - Always Ready). Subsequently, the Vietnam era female veterans recognized the sacrifice and strides made by WWII female veterans. Karen said:

“We owe a lot to the WWII women for paving the way. They did the job. They were the ones who laid the groundwork for many of the rules, regulations, uniforms, things like that which they didn’t have before.”---Karen

The Cold War and the Korean War required additional military buildup. Women were delegated to “pink collar” jobs consisting of administrative and personnel duties, and basic training included makeup and etiquette classes (Hilm & Bellafaire, 1998). Due to restrictions about marriage and children, the number of women in the armed forces dwindled. However, many norms in the military regarding women changed during the Vietnam era. Due to social pressures from the American feminist movement, civil rights movement, and military need, women gained more responsibility in the armed forces.

“Oh, a lot of things have changed. But I think that at one point you were a female officer and you got married, you had to resign. Then they decided that that wasn’t very good so they changed that. Then they decided that you had to resign your commission if you got pregnant. There again you realize that you are losing good people because of the rules. So women around my age had children, but some of the older female officers were not real supportive, because they were not allowed to do that.

Currently, women in military service are able to perform most jobs within the four branches of service. Karen, a Vietnam era veteran, and also an advocate at a Veteran Administration Hospital stated:

“Women still feel like they have been left out of the military legacy. If you go to the various legion groups it’s mainly guys and you feel like they don’t want you there. But we are entitled to this. We walked right beside all of you guys. If you are a woman in the military, you either need to be a very strong woman or have proper support from others.”---Karen

Theme 2 Reasons for Entering the Service

Unlike the men who were drafted, the women were motivated to volunteer for military service. All of the female veterans described a man (father, brother, or uncle) who influenced their decision to serve. Mary and Ann said:

“My dad was wounded in WWI and he lost his leg. He had shrapnel and that man was my hero. I decided I wanted to be a nurse, so if there was another war, I could take care of people like my dad.”---Mary

“Well, my brother was a flyer in WWII...and he died. He was an amazing person, my hero. After he passed, I felt that I owed it to him to sign up.”---Ann

Most of the female veterans of the WWII generation stated that the single men had left for military service. Hence, the normal societal sequence of events for women was delayed (Cotten, Skinner, & Sullivan, 2000).

“In those days, you either got married or become a secretary, teacher, or nurse. Since I had no marriage proposals, I decided to join the military so I could at least have some adventure before settling down.” ---Laura

“Well, living in a small town and all the eligible guys were in the service, so why was I home? I was the youngest of six girls, so I went into the service. My parents were glad to get rid of me. I just wanted to be in the Navy.”---Tina

Theme 3 Transition to Civilian Life and Typical Gender Roles

The return to stereotypical gender roles was difficult for women who had experienced freedom and “something different than secretarial work.” However, women in the pink-collar jobs found the transition to civilian life easier than their male counterparts.

“When I joined, you could be a paper pusher, so I spent most of my career in offices, managing both civilians and military, so the transition to the civilian occupation for me wasn’t really a transition”---Nancy

Theme 4 Delay of Societal Roles

The average age of marriage for the married women in the study was 31, which was much higher than in society at large. Because of the delay in getting married, some veterans were not able to have children. In essence, the female veterans traded biological generativity for cultural generativity.

“Since God didn’t give me a husband, the world travel gave me other options. I worked as a nurse in Chicago for a while and that taught me lessons as well. I never had the opportunity to have children, and that is just the way it is.”---Diane

All the childless women believed that not having children was involuntary (e.g., they never married or were infertile). However, these veterans felt a sense of loss because they were unable to relate to the concept of legacy and generativity as readily as those who had children.

“Well, I don’t have any kids, so I don’t know who would care, but I hope others would just remember me fondly. I treat everyone with kindness and respect. I shouldn’t complain about not having kids. My husband and I were very fortunate in other ways.”---Laura

However, another outlet for generativity was being an “occupational caregiver.” Ann said:

“I want others to remember that I wanted to help others. That’s why I became a nurse. I never could have planned the way my life turned out.”---Ann

Philanthropy was also a means of “caregiving” for childless veterans. Philanthropic actions were practiced by all of the female veterans.

Theme 5 Social Support Systems

All but one of the female veterans lived alone at the time of the interviews. Therefore, outside social support was very important. Female veterans in the study were more likely to join social groups and participate in group activities than male veterans. Examples of their activities included quilting, scrap booking, group participation, veteran’s organizations, and community philanthropy.

“I guess when I think of legacy, I think of something that you accomplish. I have done a lot of writing because I am involved with a scrapbook group. The purpose is to write down what we lived so that our kids and grandkids can know what we did and who we were.”---Tina

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National Institute of Aging grant: Inequality over the Life Course.

Title:

Restitution and Quest in Narratives of Stroke Survivors

Abstract:

This investigation involves narratives of stroke collected as a part of a larger study of narratives in aphasia. The purpose of the study is to explore how stroke survivors view their lives and what became important to them during their recovery and change. As contrasted with the initial stage of chaos, the theme of striving towards restitution, i.e., finding new ways to consider the value of life, and the theme of quest, i.e., search for a worthwhile cause, were found in many narratives. The instrumental role of these themes in reconstructing identity and one's perception of the world is discussed.

Biography:

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表題

脳卒中患者のナレーティブによる回復と探求

要約

この研究は大規模な失語症のナレーティブの研究の中で集められた中の一部の、脳卒中患者のナレーティブと関係している。研究目的は、どのように脳卒中患者たちが彼らの人生を見つめ、何が彼らの回復また転換に重要になるかを探求することにある。初期の混乱期と比べて、目的である回復への努力、言い換えると異なった人生への価値の発見と、探求、やりがいのある目標の追求がナレーティブの中で見つけられた。存在証明の再構築また個人の世界観の役割について討論された。

略歴

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Título:

Restitución y búsqueda en las narrativas de supervivientes de embolia cerebral

Resumen:

Esta investigación usa narrativas de embolia recolectadas como parte de un estudio más grande de la narrativa en la afasia. El propósito del estudio es explorar cómo supervivientes de embolia cerebral ven sus vidas y qué llegó a ser importante para ellos durante la recuperación y el cambio. En contraste con la etapa inicial de caos, el tema de la lucha hacia la renovación, i.e., descubriendo nuevas maneras de considerar el valor de la vida, y el tema de búsqueda, i.e., la exploración en busca de una causa que valiera la pena, se vieron en muchas narrativas. Se examina el papel decisivo de estos temas en la reconstrucción de la identidad y la percepción del mundo.

Biografía:

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Restitution and quest in narratives of stroke survivors
Hanna Ulatowska and Lauren Candia

When patients suffer a loss of language, must they also lose their sense of self?

- (Oliver Sacks, 2005)

Introduction

The theoretical basis of the research on stroke narratives is derived from studies conducted in the fields of medical sociology and anthropology on the nature and function of illness narratives. The role of narratives as a coping mechanism has been acknowledged through the way we put our emotions into words (Smyth & Pennebaker, 1999). Illness narratives, simply stated, are accounts of a personal experience with illness, which serve to reaffirm a person's sense of self and also reaffirm his relationships with others (Frank, 1995). Illness narratives reaffirm the sense of self by repairing the damage that illness has done to an ill person's self-image, in terms of where he is in life and where he might be going. They reaffirm relationships with others by establishing an audience for the ill person, and therefore acknowledging that the story is worth listening to by others (Frank, 1995). These narratives serve as an important framework within which to provide the social significance of illness, making that information available to those who are observing the illness from the outside. A serious illness can cause a major disruption in a person's life story which must be reconciled internally. This process of reconciliation and reevaluation is highly personal and therefore is not often apparent to medical professionals or family and friends involved in an ill person's life. However, by sharing his narrative, the ill person allows others to adopt his perspective on the matter, opening a means by which they can adopt the role of the patient. The theme of a major life disruption is central to these narratives and a person's rationale for coping with the illness also defines the direction the story takes, sometimes moving from a state of chaos to a state of restitution or quest. In reminiscing about their illness, people find a way to assign meaning to their experience and therefore move toward establishing life review.

In this research we are looking specifically at stories of stroke told by individuals with aphasia. Aphasia is a language disruption resulting from stroke. In the past, most research on illness narratives has been conducted with cancer survivors. Due to the sudden onset of stroke, and the lasting deficits it can produce, we discovered that this group also produced complex narratives about their illness. Individuals used evaluation within their narratives not only to reminisce about the events, but also to establish life review when talking about what they learned in the aftermath of the stroke. Evaluation is the process of assigning importance to information in a narrative, by presenting it in a way which departs from the normal flow of the text (Polanyi, 1989).

Narratives of stroke may be a particularly effective means of examining how individuals with aphasia use evaluation in establishing life review (McKevitt, 2000; Armstrong & Ulatowska, 2007). First, the literature on illness narratives suggests that the initial diagnosis or onset of illness is frequently expressed as a stage of chaos (Frank, 1995). This commonality of reaction to illness may yield a certain homogeneity of evaluation in stroke narratives and a commonality in reminiscence. Second, two of the key functions of evaluation are to form one's identity and to express that identity to others, which can lead to the creation of life review in the narrative (Hunston, & Thompson, 2001).

Methods

Participants

The study included 23 English-speaking individuals with aphasia of mild to moderate severity as assessed by a standard battery of aphasia. Time post onset of aphasia ranged from 3 months to 8 years. Age ranged from 46 to 72 years. Eight were men and 15 were women. All but two had at least a high school education. Thirteen were European Americans, and ten were African Americans.

Task

Participants told stories of their strokes. Many were produced as part of a larger narrative elicitation battery, when asked for a frightening experience or for the story of their stroke.

Data set

The 23 stories ranged in length from 5 to 130 propositions. The majority were approximately 40 propositions in length.

Analysis

A content analysis was performed on the data to identify themes according to Frank's illness narrative schema (1995). The three categories of illness narratives used in analysis were the themes of chaos, restitution and quest. Their frequency of occurrence and distribution within the narrative structure was examined. Frank (1995) describes the nature of these themes as follows:

Restitution stories attempt to outdistance mortality by rendering illness transitory. Chaos stories are sucked into the undertow of illness and the disasters that attend it. Quest stories meet suffering head on; they accept illness and seek to *use* it. Illness is the occasion of a journey that becomes a quest. What is quested for may never wholly be clear, but the quest is defined by the ill person's belief that something is to be gained through the experience.

Chaos occurred in all of the narratives, however we chose not to investigate this as closely because it was not linked to life review. Instead it was the starting point for all the narratives, introducing the disruptive event. However, chronologically the narratives shifted in focus towards restitution and quest, which is the focus of our study.

Results

Based on these parameters, we identified the elements of restitution and quest, specifically to evaluate their function in establishing life review and transcending reminiscence. Of the 23 narratives, 15, contained elements of restitution, mainly describing an adapted return to function in certain areas of life, and 16 contained elements of quest detailing how the individual's attitude has changed to cope with the permanent deficits left by the stroke. Restitution was found throughout the complicating action as evaluation in the form of emphasizing deficits and a determination to overcome them despite all obstacles, i.e. doctor's or family's opinions. Quest was always found either in the resolution of the narrative or as a coda, summarizing what the individual learned from the

experience. This suggests that individuals use this element of quest as a means to impart some kind of wisdom, or a changed life perspective, to the listener after they have detailed the events of their stroke. This type of evaluation transforms the stroke story from one of reminiscence of a particular event, to one of life review of a major life disruption. The following examples illustrate examples of the themes of restitution and quest:

Restitution was expressed in the following example, by the narrator's defiance to give in to the stroke:

I said I'm handicapped but I will not be but at that moment I saw that picture, "I said no." If it was the devil showing me the way that I was going to be he is a LIAR. HE IS A LIAR. HE IS A LIAR. Because I'm not down yet. But girl that was a scary moment. I had to make sure I could talk. I was lying in a position flat on the floor. Thank you Jesus. Thank you Jesus.

Quest was expressed in the following example, by the narrator's acceptance of his condition and his desire to maintain a positive outlook:

I know I was gonna be sick some day. I know it. Maybe it was for dreams I did have... Anyway I did do cripple. Yeah I did sick it was my head. Ha. I guess I had it for sixty years but I had some fun... It is to laugh. I have I am still for fun because I am still alive...

The two primary themes were expressed by distinct evaluative devices. The first theme of restitution focused on losses associated with the onset of stroke, e.g. loss of language, independence, and mobility and the individual's desire to fight these things and restore herself to her previous condition. The second theme centered on individual's reactions to the loss, namely his acceptance and transcendence of it.

The theme of loss associated with restitution was most frequently expressed by statements of negation realized through a wide range of forms, and was found primarily in the complicating action. These included negation and

negative verbs, e.g., “Nothing worked for me”, “I couldn’t write”, and “I stopped talking.”

The theme of quest was expressed by positive, instead of negative constructions. The emphasis was no longer on vilifying the stroke and portraying it as the enemy, but instead shifted to portraying the narrator as the hero of his own life story, no longer a victim of his circumstances.

Each of the forms of evaluation was often intensified through the use of repetition, either immediate or delayed until the coda, e.g. “I had to put it in God’s hands. I had to put it in God’s hands.”

Metaphoric means of evaluation were found primarily in the coda, and evaluated the whole event, specifically the significance of the loss, e.g., “I am back learning first grade. And it’s like my life is just like a wiped off blackboard.”

This data also suggests that the use of these themes transcends ethnicity and gender. There was not a significant preference for one theme or another within a certain group, with the majority expressing both themes in their narratives.

Four of the 23 participants produced only evaluation, without a narrative event line, which resulted in discourse of an expository genre, as opposed to a narrative genre.

Discussion

This study adds to our understanding of stroke stories, produced by individuals with aphasia, as useful tools in studying illness narratives and their relationship to establishing life review. Participants in the current study demonstrated competent use of evaluation, as displayed by their extensive use of evaluation, and its skillful placement within the narrative structure to achieve coherent expression of key themes. Despite their language impairment they were able to go beyond reminiscing and used oral storytelling to share with the listener highly personal life lessons learned from their experiences. This sharing of information contributes to restoring a sense of self to these individuals, and

allows the listener to gain insight into an aspect of illness they would not otherwise be able to comprehend.

Acknowledgments

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Title:

Testimonies of Auschwitz-Birkenau Survivors as Life Review

Abstract:

This study is part of an ongoing investigation of oral narratives of camp experiences of survivors of the Auschwitz-Birkenau concentration camp. It deals with reminiscences in the form of testimonial statements by a group of prominent artist survivors of the camp. The theme of encounters with death and its path to transcendence to life is illustrated by the testimonial statements and the art of these artist survivors. This path of transcendence is traced over time in the changes in the symbolization of death in their art and also in testimonies for the transgenerational transmission of the artist survivors' experiences.

Professional Biography

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題名

アウシュビッツービルケナウの生存者による人生回顧の証言

要約

この研究は、現在行われている口頭形式によるアウシュビッツービルケナウ強制収容所での体験に関する調査の一部である。卓上した芸術家の生存者グループによる証言形式による回想を扱う。テーマである死との出会いまた人生の超越が彼らの証言と作品により語られた。この超越への道は彼らの作品の中での死への象徴化の変化またその生存者による世代間の伝達のための彼らの体験の証言によって追跡調査された。

プロフェッショナル バイオグラフィー

Hanna Ulatowska はSchool of Behavioral and Brain Sciences, University of Texas at Dallas にて normal and pathological aging 専門communication disordersの教授。

Título:

Testimonios de supervivientes de Auschwitz-Birkenau como revisión de vida

Resumen:

Este estudio forma parte de una investigación continua de narrativas orales de las experiencias en el campamento de supervivientes del campo de concentración Auschwitz-Birkenau. Trata de las reminiscencias en la forma de declaraciones testimoniales por un grupo de artistas supervivientes del campo. El tema de encuentros con la muerte y su camino hacia la trascendencia se manifiesta en las declaraciones testimoniales y en el arte de estos artistas supervivientes. Este camino de trascendencia se delinea por el tiempo en los cambios de la simbolización de la muerte en su arte y también en los testimonios para la transmisión multi-generacional de las experiencias de los artistas supervivientes.

Biografía:

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On Encounters with Death and its Path to Life and Testimony

Hanna K. Ulatowska

During one of my scientific exchanges in Poland, I was struck by the painful war stories which were shared with me by aphasic patients. It was the effort required to produce language and to recollect memories that strongly moved me and motivated the research on the narratives of child survivors of Auschwitz, those people who were my contemporaries and were taken to Auschwitz from the Warsaw Uprising. After some time, I extended the studies to adult survivors. The main focus of this research was to discover themes that would manifest themselves in most of the recollections of the survivors, and hence, were strongly associated with the mental representation of camp experiences. It was the theme of encountering death, which encompassed the camp, that left a profound impression on me and brought back some of my own images of the horrors and shock associated with death scenes. I therefore decided to choose this theme as the topic of presentation.

Most of the accounts describing encounters with death told of a discrete event at a specific point in time that was encoded in an indelible form in the survivor's memory even after many decades. Some also contained a reflection on death from the perspective of having lived a long life. I include here a sample of these recollections taken from my interviews with the child survivors.

Usually people face death at the end of their lives, but the children in the camp faced it at the beginning.

- A boy of 12 faces death for the first time

“Now, going down the road lined with corpses, I realized that they did not make any impression on me any longer. This realization was terrible to me.”

Recollection of 13 year old girl

However it was not in these recollections of the child survivors, but in my continuing explorations of the death theme in adult survivors that I encountered a group of artists who survived the camp and who represented the theme of death in their art and testimony. For all survivors of Auschwitz, the simple and ever

present theme was death and their determination to survive the camp. All the artist survivors struggled with this either consciously or instinctively, directly or indirectly using all media and artistic forms. This ever-present theme of death and destruction is at the core of Jozef Szajna's art. In one of his interviews, Szajna made a very important statement which contains his life philosophy, that is, using art to draw connections between death and life and ultimately using art as testimony:

The most important point of reference to all stages of our burdensome pilgrimage to the end is the awareness of the existence of death, which gives human life its true value because in its presence all that counts is what a man can make of his existence [...]. How can we talk about life with full awareness of death [...] art is giving sense to life when your eyes are filled with death.

Madeyski interview with Szajna (1982)

This quote provoked me to explore more deeply the function of art produced by prisoners in the camp, especially that of portraits of the human face. These portraits were created to give a sense of permanence, when one's actual physical presence was fragile, tenuous, and constantly threatened by destruction. The portraits often conveyed the plight of prisoners, including the artists themselves through self-portraits. Moreover, the realistic depiction of one's likeness with no symbolification or abstraction can be seen as a cohesive metaphor for the value of individual life over the terror and anonymity of the camp. Portraits of prisoners drawn by prominent painters, such as Xawery Dunikowski and Franciszek Jaźwiecki, capture the subject's determination to survive and create an interesting dialogue between survival and death. This dialogue is also conveyed in the title *Non Omnis Moriar* [Not everything dies], a book on art and creativity in the camps. However, when following this dialogue between survival and death in the years since the war, we observe a dramatic transformation – from realistic portraits made in the camp, to the symbolic image of destruction of prisoners' identity and inner soul through depictions of prisoners' forsaken, fearful, and hopeless look. This transition began shortly after the war and you can already see it in Pablo Picasso's haunting 1948 portrait of a prisoner with worm-like lines

disfiguring the face. It is also seen in the Józef Szajna's painting, *The Forsaken*. In this work, Szajna does not represent individual faces, but rather anonymous, identical faces using the metaphor of anthills to produce multitudes of gaunt, skeletal faces conveying the message of total abandonment.

This sense of abandonment is continued in one of Szajna's interviews, where he describes his experience of attempting to escape the camp, being caught and sentenced to death. Awaiting execution, he was put in Block 11, the death block and spared only at the last moment. He says,

Every march to the Death Wall I hear as my own. I cannot understand why I am still alive. I survived my own death, not knowing why.

In his art, Szajna transforms the pain and suffering into a metaphysical statement about life itself. He wishes to portray life and death and connects both of them. According to Szajna, his art portrays no human being, but rather the documentation of his dreams and yearnings. He addresses universal aspects of humanity, emphasizing that all people share the same feelings in life and death. He states that he "paints death and life and life and death to mark the fear of being in Block 11".

Similarly, Marian Kołodziej, another prominent artist, in his collection of Auschwitz themed works, *Films of Memory: Labyrinths*, produces an image similar to Szajna's *The Forsaken*. The painting is titled, *Isolation*, and is a compelling image of identical faces with the horror of impending death in their eyes. These eyes are frequently reflected in Kołodziej's art. He testifies that the prisoners' eyes continue to haunt him after the war and they remain alive in his memory of camp experiences.

In the crowds everywhere there were these characteristic big eyes in gaunt faces. I remember only those eyes.

Years later, Kołodziej gives testimony in *Confession*

My drawing is my repentance, millions of lives and each one separately relish and remember all these murdered people, dead and alive fellow prisoners. My pictures say my prayer for them. My bitter requests for forgiveness.
Lenten Psalm.
My mourning scream.

The Labyrinth, 2003
Państwowe Museum w Auschwitz

Wiktor Tołkin, another artist survivor and a designer of martyrological monuments, describes his own camp experience with death and relates it to Kołodziej's art:

We were coming back to camp from work and we passed a column of men and women. Enormous fearful eyes. They were all going to gas. Kołodziej depicts it superbly. He expresses what was happening inside a man. No shouts, moaning, kicking. Superb! I tried to memorialize this human tragedy in the monuments which I created which were supposed to be a message for the pilgrim (2002).

Tołkin reflects on his encounters with the horror of death and his own survival with a succinct statement. "A young man has a sense of his immortality. Perhaps that allowed me to survive the camp".

In Tołkin's camp reminiscences, the images of death appear with great vividness – the heaps of murdered naked women, all of them very young, the fear in the eyes of prisoners sent to the gas chambers, the skeletons of muslimans moving like automatons, not resembling human beings anymore. Those scenes of horror are often mixed with Tołkin's reflections on the complexity of human reactions as manifested by the flash of compassion in the eyes of their SS torturers seen by those doomed to death. When Tołkin moves from camp reminiscences to his post-war art, he states, "I was fortunate that I was able to recreate some of these horrors" and he adds, "One can act when he has something to give testimony on." Tołkin gives it in the form of the inscription of his monument in Majdanek "Let our fate be your warning" and also on his monument of Struggle and Martyrdom in Stutthof. "We remember, we accuse, we warn". These inscriptions make us reflect on the history of our nation.

It is very revealing to trace the path that representations of death take in order to understand their testimonial function. Artist survivors, such as Mieczysław Kościelniak, Władysław Siwek, Jerzy Brandhuber, and many others in the early period of documenting war crimes dealt with death directly.

In the post-war period, we see a trend towards a departure from realistic representations of the prisoners in the context of daily camp routines and towards representation of the prisoners with a variety of different symbols. However, there is an enormous diversity of symbols which communicate death without depicting the act of dying. Szajna represents the death of prisoners in a very different way in the work *Wall of Shoes* in which a pile of shoes is heaped inside a silhouette of a human head. Shoes were often the only remnants of those killed and became an icon in collective memory. Xawery Dunikowski, in the work, *Dying Amyrillis* represents death as a delicate fragile flower that is mortally wounded, thereby forming a poetic symbol of dying prisoners' suffering and helplessness. The grey and blue colour of the flowers accentuates the forlorn mood. In another painting, which Dunikowski named *Shout*, he depicts a wooden rattle that was once used as a warning of fires in villages against the background of vivid red and orange colours. This representation symbolizes the destruction and burning of the crematoria. However, he also includes optimistic accents in several paintings, especially in *Birth of Life* which transitions from death to life and also in his testimonial statement "Life does not perish, life is eternal".

The transition from death to life can also be traced along a different path, revealed to me by many survivors in their responses to the interview questions on the influence of camp experiences on their later life. They emphasized transcendence, wisdom, and the respect for life and its many gifts, as you can see from the statements below:

In the camp I acquired the perspective of not what is, but what could be. I experience permanent joy of being alive. I cross out my past. The greatest misfortune of a man is the inability to perform good deeds.

This transcendence can also be seen in the life of many artist survivors. Siwek, until nearly the end of his life, illustrated animals for encyclopaedias and drew ornithological plates which marvelled at the wonder of nature. Kościelniak drew illustrations of his fascination with ancient cultures and the power of music. Brandhuber, sick and homebound in his later years, painted the same tree seen from his window, marvelling over its beauty. He also painted flowers frequently, since, for him, they represented the beauty and joy of life, which helped counteract what he had witnessed in the camp. At least some of these survivors could free themselves from their trauma through art.

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The Landscape of Reminiscence Research

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In reading through the abstracts for the research-oriented poster presentations, I couldn't help but be struck by something right away – the papers provide a cross-section of work that is as widely varied as it is vibrant. The diversity of theoretical perspectives, research questions, populations under study, methodological approaches, and choices of what counts as “data” is about as great as one could imagine in a group of people coming from all over the world to share a common passion. As you work your way from one poster to another, I think you'll see what I mean. The disciplines of authors include those of Nursing, Psychology, Social Work, English, Management, and Anthropology. Design and data analytic techniques include those of Narrative Analysis, pre-test post-test repeated-measures designs, open-ended interviews, and computer-aided analysis of reminiscence content. The reminiscence work of one author might be interpreted from a phenomenological perspective while the beneficial effects of reminiscence might be described by another author from the point of view of cognitive-behavioral therapy. Whatever your primary discipline and whatever your personal preferences for questions, methods, and formats for framing answers, walk over to a poster at random and chances are you'll be talking to someone whose approach to reminiscence and life review is quite a bit different from your own.

One natural question to ask is whether this diversity of method and opinion is healthy for a still-emerging area of research. Certainly, it's not always easy to appreciate the contributions of people from other fields – especially when they use unfamiliar terms or, even worse, when they use familiar terms in unfamiliar ways. This can be pretty rough academic terrain! However, I think the wide variety of topics at this year's conference reflects something much more significant and positive. In nature, variation among members of a species is a marker of strength and resiliency. In reminiscence research the multiplicity of available methods suggests that the field is acquiring the tools it needs to assess difficult constructs, such as “meaning”,

“self”, and “values”, and to apply these measures to the study of widely divergent and often vulnerable subject populations. The landscape of the field today may not always be flat and predictable, but it is, I think, strong and healthy. And isn't it more exciting to never know what you're going to find over the next ridge – or the next poster over!?

Lastly, I'd like to note with pleasure the high levels of creativity, attention to detail, and sheer hard work that are evident in the research presented at this meeting. If this truly is a cross-section of research being carried out in the area of reminiscence and life review then the field is, indeed, in great shape!

回想についての研究の眺望

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研究志向のポスター提示の要旨を読み通すにおいて、すぐに何かに打たれることを感じられずにはられませんでした。論文には、色とりどりの又、活気のある研究見本が提供されているということです。

理論観点、研究内容、研究対象人物、研究方法、そしてデータとして考慮される選択範囲に非常な多様性が見られ、世界中からの参加者が、強い興味を分かち合うことになるでしょう。ポスターからポスターへと、お進みになるにつれて、私の意味することが御解りになるでしょう。著者達の分野は、看護学、心理学、社会福祉学、英語学、経営学、そして、人類学と様々です。回想研究において、図案とデータ分析に関する技法には、解説文形式分析、予備テスト、事後テスト、繰り返し測法図案、自由形式の質問、コンピューター援用分析が使用されました。ある著者の回想研究は、現象学の視点により解釈されている一方で、回想の有益な効果が、他の著者により経験的事実認識療法に基図いた見方で説明されていると言っても差し支えないことでしょう。主要分野が何であろうと、議題、方法、そして応答を枠組みする形式に対する個人的な好みは何であろうと、任意にポスターを歩き回ってください。御自分の研究方法とかなり違う方法を使用する他の著者、又は参加者と、会話が始まる機会は高いでしょう。

当然に出る質問は、この様な多様な方法と意見を取り入れることが、いっそう新興の研究分野にとって、確かに健全であろうかと言うことです。確かに他の分野からの貢献を認識することは、いつでも簡単なことではありません。特になじみの薄い専門用語が使用された場合、又はより悪く、よく知られた専門用語がなじみの浅い独特な形式で使われた場合は、他分野からの貢献は認識されずらいです。このような現象は学究的専門分野 (academia) にとって粗野になってしまう可能性があります。

しかし、今年度の学会に見られる幅広い多様な論題はもっと重要性があり、否定しがたい何かを反映しています。自然界では種の変動は、抵抗力と耐久力の印です。回想研究での多様な方法の使用は、この分野には困難な構成概念、例えば「趣意」「自我」「価値観」などを査定する手段が必要であるということを暗示している証拠です。さらに、この多様な手段を広く、異なった、そしてしばしば経済的に危うい対象人口の研究に適用するために、このような多様方法が必要であるということでもあります。今日の研究の眺望はいつも平たく、薄い予測できるものではないでしょう。そうではなく、強固で健全なものと思います。そして、次の山の背で、もしくは次のポスターで、見つかる物は決して予測できないと言うことは、非常に刺激的なことではないでしょうか。

最後に、この学会で発表される研究に見られる高度なレベルの創造力、詳細への考慮、非常に丹念な成果に喜びを感じています。もしこれが本当に回想研究代表見本であれば、この分野は実にすばらしい状態にあります。

El paisaje de la investigación de la reminiscencia

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Al leer los sumarios para los carteles de presentaciones con orientación hacia la investigación, no pude evitar que algo me llamara la atención en seguida—los estudios aportan una muestra representativa de trabajo que es tan variado como es vibrante. La diversidad de las perspectivas teóricas, problemas de investigación, poblaciones bajo estudio, aproximaciones metodológicas, y decisiones con respecto a qué vale como “data” o no, es tan grande como cabe imaginarse de un grupo de personas que llegan de todo el mundo para compartir una pasión común. Mientras vaya paseando de un cartel a otro, creo que verán lo que estoy diciendo. Las disciplinas de los autores incluyen la enfermería, la psicología, el trabajo social, inglés, la gerencia (*management*), y la antropología. Técnicas analíticas de diseño y data incluyen el análisis narrativo, diseños de pre-prueba y pos-prueba medidas-repetidas, entrevistas abiertas y análisis del contenido de las reminiscencias apoyadas por la computadora. El trabajo sobre la reminiscencia de un autor puede interpretarse desde una perspectiva fenomenológica mientras los efectos benéficos de la reminiscencia pueden ser descritos por otro autor desde el punto de vista de la terapia conductual cognitiva. Cualquiera sea su disciplina primaria y cualquier sean sus preferencias personales en cuanto a problemas, métodos y formatos para marcar respuestas, pase al azar a un cartel y es probable que se encuentre conversando con alguien cuya aproximación a la reminiscencia y la revisión de la vida es marcadamente distinta a la suya.

Una pregunta que es natural hacerse es que si tal diversidad de método y opinión es saludable para un área de investigación todavía emergente. Indudablemente, no es siempre fácil apreciar las contribuciones de las personas de otros campos—especialmente cuando utilizan términos desconocidos o, aún peor, cuando usan términos conocidos de una manera desconocida.

¡Aquello puede ser terreno académico bastante severo! Sin embargo, creo que la gran variedad de temas en el congreso de este año refleja algo mucho más revelador y positivo. En la naturaleza, la variabilidad entre los miembros de una especie es una señal de fortaleza y resistencia. En la investigación de la reminiscencia la multiplicidad de métodos disponibles sugiere que el campo va adquiriendo las herramientas que necesita para evaluar conceptos difíciles como “significado”, “el yo” y “valores”, y aplicar estas medidas al estudio de poblaciones de sujeto (*subject populations*) extensamente divergentes y vulnerables. Puede que el paisaje del campo de hoy no esté siempre llano y previsible, pero es, creo, fuerte y sano. Y, ¿no es más emocionante nunca saber qué es lo que le espera al atravesar la cresta siguiente—o en el cartel siguiente?

Finalmente, me gustaría señalar los altos niveles de creatividad, atención a los detalles, y puro trabajo duro que se evidencian en las investigaciones presentadas en este congreso. Si esto es realmente una muestra representativa de la investigación que se lleva a cabo en el área de la reminiscencia y la revisión de la vida entonces el campo está, efectivamente, en muy buen estado.

Additional comments on research-oriented poster

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Like Tom, I was also struck by the diversity of theoretical and methodological approaches to reminiscence work by these authors. Attendees to the conference will no doubt find some area that appeal to their interest and will come away with at least one new perspective on how to approach this dynamic field of reminiscence and life review. To illustrate the diversity, I have highlighted a few of the studies under the following headings: a) Old techniques viewed from different lenses, b) Moving with the trend of technology, c) Enhancing the theoretical foundation, d) Qualitative approaches to reminiscence, e) Clinical trials to demonstrate clinical outcomes, and f) New environments. I believe some of these studies are propelling the field into new directions.

Old techniques viewed from different lenses

According to Cappeliez, cognitive therapy is an effective strategy to help individuals reframe their negative evaluations of the self into alternative interpretations. When cognitive impairment is present, this negotiation is often challenged. To address these challenges, Cappeliez proposes that narrative therapy is one such technique that intrinsically promotes self-continuity, and within the structure of cognitive therapy framework, brings a sense of meaning to life for those with cognitive impairment.

Jin's study addresses the challenge faced by many nursing homes on how to increase nurse's aide's relationship with the clients they serve. This study explored the use of life review as a modality for achieving such goal. This strategy may prove to be most cost-effective and beneficial to both the older adult and the staff.

Moving with the trend of technology

Researchers Kunz, Ando & Morita, Nomura, Inami and Ohnaka have stretched our thinking about the use of technology in enhancing our work in this field. Older adults are increasingly using the internet as a source of obtaining resources, enhancing cognitive knowledge, and as a form recreation. Kunz's study brings together several generations of users. His study offers insight into their perspective about the aging process through the use of life story. Ando and Morita used an innovative software (text mining PC) to identify contents from life review sessions that explored the meaning of well-being with a terminally ill sample. I remember only a few years ago, having to transcribe interview sessions, by reviewing each audio-tape and typing the information accordingly. This new technology makes this process easier. Nomura, Inami and Ohnaka used a personal communication robot to explore the effect of group reminiscence on word fluency. The use of the robot demonstrated active participation on the group members. It will be interesting to see the effect of this technology with individuals with cognitive impairment.

Enhancing the theoretical foundation

We have come a long way in our understanding of the role and various functions of reminiscence based on works by researchers in addition to our understanding of how it affects psychological health and personality types (Cappeliez and O'Rourke, 2002; Cappeliez, O'Rourke, and Chaudhury, 2005; Webster, 1993; 1994; Cully, LaVoie, and Gfeller, 2001; Wong & Watt, 1991, Webster, 1993; 1994; 1997, Bluck and Alea, 2002). We now know that various types of reminiscence functions may contribute both positively and negatively to psychological health and that certain personality traits are prone to specific use. Webster's current study moves our theoretical understanding of use to the next level of understanding by exploring environments in the context of family dynamics. Several memories of life

experiences and the functions of such memories in everyday life are influenced within the context of one's environment and relevance to past or present circumstances. Webster explores this belief by exploring individuals' reminiscence functions in the context of family memory tradition process, as well as, examining whether there is any influence on the future.

Qualitative approaches to reminiscence

Several studies used a variety of qualitative approaches to address questions including narrative and phenomenological approaches. Shaver's study provides insight into issues of aging within the rural context using narrative methodology. With the use of unstructured interviews, participant observation, and informal focus groups, this methodology facilitates the telling of one's life story in a naturalistic environment that encourages ease and comfort for the story teller to impart memories from the past that are relevant to aspects of health. The narrator's words are then explored for common themes and constructs that cling together, to frame an overall picture of the meaning of a "healthy life".

Clinical trials to demonstrate clinical outcomes

The burden of caring for an individual with dementia and Alzheimer's disease is associated with caregiver burden and stress (Mittelman, Ferris, Shulman, Steinberg, and Levin, 1996). These events are often a result of behavior problems elicited from the person with the disease including agitation, wandering, and repetitive questioning. Many psychosocial strategies have been suggested and tested to assist in reducing caregiver stress including teaching of coping strategies, altering caregiver perception of specific behaviors, increasing social support and increasing resources to the caregiver and family members (Schultz, Gallagher-Thompson, Haley, and Czaja, 2000; Mittelman, et al., 1996; Mittelman, Ferris, Shulman, Steinberg, Ambinder, Mackell, et al., 1995; Mittelman, Roth, Haley, and Zarit, 2004). Strategies for reducing behavioral symptoms for individuals with the disease are greatly needed.

Woods and colleagues present an innovative strategy including both the caregiver and the person with dementia using reminiscence sessions. These researchers found an association between autobiographical memories and reminiscence for the persons with dementia and a decrease in depression for the caregivers. This proves to be a promising area for intervention strategies using reminiscence as a treatment modality.

New environments

Researcher Pierce examines the benefits of reminiscence with individuals affected with Alzheimer's disease. Her approach is community-based focused on the use of resources in ones neighborhood museum. Those who facilitate reminiscence and life review groups for individuals with memory impairment recognize the importance of having a wide variety of resources and items (i.e., historical artifacts, tools, and objects, etcetera) to trigger and elicit memory. The idea of using historical artifacts from one's local museum is an intriguing idea. What better place to access information about important people, events, items for a particular geographical area? The individuals with memory impairment have the opportunity to see, touch, smell items from their past that are truly relevant to their experience.

These studies cited are just a sample of the robust intellectual thoughts and strategies that researchers in our field are exploring. As Tom has so eloquently expressed, diversity is a form of strength and resilience. I look forward to this wonderful journey!

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学術研究ポスターに加えて

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私は、トムのように、回想法にはこのように様々な理論的、そして方法論的なアプローチがある事に衝撃を受けた。学会参加者は間違いなく興味をそそられる分野があるであろうし、またこの活発な回想法という分野の新しい視点を身につけられるであろう。私はこの多様性を示すために、様々な研究のうちから少しだけ次のようにハイライトしてみた：a) 新しい視点から見た古い手法、b) テクノロジーの動向に伴う発展、c) 理論的基礎の強化、d) 回想法への質的なアプローチ、e) 臨床試験と臨床結果の明示、f) 新環境。これらの研究のいくつかは、この分野を新しい方向に推進していくことだろう。

新しい視点から見た古い手法

カペリエズCappeliezによると、認知療法は自身の否定的評価を違う解釈に替えるのに効果的な方法である。認知能力が低下しているとき、この方法は難しいことが多い。カペリエズは、語り療法は本質的に自己連続性を促進する技法であり、認知療法 の枠組みのなかで、認知能力が低下している人に、人生の意義を感じさせることができると説いている。

ジンJinの研究は老人ホームでクライアントと看護師の関係を強化する方法についての難しさを述べている。この研究は関係強化の方法として、回想法を使うことを調査している。この方法は費用対効果が最も高く、高齢者と施設スタッフの両方に有益な方法だと証明されるかもしれない。

テクノロジーの動向に伴う発展

クンズKunz、安藤と森田、野村、井波、大中といった研究者たちはこの分野におけるテクノロジーの有用性に関する私たちの意識を広げてくれた。多くの高齢者たちがインターネットを使って情報を得たり、知識を増やしたり、娯楽として活用したりするようになった。クンズの研究では何世代かのインターネッ

ト使用者を結びつけている。彼の研究は自分たちの人生の物語を通して彼らの老い行く過程に対する見方を洞察している。安藤と森田は革新的なソフトウェアを使って末期患者の心身的健康の意義を探った回想法セッションの内容を同定している。私は、ほんの数年前、面接セッションを文字に起こすのに、録音テープを聞きながら自分でタイプしなければならなかったことを思い出す。新しい技術によってこの過程は簡単なものになる。野村、伊波、大中はロボットを使って、グループ回想法における語想起への効果を調査した。ロボットを使うことが、患者の積極的参加を促すことを実証した。この技術が認知障害者に与える効果を見るのは興味深いものになるだろう。

理論的基礎の強化

私たちは長い時間をかけて、回想法が心理的健康や、様々な方の性格に与える影響に加えて、その役割や、様々な機能について研究し、理解を深めてきた (Cappeliez and O'Rourke, 2002; Cappeliez, O'Rourke, and Chaudhury, 2005; Webster, 1993; 1994; Cully, LaVoie, and Gfeller, 2001; Wong & Watt, 1991, Webster, 1993; 1994; 1997, Bluck and Alea, 2002)。私たちは回想法の様々な機能が心理的健康に陽性、陰性どちらにも作用し、ある性格的特質が特定の技法に反応しやすいことを知っている。ウェブスターWebsterの現在の研究は家族関係における環境を調査することによって、今までの回想法の理論的理解を次の次元へと導いてくれる。経験からの記憶や日々の生活の中でのそのような記憶の役割は、その人のおかれている環境や過去そして現在の状況への関連性に影響されている。ウェブスターはこの考えを確信するべく個人の家族の思い出の回想における効用や、将来への影響について調査している。

回想法への質的なアプローチ

いくつかの研究において物語的、または現象的アプローチを含む様々な質的なアプローチがなされている。シェーバーShaverによる研究では地方における老化の問題について物語的方法を使って洞察している。体系化されていないインタビューや、参加者の観察、そして気楽なフォーカスグループによって、語り手が自然な環境の中で落ち着いて快適に健康に関する過去の思い出を話す手助けをする方法である。そして語り手の言葉のなかから、共通のテーマにそってぴったり合うものが構成され“健康的な生活”の意義が全体的に構想される。

臨床試験と臨床結果の明示

認知症やアルツハイマー患者の介護は介護者にとって大変な負担とストレスになる (Mittelman, Ferris, Shulman, Steinberg, and Levin, 1996)。これらの問題はしばしば興奮、徘徊、繰り返しの質問などといった患者の問題行動の結果として起こる。介護者のストレスを軽減するために、たくさんの心理的方法が提案され、ためされてきた。例えば、ストレス対処法を教えること、介護者に特定の問題行動に対する異なった見方を示すこと、社会的サポートや、介護者や家族へのサービスの増加をすることなどである (Schultz, Gallagher-Thompson, Haley, and Czaja, 2000; Mittelman, et al., 1996; Mittelman, Ferris, Shulman, Steinberg, Ambinder, Mackell, et al., 1995; Mittelman, Roth, Haley, and Zarit, 2004)。患者の問題行動を抑制する方法の構築が非常に必要とされている。

ウッズwoodsや彼の同僚は介護者と認知症患者両方がかかわる革新的な回想手法を提案している。彼らは自伝的記憶と回想法が認知症患者に良い影響を与え、介護者のうつ症状を軽減することを発見した。回想法を治療に取り入れることが介入において将来性のある分野であることが証明されたのである。

新環境

ピアースPierceはアルツハイマー患者に対する回想法の有益さを研究している。彼女のアプローチは患者の近所の博物館を使ったコミュニティー基盤のものである。記憶障害のある患者に対して回想法を行う者は、記憶を引き出すきっかけとして様々な資料や物 (例えば歴史的人工物、道具、物などである) を用いることの重要性を認識している。地元の博物館の歴史的物品を使うというアイデアは非常に興味をそそる。特定の地域の人々、出来事、そして物に触れるのにこれ以上いい場所があるだろうか。記憶障害のある患者は、彼らの経験に関連する物を実際に見て、触って、におうことができるのだ。

上にまとめたこれらの研究は回想法の分野を探求しているたくさんの研究者たちの豊富で知的な考えや方法論のたったの一部である。トムがうまく表したように多様性は強みであり、柔軟性である。私はこの分野の今後の発展を非常に楽しみにしている。

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Comentarios adicionales acerca de los carteles orientados a las investigaciones

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Igual a Tom, me llamó la atención la diversidad de acercamientos teóricos y metodológicos en los trabajos de reminiscencia hechos por estos autores. Los que asisten al congreso seguramente encontrarán un área que les interese y saldrán con por lo menos una perspectiva nueva acerca de cómo acercarse a este campo tan dinámico de reminiscencia y revisión de vida. Para ilustrar la diversidad, he subrayado unos de los estudios bajo los siguientes encabezamientos de materia: a) Técnicas viejas vistas por lentes distintas, b) Andando con las tendencias de la tecnología c) Aumentando la fundación teórica, d) Acercamientos cualitativos en reminiscencia, e) Ensayos clínicos para demostrar resultados clínicos, y f) Nuevos ámbitos. Yo creo que algunos de estos estudios están propulsando el campo hacia nuevas direcciones.

Técnicas viejas vistas por lentes distintas

Según Cappeliez, la terapia cognitiva es una estrategia eficaz para ayudar a individuos reformular sus auto-evaluaciones negativas en interpretaciones alternativas. Cuando un impedimento cognitivo se presenta, esta negociación se desafía. Para abordar estos desafíos, Cappeliez propone que la terapia narrativa sea una técnica que intrínsecamente promueve auto-continuidad y dentro de la estructura del marco de la terapia cognitiva trae un sentido de significado a la vida para los que tienen un impedimento cognitivo.

El estudio de Jin aborda el reto de muchas casas de reposo de cómo aumentar la relación del asistente de enfermeras con los clientes a quienes cuidan. Este estudio explora el uso de la revisión de vida como manera de lograr tal meta. Esta estrategia puede resultar la más eficaz en términos de costo y beneficios para el mayor y el empleado.

Andando con las tendencias de la tecnología

Los investigadores Kunz, Ando y Morita, Nomura, Inami y Ohnaka han ampliado nuestro pensamiento sobre el uso de la tecnología en aumentar nuestro trabajo en este campo. Cada vez más los mayores utilizan el Internet como fuente de obtener recursos, ampliando el conocimiento cognitivo y como forma de recreo. El estudio de Kunz junta varias generaciones de usuarios. Su estudio ofrece una panorámica sobre el proceso de envejecimiento por medio del uso de la historia vital. Ando y Morita usan un software innovador (text mining PC, *minar textos*) para identificar el contenido de sesiones de revisión de vida que exploran el significado del bienestar con un colectivo de enfermos terminales. Yo recuerdo que hace pocos años, se tenía que transcribir sesiones de entrevistas por revisar cada cinta y pasar la información a máquina. Esta nueva tecnología hace más fácil este proceso. Nomura, Inami y Ohnaka usaron un robot de comunicación personal para explorar el efecto de la reminiscencia grupal en el dominio de palabras de gente mayor. El uso del robot demostró participación activa a los miembros del grupo. Será interesante ver el efecto de esta tecnología con individuos con impedimentos cognitivos.

Aumentando la fundación teórica

Hemos avanzado mucho en cuanto a nuestro entendimiento del papel de y varias funciones de la reminiscencia basándonos en trabajos de investigadores además de nuestro entendimiento de cómo afecta la salud psicológica y los tipos de personalidades (Cappeliez y O'Rourke, 2002; Cappeliez, O'Rourke, y Chaudhury, 2005; Webster, 1993; 1994; Cully, LaVoie, y Gfeller, 2001; Wong y Watt, 1991, Webster, 1993; 1994; 1997, Bluck y Alea, 2002). Sabemos ahora que varios tipos de funciones de reminiscencia pueden contribuir positiva y negativamente a la salud psicológica y que ciertos rasgos de la personalidad se prestan a un uso específico. El estudio actual de Webster avanza nuestro entendimiento del uso al próximo nivel de entendimiento al explorar ambientes en el contexto de las dinámicas familiares. Varias memorias de las experiencias de la vida y las funciones de tales memorias en la vida cotidiana se influyen dentro del contexto del ambiente familiar y su relevancia a experiencias anteriores o actuales.

Webster explora esta creencia al explorar las funciones de reminiscencia de individuos dentro del contexto del proceso familiar tradicional de recordar y al examinar si hay influencia en futuro.

Acercamientos cualitativos en reminiscencia

Varios estudios usaron una variedad de acercamientos cualitativos para abordar cuestiones acerca de acercamientos narrativos y fenomenológicos. El estudio de Shaver proporciona una panorámica acerca de los asuntos del envejecimiento dentro de un contexto rural utilizando la metodología narrativa. Con el uso de entrevistas no estructuradas, observaciones de los participantes, y grupos informales de enfoque, esta metodología facilita el contar de la historia vital en un ambiente natural que promueve facilidad y comodidad para el cuentista comunicar memorias del pasado que se relacionan con aspectos de la salud. Después exploran las palabras del narrador para encontrar temas comunes y construcciones que se juntan para enmarcar una imagen del significado de un “vida saludable”.

Ensayos clínicos para demostrar resultados clínicos

El agobio de cuidar a un individuo con demencia y la enfermedad de Alzheimer se asocia con la carga del cuidador y estrés (Mittelman, Ferris, Shulman, Steinberg, y Levin, 1996). Estos eventos a menudo resultan de problemas de comportamiento de la persona con la enfermedad, incluyendo perturbación, deambular y el cuestionamiento repetitivo. Han sugerido y han ensayado muchas estrategias psicosociales para asistir en reducir el estrés para el cuidador, incluyendo la enseñanza de estrategias de resolución del problema, el alterar la percepción del cuidador de comportamientos específicos, aumentar el apoyo social y el aumento de los recursos disponibles al cuidador y los miembros de la familia (Schultz, Gallagher-Thompson, Haley, y Czaja, 2000; Mittelman, et al., 1996; Mittelman, Ferris, Shulman, Steinberg, Ambinder, Mackell, et al., 1995; Mittelman, Roth, Haley, y Zarit, 2004). Se necesitan mucho estrategias para reducir síntomas de comportamiento para individuos con la enfermedad. Woods y sus colegas presentan una estrategia innovadora que incluye el cuidador y la persona con demencia y que utiliza sesiones de reminiscencia. Estos investigadores encontraron una conexión

entre memorias autobiográficas y reminiscencia y un descenso en la depresión para los cuidadores. Esto viene siendo una área prometedora para estrategias de intervención que utilizan reminiscencia como manera de tratamiento.

Nuevos ámbitos

El investigador Pierce examina los beneficios de reminiscencia con individuos afectados con la enfermedad Alzheimer. Su acercamiento se basa en la comunidad y se enfoca en el uso de los recursos de un museo en el vecindario. Los que facilitan los grupos de reminiscencia y revisión de vida para individuos con impedimentos de memoria reconocen la importancia de tener una gran variedad de recursos y cosas (i. e., artefactos históricos, herramientas, y objetos, etc.) para iniciar y obtener memoria. La idea de usar los artefactos de un museo local es una idea intrigante. ¿Qué mejor lugar para acceder información acerca de personas, eventos y cosas importantes para una zona geográfica en particular? Los individuos con impedimentos de memoria tienen la oportunidad de ver, tocar, y oler pequeñas cosas de su pasado que verdaderamente son relevantes a su experiencia.

Estos estudios citados son solamente una muestra de los potentes pensamientos y estrategias intelectuales que los investigadores en nuestro campo están explorando. Como Tom ha dicho, tan elocuentemente, la diversidad es una forma de fuerza y resistencia. ¡Espero con emoción este maravilloso viaje!

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THE STRUCTURED LIFE REVIEW PROCESS
As evidence based practice
EVIDENCED BASED PRACTICE

- Created from individual experiences
 - Defined from the literature
 - Examined by research

EVIDENCE BASED PRACTICE

- Structured by theory
- Tested and retested
- Finalized protocol

INDIVIDUAL EXPERIENCES

MAKE

INDIVIDUAL LIFE STORIES



DEFINITION

- A naturally occurring universal process, characterized by the progressive return to consciousness of past experiences and unresolved conflicts which are surveyed and reintegrated.

- (Butler, 1963)

OPERATIONAL DEFINITION

- A series of 6-8 visits to recall one's entire life from the beginning of life to the present through the guidance of a Therapeutic Listener.

EXAMINED BY RESEARCH

- Six participants
- Created the LRF
- Created the process

THEORY:

- The acceptance of one's one and only life cycle as something that had to be and that by necessity permitted no substitutions
 - (Erikson, 1950)

TESTED AND RETESTED

- Necessity encouraged research
 - Unfunded to funded
- Six participants to more than two hundred in each project

LEARNED CHARACTERISTICS

- Structure
- Individuality

- Duration
- Evaluation

REFINED THE PROCESS

- Revised the LRF each time
- Learned what structure and process meant
- Tested varied outcomes and populations
 - Worked with colleagues
 - Learned from colleagues

DEFINED PROTOCOL

- The Handbook of Structured Life Review

FINALLY :EVIDENCED –BASED PRACTICE



FUTURE SUGGESTIONS FOR RESEARCH AND PRACTICE

Consider this only a beginning
FOR PRACTICE

- Define each distinctive modality
 - Create a handbook
 - Share with others
- Continue to practice with diverse populations
 - Refine as dictated by practice

FOR RESEARCH

- Physiological measures
 - Immune system
 - Brain ImagingVaried outcomes

 - Varied populations
- LASTLY

- Thank you John

Reminiscence and Life Review in Brazil, Past, Present and Future

Diana Taylor

In Brazil, as the population of adults over 60 increases, so does the interest in Gerontology. The overall population is projected (1950 to 2020) to increase five times. However, the population of adults over 60 will increase 16 times (Veras, 2001). This means that by 2050 the population of older adults will be bigger than the population of children and teens below 14 years. Several programs and organizations focused on older adults have been established along with specialized university training programs for professionals in the fields of social work, psychology, sociology and nursing. In 1997 the first postgraduate training program on aging was established in the State University of Campinas in São Paulo.

In the early seventies, the first initiatives towards the elderly population by social service agencies, the LBA (Legião Brasileira de Assistência) and SESC (Serviço Social do Comércio) began. This initial effort attended to the needs of non-institutionalized older adults and sought to provide leisure activities designed to offset this population's social isolation, loss of a personally identifying role and marginalization (Lima, 2001).

Goldstein (1999) reviewed of the research literature on gerontology in Brazil between the years of 1975 and 1999. This review showed that 19 universities conducted 232 studies (188 master thesis and 39 dissertations) and an increasing number with each passing year. The subject matter included retirement (20); the institutionalized older adult (17); women and female identity (13); body and body image (8); hospitalized older adults (9); dementia, Alzheimer (6), memories, reminiscence (6); relationships (7 grandparent-grandchild, 2 couple, 1 social); cognition, memory (5); grief, death, widowhood (4); stress (4); attitudes (3); psychotherapy, psychoanalysis (3) measurements construction and validation (4). Since 1990 there has been a shift away from viewing aging as a homogenous process to a more heterogeneous, multidimensional and multi-determined process. There is increased interest in investigating topics like caretaker relationships, dementia and Alzheimer in general, cognition and memory, stress, leisure activities, the older adult as a consumer, goals and aspirations and the meaning of life. Only a few of the studies were experimental. Most of the studies were either descriptive, case studies,

program evaluations, testing of interventions, or clinical studies. There were also comparison studies contrasting different age groups, institutionalized versus not institutionalized, before and after retirement, and self-assessment versus medical evaluation. There were no longitudinal studies or follow-up on previous studies. There were only 6 studies conducted on reminiscence during a period of almost 25 years.

Intergenerational Reminiscence Therapy has been a common format of reminiscence applied in Brazil, especially in the poorer sector of the populations where illiteracy is an issue. Dr. Elza Maria de Souza (1999) created a program in which older adults and school aged children engaged in group reminiscence activities. This program was designed to promote individual and group well-being, to impact social isolation, to recover local culture and the history of the building of the capital city, Brasilia, and to provide older adults with an active role in preserving memories, sharing knowledge and experiences that contribute to a community identity. The sociological perspective, as was the case with Souza's project, is a strong component in most of the reminiscence work being conducted in Brazil today. It has proven to be an effective means of elevating the status of older adults as "containers of community identity".

In 2001, SESC sponsored two reminiscence conferences and a workshop in São Paulo and Rio de Janeiro where more than 100 professionals received training in Guided Autobiography (Birren, Birren & Taylor). This type of group reminiscence therapy was presented as an affordable intervention with the elderly population since lay people could be trained to run groups and be supervised by professionals.

Other articles reviewed, written in the beginning of this century, explore many aspects of reminiscence. Currently there is a website on Aging, Portal do Envelhecimento, designed to offer older adults education and support. An article by Dr. Goldfarb (2004) addressed how emotions experienced in the present can stimulate past memories of a situation in which a similar emotion was experienced. This type of reminiscence is based on stories of the past waiting to be rediscovered and found without having been searched. Goldfarb talks about how there is no identity without past memories.

Reminiscence therapy is being administered and studied in the northeast region of Brazil sponsored by the Federal University of Bahia (Sena dos Santos, A.M., 2002). The reminiscence work is part of several community interventions offered to older adults. Reminiscence work here used holiday celebrations such as Labor Day, Children's Day and an annual City Parade Day as stimulus to recover past memories of these events, experiences of work and games and stories of childhood in the lives of older adults. This work is seen as contributing to self-esteem, joy, and positive adaptation to aging.

Reminiscence therapy though not lending itself easily to laboratory research (Mansur, 2004) is nevertheless an important source of information about conditions like depression, dementia and Alzheimers, as well as autobiographical memory. Since reminiscence is primarily a communicative exercise, Mansur (2004) calls for more research on the impact of autobiographical memory on cognitive functioning and on the use of language.

Reminiscence work in Brazil seems to be growing at a slow pace. The practice of reminiscence therapy serves a primarily female elderly population, a common trend in this field. Future efforts ought to reach out to the male elderly population. The practice will continue to include intergenerational groups, the sharing of oral history, as a means of recovering culture and history of different communities and as an intervention to foster healthy aging. The use of reminiscence therapy is recommended as a means of educating professionals who intend to work with older adults and as a way to foster empathy and understanding (Brandão, V.T., 2005).

Most of the studies being conducted in reminiscence are sociological in nature. Nevertheless, a few empirical studies are focused on memory and aging (Campos, Yassuda & Neri, 2003) and the impact of stimulating autobiographical memory on diseased states such as depression, dementia and Alzheimer. In the field of reminiscence there is a paucity of theoretically based research and practice (Neri, A., 2007, personal communication). Although research in gerontology has been more productive, access to the results of these studies are deficient. Information is not integrated into one source and commonly used search words do not produce the expected results. Nevertheless, two other sites beyond the individual university libraries, and the Brazilian Society of Geriatrics and Gerontology (SBGG) and the National Association of Gerontology (ANG) have emerged, the Portal do Envelhecimento and Tiempo, El Portal de la Psicogerontologia.

As healthy aging becomes an increasingly realistic goal, especially for the Brazilian middle class, the demand for reminiscence therapy will increase. There will be a need for life review in the growing population of older adults as they seek to integrate the past to the present, to create sense of meaning and identity and to open doors for aspirations through reminiscence work (Viguera, 2001). People over 60 are increasingly seen as a coveted consumer and have become politicized. Older adults will be recognized as an indispensable resource for society. Education on issues of Aging are increasingly disseminated by the media (radio and television) interviewing researchers and other professionals in the field of gerontology (Neri, 2003, 2000). As Antonia Maria de Oliveira dos Santos (2002) stated, “It’s not enough to add years to life, but rather, add life to years.” Reminiscence therapy will remain as an important means of adding life to years for older adults.

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ブラジルにおける回想法とライフレビューの過去、現在、未来

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ブラジルでは、60歳以上の成人人口が増加するにつれ、老年学への関心も増している。国民総人口は2020年までに1950年当時の五倍になると予想されているが、60歳以上の成人人口については16倍になるという (Veras, 2001)。これは、2050年までに高齢者人口は14歳以下の幼児と子どもの人口より大きくなるという事である。これまでにソーシャルワーク、心理学、社会学、看護学の分野でプロフェッショナルを対象とした専門的な大学レベルのトレーニングプログラムとともに、高齢者に関するいくつかのプログラムや組織が設立されている。1997年には、老化に関する初の大学院トレーニングプログラムがサンパウロのカンピナス州立大学 (The State University of Campinas) で創設された。

1970年代前半、LBA (Legião Brasileira de Assistência) とSESC (Serviço Social do Comercio)などいくつかの福祉エージェンシーによる高齢者人口のための初のイニシアティブが開始された。この初期的努力は、施設に入居していない高齢者のニーズに耳を傾け、この人口の社会的隔離、自身を定義する個人的役割の喪失と社会の縁へと追いやられる現象 marginalizationを相殺するために構想された娯楽活動を提供する事を目的とした (Lima, 2001)。

ゴールドスタイン Goldstein (1999) は、1975年から1999年にかけてのブラジルでの老年学の研究文献を分析した。それによると、19の大学で232件の研究 (188件の修士論文と39件の博士論文) が行われ、毎年増加傾向にある事が分かった。主題は定年 (20件)、施設に收容されている高齢者 (17件)、女性とそのアイデンティティ (13)、身体とそのイメージ (8件)、高齢者の入院患者 (9件)、認知症、アルツハイマー (6件)、記憶と回想法 (6件)、人間関係 (7組の祖父母と孫、2組のカップル、1件の社会的関係)、認識力、記憶力 (5件)、悲嘆、死、やもめ暮らし (4件)、ストレス (4件)、心構え (3件)、心理療法、心理分析 (3件)、計測、構造、正当性の確認 (4件) などがあつた。1990年以来、老化を均質の過程とする見方から不均一で、多次元的、非限定的な過程とする見方に移行が見られた。介護者との関係、認知症とアルツハイマー全般、認識的と記憶力、ストレス、娯楽活動、

消費者としての高齢者、人生の目的、抱負や意味などの論題に関する調査への関心の増大がみられる。そのうちわずかしか実験的研究はなかった。ほとんどの研究は描写的か、ケーススタディーか、プログラムの評価、介入方法の検討か、臨床研究であった。異なる年齢のグループ、施設に收容されている人とそうでない人、定年の前と後、自己評価と医学的評価の差異を調べる比較研究があった。長期研究や過去の研究の追跡調査はなかった。ほぼ25年に渡る期間に回想法に関して行われた研究は6件しかなかった。

統合的レミニッセンスセラピーは、ブラジルのとくに識字率の低い貧困地区の人口でよく応用される型の回想法である。エルザマリア・デ・ソウザ博士 Dr. Elza Maria de Souza (1999) は、高齢者と小学校の子供たちがグループレミニッセンス・アクティビティーに従事するプログラムを創った。このプログラムは個人とグループの心身の健康を促進し、社会的隔離にインパクトを与え、首都ブラジリアの形成の歴史と地域の文化を回復させ、高齢者に記憶の保存と、地域のアイデンティティーに貢献する知識と経験を共有する活発な役割を与えるために構想された。社会的な見地は、ソウザ博士のプロジェクトがそうであるように、今日ブラジルで行われているほとんどの回想法の強力な構成要素のひとつである。それは高齢者の「地域アイデンティティーの容器」としての地位を向上させるのにとっても効果的な手段であると証明されている。

2001年、SESCはサンパウロとリオデジャネイロで二つの回想法学会とワークショップをスポンサーし、100人以上のプロフェッショナルが誘導自伝法 Guided Autobiography (Birren, Birren & Taylor) のトレーニングを受けた。このようなタイプのグループ・レミニッセンスセラピーは、プロフェッショナルの指導有る無しに関わらず、素人でもグループを率先することができることから、高齢者のための、手の届く介入方法のひとつとして紹介された。

他に分析された文献は、今世紀はじめに書かれ、回想法の色々な面について探求している。現在、老化に関するウェブサイト「Portal do Envelhecimento」が高齢者に教育とサポートを提供している。ゴールドファーブ博士 Dr. Goldfarb (2004) による論文は、現在経験している感情が、類似した感情を経験した過去の状況の記憶をいかに呼び起こすことができるかについて触れている。このタイプの回想法は再発見されるのを待っていて、探求される事なく発見された過去の

話に土台としている。ゴールドファーブは、いかに過去の記憶なしに現在のアイデンティティーはあり得ないかを語っている。

レミニッセンスセラピーは、ブラジルの東北地方でバヒア連邦大学 (The Federal University of Bahia) によるスポンサーシップのもと実施、研究されている (Sena dos Santos, A.M., 2002)。その回想法は、高齢者に提供されている、いくつかの地域的介入方法の一部である。ここで言う回想法では、過去の労働者の日、こどもの日、年一回のシティーパレードの日などのイベントにまつわる記憶、仕事やゲームの体験、高齢者の生活における子供時代の話を呼び起こすため、これらの祭日のお祭りを刺激として用いた。この働きは、自尊心や喜び、老化に対する肯定的適応に貢献するものとしてとらえられている。

実験室での研究にはあまり向いていないが (Mansur, 2004)、レミニッセンスセラピーはそれでも鬱病、認知症、アルツハイマー病、そして自伝的記憶などの条件/状況などについての重要な情報源である。回想は主として対話的運動なので、マンズール Mansur (2004) は認識能力と言語の使用に関する自伝的記憶の影響についてのよりいっそうの研究を呼びかけている。

ブラジルでの回想法の利用の増加は遅いように見える。レミニッセンスセラピーの実施はおもに女性の高齢者に用いられているのが、現在の傾向である。将来は男性の高齢者人口に手を差し伸べていく努力がなされるべきである。そして、異なる地域の文化と歴史を回復する手段、また、健康的な老化を育成する手段としての、世代間グループ、つまり口述史の共有を続けていくことになるだろう。高齢者と働こうと考えるプロフェッショナルを教育する手段や共感や理解を育成の手段として、レミニッセンスセラピーの利用は薦められる (Brandão, V.T., 2005)。

回想法における研究の大半は事実上社会的なものである。しかし、観察と実験による研究は記憶と老化に注目したものや (Campos, Yassuda & Neri, 2003)、鬱病、認知症、アルツハイマー病などの病状における自伝的記憶への刺激のインパクトに注目したものはとても少ない。回想法の分野において理論に基づいた研究と実施の欠乏は否めない (Neri, A. 2007, 私的対話から)。老年学における研究はより生産的ではあるが、これらの研究の結果の入手の容易さは不足している。情報はひとつの出所に統一されていないし、文献調査によく使われるキーワードは思う

ように文献を探し出せない。しかし、各大学図書館、ブラジル老人病学および老年学会 the Brazilian Society of Geriatrics and Gerontology (SBGG)、また全国老年学協会 the National Association of Gerontology (ANG) 以外でようやく二つの場所が現れた。The Portal do EnvelhecimentoとTiempo, El Portal de la Psicogerontologiaである。

健康的な老化がますます現実的な目標となりつつある今、とくにブラジルの中流階級に取って、回想法の需要は伸びるであろう。過去と現在を統合し、納得できる人生の意味とアイデンティティを創り出し、そして回想を通して人生の抱負への扉を開く事を求める高齢者人口の増加とともに、ライフレビューのニーズも出てくるであろう (Viguera, 2001)。60歳以上の人々はますます消費者として求められるようになり、政略に利用され始めた。高齢者は社会にとって欠くことのできない資源として見られるようになるであろう。老化に関わる問題についての教育は、研究者や老年学の分野のプロフェッショナルへの各メディアのインタビューを通してますます広められるであろう (Neri, 2003, 2000)。「人生に年数を重ねるのではなく、むしろ、年数に人生を重ねなければならない」と、アントニアマリア・デ・オリヴェイラ・ドス・サントス Antonia Maria de Oliveira dos Santos (2002) が述べたように、レミニッセンスセラピーは高齢者にとって年齢に命の息を吹き込む手段としてとどまるであろう。

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Reminiscencia y Revisión de Vida en Brasil, el pasado, el presente y el futuro

Diana Taylor

En Brasil, a medida que la población de mayores que tiene más de 60 años crece también aumenta el interés en la gerontología. Pronostican que la población en total (1950 a 2020) se aumentará cinco veces. Sin embargo, la población de mayores que tienen más de 60 años se aumentará 16 veces (Veras, 2001). Esto significa que ya para 2050 la población de mayores será más grande que la población de niños y adolescentes con menos de 14 años. Varios programas y organizaciones que se enfocan en los mayores han sido establecidos juntos con programas universitarios especiales de entrenamiento para profesionales en los campos del trabajo social, la psicología, la sociología y la enfermería. En 1997 el primer programa de entrenamiento posgrado de envejecimiento fue establecido en la Universidad de Campinas en São Paulo.

En los años setenta, las primeras iniciativas hacia la población de mayores por agencias de servicio social, el LBA (Legião Brasileira de Assistência) y SESC (Serviço Social do Comércio) comenzaron. Este esfuerzo inicial atendió a las necesidades de los mayores no institucionados y pretendía proporcionar pasatiempos designados a contrarrestar el aislamiento social de esta población, su pérdida de un papel identificador personal y su marginalización (Lima, 2001).

Goldstein (1999) revisó la literatura sobre la gerontología en Brasil entre los años 1975 y 1999. Esta revisión mostró que 19 universidades dirigieron 232 estudios (188 tesis de maestría y 39 tesis de doctorado) con un aumento en el número de estudios cada año. Los temas incluían la jubilación (20); el mayor institucionalizado (17); la mujer y la identidad femenina (13); el cuerpo y la imagen del cuerpo (8); mayores ingresados en un hospital (9); demencia, Alzheimer (6); memorias, reminiscencia (6); relaciones (7 abuelo-nieto, 2 pareja, 1 social); cognición, memoria (5); dolor, muerte, viudez (4); estrés (4); actitudes (3); psicoterapia, psicoanálisis (3); medidas de construcción y validación (4). Desde 1990 ha habido una desviación del punto de vista del envejecimiento como un proceso homogéneo a un proceso más heterogéneo, multidimensional y multideterminado. Hay más interés en investigar temas como las relaciones de los cuidadores, demencia y Alzheimer en general, cognición y memoria, estrés, pasatiempos,

el mayor como consumidor, metas y aspiraciones, y el significado de la vida. Solamente unos pocos de los estudios eran experimentales. La mayoría era de tipo descriptivo, monografías, evaluaciones de programas, pruebas de intervenciones, o estudios clínicos. También hubo estudios que contrastaban grupos de diferentes edades, institucionalizados versus no institucionalizados, antes y después de la jubilación y auto valoración versus la evaluación médica. Solo hubo 6 estudios dirigidos acerca de reminiscencia durante un periodo de casi 25 años.

La Terapia de Reminiscencia Intergeneracional ha sido un formato común de reminiscencia aplicado en Brasil, especialmente en los sectores más pobres de la población en los cuales el analfabetismo es un problema. Dra. Elza Maria de Souza (1999) creó un programa en el que los mayores y los niños de la primaria entablan actividades grupales de reminiscencia. Este programa fue diseñado para promover el bienestar individual y grupal, para producir un impacto en el aislamiento social, para recuperar la cultura local y la historia de la construcción de la ciudad capitolina, Brasilia

y para proporcionarles a los mayores un papel activo en la conservación de memorias, el compartimiento de sabiduría y experiencias que contribuyen a una identidad comunitaria. La perspectiva sociológica, tal como fue el caso del proyecto de Souza, es un componente fuerte en la mayoría del trabajo de reminiscencia que se hace en Brasil hoy. Ha sido probado que es una manera efectiva de elevar el estatus de los mayores como “recipientes de la identidad comunitaria”.

En 2001, SESC, patrocinó dos congresos sobre la reminiscencia y un taller en São Paulo y Rio de Janeiro en el cual más de 100 profesionales recibieron entrenamiento en la Autobiografía Guiada (Birren, Birren & Taylor). Este tipo de terapia de reminiscencia grupal se presentó como una intervención asequible con la población de mayores, puesto que personas que no son profesionales ni expertas podrían ser entrenados para dirigir grupos y ser supervisadas por profesionales.

Otros artículos revisados, escritos al principio de este siglo, exploran muchos aspectos de la reminiscencia. Actualmente hay un sitio web sobre el envejecimiento, Portal do Envelhecimento, diseñado para ofrecerles a los mayores educación y apoyo. Un artículo de Dr. Goldfarb (2004) se trata de cómo las emociones experimentadas en el presente pueden estimular memorias anteriores de una situación en la que se experimentó una emoción semejante. Este tipo de reminiscencia se basa en historias del pasado en espera de un redescubrimiento y encontradas sin habérselas buscado. Goldfarb comenta la falta de identidad sin memorias anteriores.

La terapia de reminiscencia se administra y se estudia en la región noreste de Brasil, patrocinada por la Universidad Federal de Bahia (Sena dos Santos, A.M., 2002). El trabajo de reminiscencia es parte de varias intervenciones comunitarias ofrecidas a los mayores. El trabajo de reminiscencia aquí utiliza celebraciones de los días feriados tales como el Día de Labor, el Día de los Niños y un día anual de desfiles de la ciudad como estímulo para recuperar memorias anteriores de estos eventos, experiencias de trabajo y juegos e historias de la niñez en las vidas de los mayores. Este trabajo se ve como una contribución al auto estima, el gozo, y una adaptación positiva al envejecimiento.

Aunque la Terapia de Reminiscencia no se presta fácilmente a investigaciones del laboratorio (Mansur, 2004) la es, no obstante, una fuente importante de información sobre las condiciones como la depresión, la demencia y el Alzheimer, y la memoria autobiográfica. Puesto que la reminiscencia es, ante todo, un ejercicio comunicativo, Mansur (2004) pide más investigaciones acerca del impacto de la memoria autobiográfica en las funciones cognitivas y en el uso de lenguaje.

Parece que el trabajo de la reminiscencia en Brasil crece despacio. La práctica de la terapia de reminiscencia sirve ante todo una población de mujeres mayores, una tendencia común en este campo. Futuros esfuerzos deben alcanzar a los hombres mayores. La práctica continuará incluyendo grupos intergeneracionales y el compartimiento de historias orales como maneras de recuperar la cultura y la historia de comunidades distintas y como una intervención para promover el envejecimiento saludable. El uso de la terapia de reminiscencia se recomienda como una manera de educar a profesionales que piensan trabajar con los mayores y como una manera de promover empatía y entendimiento (Brandão, V.T., 2005).

La mayoría de los estudios que se dirigen en reminiscencia son de tipo sociológico. Sin embargo, unos estudios empíricos se enfocan en la memoria y el envejecimiento (Campos, Yassuda y Neri, 2003) y el impacto de estimular la memoria

autobiográfica en los estados enfermos como la depresión, demencia y Alzheimer. En el campo de la reminiscencia hay una penuria de investigaciones y práctica basadas en teoría (Neri, A., 2007, un comunicado personal). Aunque las investigaciones en gerontología han sido más productivas, el acceso a los resultados de estos estudios es deficiente. La información no está integrada en una fuente y palabras de búsqueda comunes no producen los resultados esperados. No obstante, dos otros sitios apartes de las bibliotecas universitarias, la Brazilian Society of Geriatrics and Gerontology (SBGG) y la National Association of Gerontology (ANG) han emergidos, el Portal do Envelhecimento y Tiempo, El Portal de la Psicogerontología.

A la medida que el envejecimiento sea cada vez más una meta realista, especialmente para la clase media, la demanda para la terapia de reminiscencia se aumentará. Habrá una necesidad para la revisión de la vida en la población de mayores que es cada vez más grande a medida que busquen integrar el pasado con el presente, crear un sentido de significado e identidad, y abrir puertas para aspiraciones por medio de del trabajo de reminiscencia (Viguera, 2001). Se ve a la gente con más de 60 años cada vez más como consumidores codiciados y se han politizado. Se reconocerán a los mayores como un recurso indispensable para la sociedad. Cada vez más se disemina por medio de los medios masivos (la radio y la televisión) la educación acerca de temas del envejecimiento al entrevistar a investigadores y otros profesionales en el campo de la gerontología (Neri, 2003, 2000). Como dijo Antonia Maria de Oliveira dos Santos (2002), “No es suficiente agregar años a la vida sino vida a los años.” La terapia de reminiscencia quedará importante para añadir vida a los años para los mayores.

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“International Trends in Reminiscence and Life Review”**SPAIN**

Serrano J.P., Latorre, J.M., Bautista, C., Ros, L., Aguilar, M.J., Navarro, B.

Según los datos del Instituto Nacional de estadística (INE) del Padrón Municipal

According to data from the National Institute of Statistics the Official Census Record of 2005 counted 7,332,267 people in Spain 65 years and older. These elders are, in terms of percentages, 16.6 percent of the total population, 0.4 percent less than in 2003. This percentage decline comes from the increase in the youth and younger adult immigration population, which mediates the weight of older adults in the total population. The national demographic data of the Official Census of habitants, as of January 1, 2005, recorded in Spain a total population of 44,108,530 people. In a few years the number of older adults will increase disproportionately as the population born during the baby boom (the years between 1957 and 1977, after WW II) reaches this stage of life. It is estimated that by the year 2050 there will be 16,387,874 older adults in Spain, which corresponds to 30.8% of the total population, that is to say, by the half-way point of the century the population of older adults will reach almost a third of the total.

The population predictions of the United Nations for 2050 (United Nations: World Population Prospects: The 2004 Review) estimate that Spain will be the third oldest country in the world, with 34.1% of the population being older adults by 2050, behind Japan and Italy (35.9 y 35.5 respectively). In the last decade the collective of people 80 years and older has grown more than other age groups. Between 1991 and 2005 the number of octogenarians increased by 66% while the total population has increased by 13%, including the immigrant population. On January 1 of 2005, there were 1,903,219 people 80 years or older in Spain, representing 4.3% of the total population and 26% of the older population. It is estimated that Spain, in 2050, will occupy third place, according to the percentage of octogenarians, with 12.3% of people 80 years old or more, behind Japan and Italy (15.3 and 15.2 respectively). As such, Spain, at the midpoint of the century will maintain third place in terms of older people and octogenarians.

The most striking part of all this is that in Spain, this population sector, with the most growth, is offered, at the present, the least amount of social services and, in spite of the rapidly growing phenomenon of Dependency which is taking effect, as noted in the Official State Publication of the 24 of December, 2006, the situation of many elders will improve. In this regard, Great Britain is an exemplary country, the only one in Europe that has created the medical sub-field of Geriatric Psychiatry. Geriatric disorders in elders frequent and affect, at some point throughout old age, a proportion of cases that oscillates between 60 and 90%. Of all the possible psychiatric cases, the most frequent in the first half of old age (65 to 75-80 years) is depression and in the second half (75-80 years old) it is divided between depression and dementia. The prevalence of the illness of depression in older adults is estimated at 10% of those that live in the community, 15%-35% of those that live in nursing homes, 10%-20% of those that are hospitalized, 40% of those that suffer from a somatic problem and are receiving treatment for it, and 50% of the hospitalizations in the psychiatric centers¹. On the other hand, in Spain, 500,000 cases of Alzheimer have been diagnosed although it is estimated that the real number of patients could be as high as 800,000, that is, between 5.2 and 14.5%.

Because of all of this, the challenges of the aging process and its associated psychological problems will have an impact on the social services systems, the public finance budgets, the economic structure, family finances and, of course, on health and long term care as a consequence of the increase in people in dependency situations. As such, it deserves interest from the professional and academic world. The second World Assembly for aging of the United Nations, celebrated in Madrid in 2002 has already echoed this situation by including, among its recommendations, the development of research and reliable information as a means to identify new problems and adopt adequate policies.

There does not exist in Spain a tradition or documented line of research in the field of Reminiscence or Life Review in older people, but presently and importantly, in the last decade there has been a growing public awareness of the importance of offering opportunities for therapy to older adults that suffer mental or affective pathologies, such as those which call for a new culture of leisure time for people in the third and fourth stages and are found to have complete mental faculties. In these last few years the narrative focus, and especially the study of life stories, has become very interesting for the world of gerontology, neurology and psychology, among other specialties.

Despite the fact that the majority of the work consist of manuals or guides for intervention, they are published only in journals, which are important, but which reduces the possibility for them to be known worldwide. We would like to highlight some of the most relevant work that is taking place in Spain at the present time. Pilar de Aspiazu (psychiatrist) and Raquel Cuevas (neuropsychologist) produced an interesting guide to intervention for older people with dementia: "*La Habitación de la Abuela*", "Grandma's Room" which can be consulted at <http://www.demencias.com/bgdisplay.jhtml?itemname=reminiscencias>. The authors propose to initiate a group session (10-15 patients) that habitually sit around a semi-circular table y project and show images. The conversation should be guided by a professional who asks questions about the images, trying to provoke an evocation of past situations of the patient (youth or childhood) with the purpose of intervening in the remote memory and emotional aspects of the memory such as: the remembrance of situations, sensations, odors, or simply the recognition of antique objects, and through them establishing a dialogue. During the session, besides intervening in aspects related to reminiscence we also intervene in other cognitive functions like memory fixation, gnosis, space and time orientation, and previous learning experiences, among others.

Another interesting applied work that is being carried out in homes for the elderly is "El Libro de la Vida" (Fuente: Sesenta y más "*Sixty and more*", nº 223. Año 2004. IMSERSO) by the psychologist Juan Luis Santamaría and the social educator, Álvaro Mosquera. Between 10 and 12 sessions of 45-60 minutes take place in the room with the elders. Beginning with photographs that they show about their lives, they are asked questions so that, as they go along, they list memories and the feelings they associate with them and all of this, then, is reflected in a book. The Book of Life becomes a personal document that has been told by its own subject and contributes and promotes what later can be used as a therapeutic tool.

Villar y Triado (2006) have written a book: “El estudio del ciclo vital a partir de historias de vida: una propuesta práctica” (*The Study of the Life Cycle through Life Stories: a practical proposal*), that places life stories within an evolutionary perspective, linking them the life cycle perspective. With the objective of using these as material for the training of professionals, it offers practical directions relative to obtaining life stories through interviews and for the analysis of the material that has been obtained. A CD is included with the book that has real examples of interviews and analysis.

For a number of years the team of workers from the Regional Center for Biomedical Research at the Department of Medicine of Albacete, Spain, also has been carrying out controlled studies using Life Review with elders with symptoms of depression in order to check the effectiveness of this type of intervention. In one of their projects Serrano, Latorre, Gatz, y Montañés (2004) checked the effectiveness of Life Review in reducing depression, the feeling of hopelessness and to increase life satisfaction in elders with depression symptoms. An increase in the remembrance of positive events was also observed and a decrease, from the time of the undertaking of the Life Review, of latency time in these same subjects. (Serrano, Latorre y Montañés, 2005).

In order to look up the protocol used to carry out these interventions through Life Review about specific positive memories (*RV sobre recuerdos específicos positivos - ReVISEP*) go to:

<http://www.imsersomayores.csic.es/documentos/documentos/serrano-revisión-01.pdf>

where 4 interview sessions appear: the first one is about childhood, the second, adolescence, the third, the adult stage and the last, life summary. (Serrano y Latorre, 2005).

Presently, the most desirable would be to find well established homogeneous intervention protocols in order to be able to offer a format to be utilized for experimental research under controlled studies, in such a way that the results are comparable and acceptable for statistical analysis. This would show, reliably, the potential of therapies based on Reminiscence and Life Review; to be applied in diverse fields and by different professionals for the treatment of problems such as depression and dementia, and most importantly, as a therapeutic tool capable of preventing, lessening and/or reversing pathologies such as dementia and emotional disorders.

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回想と生命回顧における国際的傾向

スペイン

セラノJP、 ラトーレJM、 バティスタC、 ロスL、 アギラーMJ、 ナバロB

2005年度のパドロン自治住民についての国民機構の統計に基づくデータによれば、スペインでは年齢65歳以上の住民が、7,332,267人と記入されました。パーセンテージで表示した場合、高齢者は全人口の16.6%と、2003年度より0.4%低めでした。この減少が見られるのは、幼年年齢又は、総体人口に対する高齢者人口のウエイトを比較的に下げる成人年齢が、移民人口の中で、増えたためです。2005年1月1日現在で、パドロン自治住民の国民人口統計データによると、スペイン全人口は44,108,530人と記入されました。この先数年で、ベビーブームに（第二次世界大戦後、1957年から1977年にわたる期間に）生まれた人口が、高齢期に達した時、高齢者数の桁は、途方もなくあがることでしょう。2050年にスペインでは、総体人口の30.8%に値する16,387,874人が高齢者になると予測されています。すなわち、21世紀中期には高齢者の数は総体人口のほとんど3分の1に達するということです。国際連合による2050年の人口予測は（2004年改訂）スペインでは、2050年には高齢者数が総体人口の34.1%に達し、スペインが高齢者数が世界で、日本、イタリア（それぞれ35.9%, 35.5%）に続き、3番目に最も高い国と示しています。過去10年の間、80歳以上の人口が、他の年齢層の人口よりも増加しました。1991年から2005年の間、移民人口を含め、総体人口の13%増加に対し、80歳代人口は、66%増加しました。2005年1月1日現在でスペインには、80歳以上の人口は1,903,219人で、総体人口の4.3%、高齢者人口の26%を示します。2050年の80歳代人口の割合を見ると、80歳以上の人口は12.3%を表し日本、イタリア（それぞれ、15.3%, 15.2%）に続き、

スペインは前記の年には3番目に位置づけられると予測されています。その結果、21世紀中間、高齢者人口割合と80歳代人口割合とどちらを採っても、スペインは第三位を維持するでしょう。

最も注目されることは、2006年12月24日に官報(el Boletín Oficial del Estado-BOE)に出版されたデペンデncia (Dependencia) という機関施設が実施されたにもかかわらず、増加が最も多い人口層に対しての社会奉仕は現在最も少なく提供されています。しかし、デペンデnciaの実施により、高齢年者の状態は改善することでしょう。この点に関しては、英国が模範的な国です。ヨーロッパで老人心理学医療下位専門分野を創設した唯一の国です。老人病関係の変動は高齢者には頻繁で老齡期には幾分の間60%から90%のケースがこの変動によって影響されています。ほとんどの精神科のケースの中で高齡期前半(65歳から75-80歳)に最も頻繁に起こるものは鬱病、そして高齡期第二時期(75-80歳)、有病率は鬱病と痴呆に分れます。抑鬱性の病気の有病率は一般社会に住む高齢者の中で10%、老人ホームに住む高齢者の中で15%-35%、入院している高齢者の中で10-20%、身体問題で患っていて治療をうけている者の中で40%、精神科に入院している者の中で50%と見なされています。一方、スペインでは本来のアルツハイマー病の患者は800,000人に達していると推定されていますが、500,000のアルツハイマー病のケースが診断されました。すなわち、5.2%から14.5%の人口となります。

全くそのゆえに、依存状態の人口が増すにつれて、老化進行に対する挑戦と老化に関する心理的な問題は、社会保護制度、公共資金予算、経済構造、家族資金、そしてもちろん、健康と長期看護に関する問題点にインパクトをもたらすことでしょう。そのために、学問的、職業的分野からの注目が必要です。2002年度にマドリッドで開催された第二回国際連合老化世界会議では、既にこの状態が響き渡りました。

観告の中には、研究発展、確実な情報、すなわち、新しい問題を確認するそして適切な方針を採尺する媒介が、必要であるという意見が共鳴しました。

スペインでは、高齢者の回想又は生命回顧に関する件で、資料で裏付けされた研究が実行に移されるという慣習、傾向がありません。しかし、目下、ここ十年に渡り、完全な知能力が働いている老年期、最老年期の人々に見られる新しい無為という名の習慣を抗議する高齢者同様に、心病又は精神病で苦悩している高齢者に出来る限りの治療を勧めることの重要性が社会意識として大切な形として成長しています。ここ最近十年に、生命に関する話しの説明の焦点と特別な表現形式での研究が、老人病学、神経生理学、精神医学、その他色々な専門分野で、注目を集めています。

ほとんどの研究は一般に普及された雑誌に発行されたマニュアルか高齢者のための干涉、介入の案内書であり、それゆえ重要性に欠けるとは言えないが、国際的な知識を得るには限度があります。現在スペインで遂行されている最も顕著ないくつかの研究を強調したいと思います。デアスピラーズ ピラー学者（精神学者）と クェバス ラケール学者（神経生理学者）は痴呆の高齢者を干涉する興味深い案内書を出版しています。祖母の部屋という表題でインターネットの<<http://www.demencias.com/bgdisplay.jhtml?itemname=reminiscencias>>で参照することができます。著者は10-15人が習慣的に半円形のテーブルの周りに座ってグループ会合を行うことを提案しています。その会合ではイメージを映写するか見せます。会話はプロによって行われなければなりません。プロにより、遠い昔の記憶と記憶に関する感情の局面、例えば、状況、感覚、臭いの記憶、又は簡単に昔の物体の認識のような側面を干涉する目的で、患者との会話をこのような側面に基づいて定着させ、患者の過去（青年時代又は幼年時代）の状況を呼び起こすようにイメージについての質問がされます。会合中は回顧に関した状況を干涉する外に、記憶の固定、直感、空間時間の方向付け、事前学習など、その他様々な知識機能を干涉します。

老人ホームで実施されている別の興味深い応用研究は心理学者サンタマリアフアンルイス学者とモスケラ アルバロ氏（社会教育者）の「生命の本」（資料：六十以上、no. 223. 2004年 IMSERSO）と言う研究です。45-60分間の10-12回の会合が、お年寄りの部屋でおこなわれます。人生についての写真が並べられた後、質問がされてから、記憶とその記憶に関係した感情を列挙していきます。すなわち、全部の記憶が一冊の本に反映しているということです。「生命の本」は患者が自分自身で伝えた個人的な記録になるということです。そしてその記録は今後治療研究の道具として使用されるよう貢献し促進しています。

ビヤー氏とティラド氏（2006）は「人生を語る話しに基づいた生命周期の研究：実践提案」を出版しました。この本は人生の話しを、進化の観点で生命周期の観点に結びつけながら、進化の観点範囲内に位置づけています。職業訓練の資料として使用される目的で、面談によって獲得された人生の話し、抽出された資料の分析に関する職業指導を提供します。本には、実際の面談と分析の実例の入ったCDが含まれています。

アルバセテ（スペイン）医学部生物医療研究地域センター（Centro Regional de Investigaciones Biomédicas de la Facultad de Medicina de Albacete）に属する研究チームにより、そのうえ、何年かをかけて、鬱病徴候が見られる高齢者の生命回顧に関する管理研究が、この種の干渉の効能を検査するために行われています。その一つの研究で、セラノ氏、ラトレ氏、ガッツ氏、モンタニェス氏（2004）は、鬱病徴候が見られる高齢者に意気消沈、絶望感を減らし、人生の満足感を増やすため、生命回顧の効能を立証しました。さらに、同じ対象患者の生命回顧が達成された時、好ましい出来事の思い出によつての改善、潜在期間の減少が観察されました。

特別な好ましい思い出 (ReVISEP) についての人生回顧によるこのような干渉を実行するために使用される計画表を参照されるには、インターネットのページ <<http://www.imsersomayores.csic.es/documentos/docuemtnos/serrano-revisión01.pdf>>を参考して下さい。一回目の幼少年期についての会合面談、二回目の青年期についての会合面談、三回目の成人期についての会合面談、そして四回目に行われる人生の要約と、四回に渡る会合面談が出版されています。(セラノ氏、ラトーレ氏)

現在、研究結果が比較でき、統計分析の余地のあるものになるように、管理研究のもとで行われる体験研究に使用できるほどの型を提供することを可能にするため、均一された、そして適切に制定された干渉のための計画表を発見することが理想かもしれません。そうすれば、回想、人生回顧に基づいた治療が、様々な領域で、鬱病や痴呆の問題を取り扱う様々な職業の場で応用され、信頼できる形でその可能性を発揮することも可能です。そして、最も重要なのは、この治療が、痴呆や精神異常障害などの病気の予防、緩和、又は後進に向けての治療方法として応用され、その可能性を出していくことではないでしょうか。

“International Trends in Reminiscence and Life Review”**SPAIN**

Serrano J.P., Latorre, J.M., Bautista, C., Ros, L., Aguilar, M.J., Navarro, B.

Según los datos del Instituto Nacional de estadística (INE) del Padrón Municipal de habitantes de 2005 había contabilizadas en España 7.332.267 personas de 65 y más años. Las personas mayores son, en términos porcentuales, el 16,6 del total de la población, 0,4 menos que en el 2003. Este descenso porcentual viene dado por el incremento de la población inmigrante en edades jóvenes y adultas que relativiza el peso de las personas mayores en el conjunto poblacional. Los datos demográficos nacionales del Padrón Municipal de habitantes a 1 de Enero de 2005 contabilizan en España una población total de 44.108.530 personas. En unos años la cifra de personas mayores se elevará desorbitadamente cuando la población nacida durante el *baby-boom* (período comprendido entre 1957-1977, tras la segunda guerra mundial) llegue a esta etapa vital. Se calcula que en el año 2050 habrá en España 16.387.874 personas mayores, que se corresponde con el 30.8% de la población total, es decir, que en la mitad de siglo la población mayor alcanzará a ser casi un tercio del total.

Las previsiones de población de Naciones Unidas para 2050 (United Nations: World Population Prospects: The 2004 Revisión) calculan que España será el tercer país mas viejo del mundo, con un 34.1% de población mayor en 2050, estando por detrás de Japón e Italia con un (35,9 y 35,5 respectivamente). En la última década el colectivo de personas de 80 y más años ha crecido más que otros grupos de edad, entre 1991 y 2005 se ha incrementado el número de personas octogenarias en un 66% mientras que el total de la población lo ha hecho en un 13%, incluida la población inmigrante. A 1 de Enero de 2005, había en España 1.903.219 personas de 80 y más años, representando el 4.3% de la población total y el 26% de la población mayor. Se calcula que España en el 2050, se situará en el tercer puesto, según el porcentaje de población octogenaria, con un 12.3% de personas de 80 y más años, por detrás de Japón e Italia (15,3 y 15,2 respectivamente). España, por tanto, se mantendrá a mediados de siglo en la tercera posición tanto en el porcentaje de personas mayores como en el de personas octogenarias.

Lo más llamativo es que siendo en España el sector de la población que más crece, sea al que menos servicios sociales se ofrecen actualmente, a pesar que con la entrada en vigor de la Dependencia publicada en el Boletín Oficial del estado (BOE) el 24 de diciembre de 2006, mejorará la situación de muchos mayores. Gran Bretaña a este respecto es un país ejemplar, el único de Europa que ha creado la subespecialidad médica de psicogeriatría. Los trastornos geriátricos en el anciano son frecuentes y afectan a lo largo de la vejez, en algún momento de la misma, a una proporción que oscila entre el 60 y el 90% de los casos. De todos los posibles casos psiquiátricos, el más frecuente en la primera mitad de la vejez (de los 65 a los 75-80 años) es la depresión y la prevalencia se reparte entre depresión y demencia, en la segunda mitad, desde los 75-80 años. La prevalencia de la enfermedad depresiva en las personas mayores se estima en un 10% de los ancianos que viven en la comunidad, 15%-35% de los que viven en residencias, 10%-20% de los que son hospitalizados, 40% de aquellos que padecen un problema somático y están en tratamiento por ello y del 50% de todas las hospitalizaciones en los centros psiquiátricos¹. Por otra parte en España se han diagnosticado 500.000 casos de enfermos de Alzheimer aunque se estima que el número de real de pacientes puede ascender a 800.000, es decir, entre un 5,2% y un 14,5%.

Por todo ello, los desafíos del proceso de envejecimiento y sus problemas psicológicos asociados tendrán un impacto en los sistemas de protección social, en los presupuestos de finanzas públicas, en la estructura económica, en las finanzas familiares y, por supuesto, en cuestiones de salud y de cuidados de larga duración, como consecuencia del aumento de las personas en situación de dependencia. Por ello merece el interés del mundo académico y profesional. La II Asamblea Mundial sobre envejecimiento de Naciones unidas, celebrada en Madrid en el 2002, ya se hizo eco de esta situación, incluyendo entre sus recomendaciones el desarrollo de investigación y de información fiable como medio para identificar nuevos problemas y adoptar políticas adecuadas.

En España no existe una tradición o línea de investigación documentada en la práctica sobre Reminiscencia o Revisión de vida en personas mayores, pero actualmente en la última década ha crecido de forma importante la concienciación social sobre la importancia de ofrecer posibilidades terapéuticas a las personas mayores que sufre patologías mentales o afectivas, así como aquellas que reclaman una nueva cultura del ocio en las personas de la tercera y cuarta edad, que se encuentran en plenas facultades mentales. En estos últimos años el enfoque narrativo y de forma especial el estudio de las historias vitales ha cobrado un especial interés para el mundo de la gerontología, la neurología y la psiquiatría, entre otras especialidades.

A pesar de que la mayoría de trabajos son manuales o guías de intervención para mayores que han sido publicados en revistas de divulgación, no por ello carecen de importancia, pero si reducen la capacidad de que tengan un conocimiento internacional. Nos gustaría destacar algunos de los trabajos más relevantes que se están realizando en España en la actualidad. Pilar de Aspiazu (psiquiatra) y Raquel Cuevas (neuropsicóloga) muestra una interesante guía de intervención para personas mayores con demencia: *“La Habitación de la Abuela”*, el cual puede ser consultado en la página <http://www.demencias.com/bgdisplay.jhtml?itemname=reminiscencias>, las autoras proponen iniciar una sesión de grupo (10-15 pacientes) que, habitualmente, sientan alrededor de una mesa en forma semicircular y proyectamos o mostramos las imágenes. La conversación debe estar conducida por un profesional que realiza preguntas sobre las imágenes, intentando provocar una evocación de situaciones del pasado del paciente (juventud o infancia) con el propósito de intervenir en la memoria remota y en aspectos emocionales del recuerdo tales como: el recuerdo de situaciones, sensaciones, olores o simplemente el reconocimiento de objetos antiguos, estableciendo a través de ellos un diálogo. Durante la sesión, además de intervenir en aspectos relacionados con la reminiscencia también intervenimos en otras funciones cognitivas como memoria de fijación, gnosias, orientación en espacio y tiempo, y aprendizajes previos entre otras.

Otro interesante trabajo aplicado que se está llevando a cabo en residencias es el creado por el Psicólogo Juan Luis Santamaría (Psicólogo) y Álvaro Mosquera (Educador Social): “*El Libro de la Vida*” (Fuente: Sesenta y más, nº 223. Año 2004. IMSERSO). Se realizan entre 10 y 12 sesiones de entre 45-60 minutos, en la habitación con los mayores, a partir de las fotografías de que disponen sobre su vida; se les va preguntando para que ellos a partir de ellas vayan enumerando recuerdos y los sentimientos asociados a ellos, todo lo cual es reflejado en un libro. El Libro de la Vida se convierte en un documento personal que ha sido relatado por el propio sujeto y que contribuye y fomenta que sea posteriormente utilizado como herramienta de trabajo terapéutica.

Villar y Triado (2006) han escrito un libro: “El estudio del ciclo vital a partir de historias de vida: una propuesta práctica”, el cual sitúa las historias vitales dentro de una perspectiva evolutiva, vinculándola a la perspectiva del ciclo vital. Con el objetivo de ser utilizado como material para la formación de profesionales, ofrece orientaciones prácticas relativas a la obtención de historias vitales mediante entrevistas y al análisis del material obtenido. Junto con el libro se incluye un CD con ejemplos reales entrevista y análisis.

El equipo de trabajo perteneciente al Centro Regional de Investigaciones Biomédicas de la Facultad de Medicina de Albacete (España), también lleva algunos años realizando trabajos con estudios controlados a partir de la Revisión de Vida en mayores con síntomas depresivos, para comprobar la eficacia de este tipo de intervenciones. En uno de sus trabajos Serrano, Latorre, Gatz, y Montañés (2004) comprobaron la eficacia de la Revisión de Vida (RV) para disminuir la depresión, el sentimiento de desesperanza y aumentar la satisfacción de vida en mayores con síntomas depresivos. También se observó la mejora en el recuerdo de acontecimientos positivos y la disminución del tiempo de latencia a partir de la realización de la Revisión de vida en estos mismos sujetos (Serrano, Latorre y Montañés, 2005).

Para poder consultar el protocolo utilizado para llevar a cabo estas intervenciones a partir de la RV sobre recuerdos específicos positivos (ReVISEP) puede ser consultada en <http://www.imsersomayores.csic.es/documentos/documentos/serrano-revisión-01.pdf> donde aparecen 4 sesiones de entrevista: la primera sobre la infancia, la segunda sobre la adolescencia, la tercera sobre la etapa adulta y la cuarta es un resumen de vida (Serrano y Latorre, 2005).

Actualmente, lo deseable sería encontrar protocolos de intervención homogéneos y bien establecidos para poder ofrecer un formato que fuese utilizado para la investigación experimental bajo estudios controlados, de forma que los resultados fueran comparables y susceptibles de análisis estadístico. Ello permitiría que las terapias basadas en la Reminiscencia y la Revisión de Vida pudieran mostrar de forma fiable su potencial para ser aplicada en diversos ámbitos y por diferentes profesionales para el tratamiento de problemas como la depresión y la demencia, y lo más importante como herramienta terapéutica capaz de prevenir, atenuar y/o retrasar patologías como las demencias y los trastornos del estado de ánimo.

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International trends in Reminiscence and Life Review

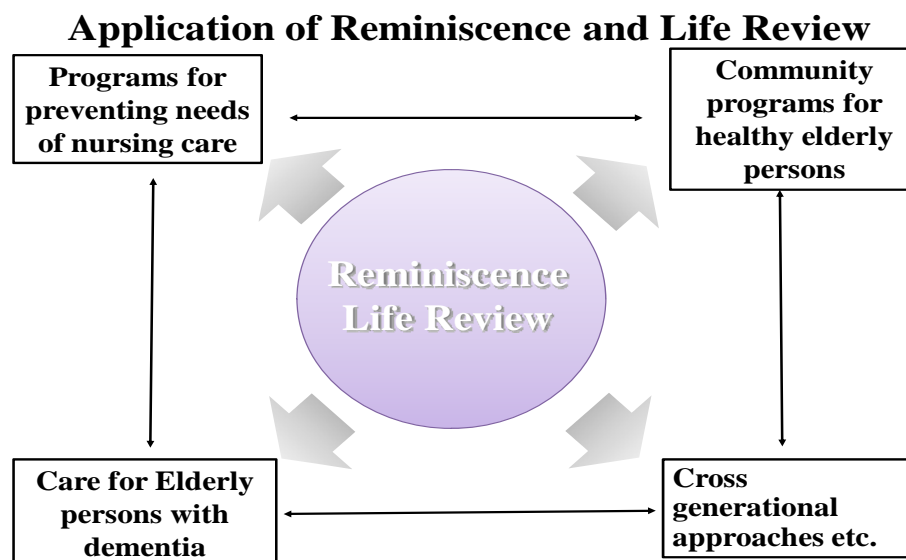
Japan

What are the historical roots of the use of reminiscence and life review within your country and/ or region?

The history of Reminiscence and Life review approach in Japan started in 1980s with the introduction of Robert Butler's work (1963). Butler's concept of reminiscence and life review soon found its place with the cultural tradition in Japan to value life stories of the elderly as socio-culturally shared knowledge. The increasing expectation at the time towards development in care for elderly persons with dementia was also a contributing factor.

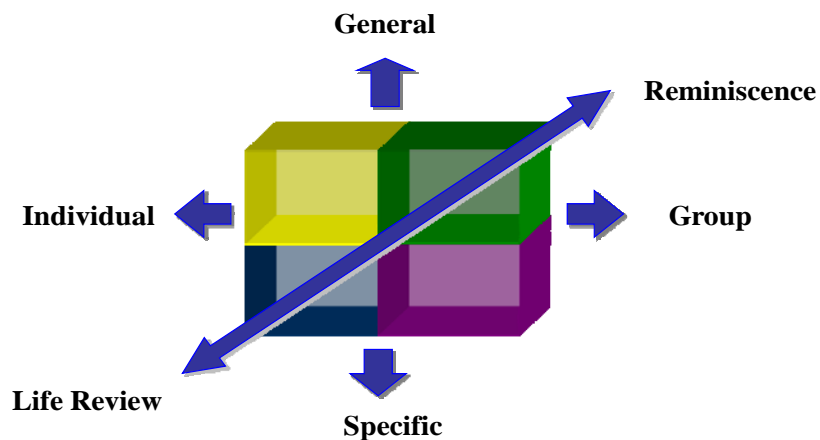
What advances have been made to date?

Reminiscence and Life Review has been applied in multiple ways across fields of gerontology, social work, psychology, nursing, medicine and rehabilitation. Applications of reminiscence and life Review include care for elderly persons with dementia, programs for preventing needs of nursing care, community programs for healthy elderly persons, and cross generational approaches. In particular, programs for preventing needs of nursing care with its focus on community-living have been developed under the new long-term care insurance system. The number of studies examining methods of reminiscence and life review is growing.



Toyoko Nomura (2002)

Methods of Reminiscence and Life Review



Toyoko Nomura (1998)

What future directions you see for the field of reminiscence and life review in the areas of research, practice, educational individual/ volunteer applications?

In the area of practice, the 6W1H (the What, When, Who, Who, Where, Why, How) of reminiscence and life review needs to be reframed with clarification and updated conceptualization. In the area of research, there is a growing need for rigorous examination into the effectiveness of reminiscence and life review. Evaluative research using both qualitative and quantitative data is highly invited. While there has been professional educational training for reminiscence in the area of nursing, social work, clinical psychology, therapy and care, more advancement in the quality of training opportunity is expected. Furthermore, active participation of volunteers and young people in local community is suggested. Interest in ethical considerations on practice of reminiscence and life review is increasing as well. There is a call for discussions and thoughtful examinations into ethical issues of the practice and research.

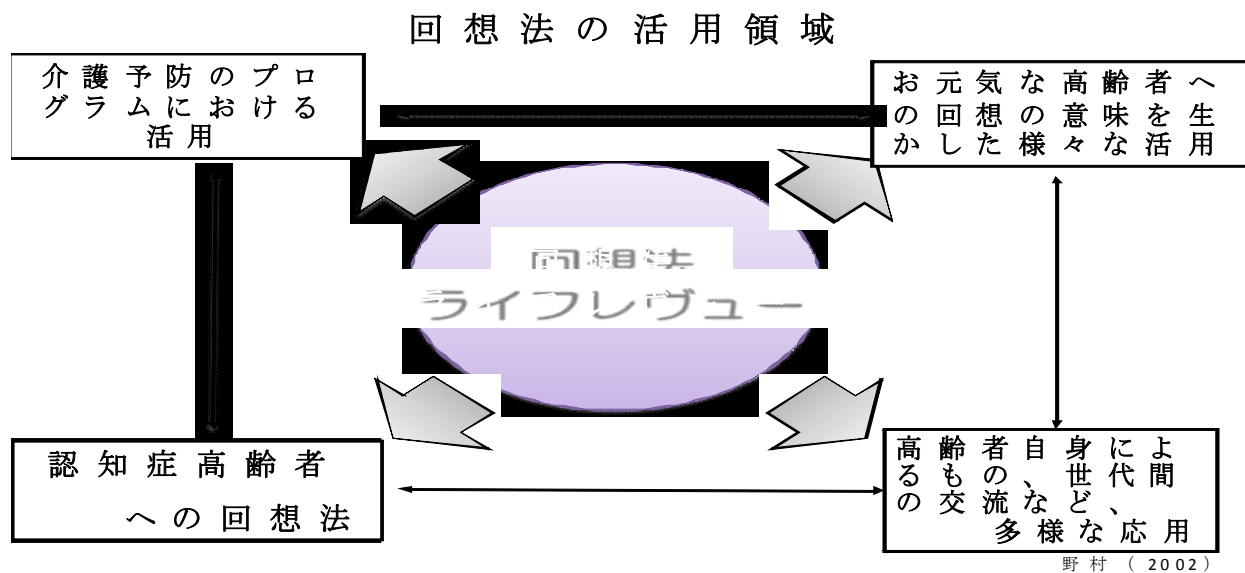
International trends in Reminiscence and Life Review Japan

1. What are the historical roots of the use of reminiscence and life review within your country and/ or region?

回想法とライフレビューの臨床実践と研究の展開は1963年のロバートバトラーによる提言を基に1980年代に始められたと考えられる。伝統的に高齢者の語りが大切にされていた文化および1980年代の認知症高齢者ケアの先駆的な試みへの期待が重なり、専門職と一般の人に急速に取り入れられた。

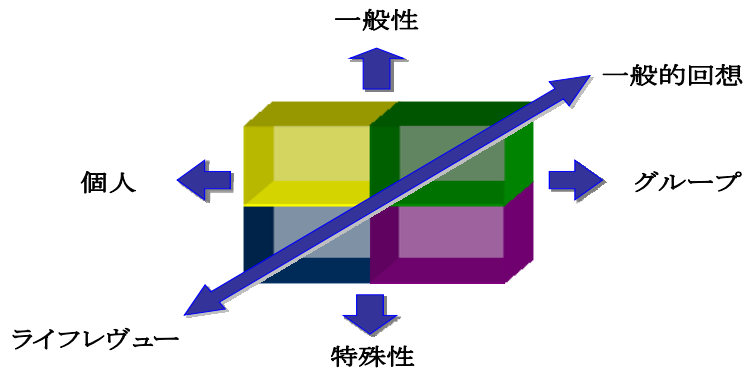
2. What advances have been made to date?

回想法は、図1で示されるように日本では多面的に展開している。



また、たとえば、図2に示すように方法と対象に対する検討も進展している。さらに、回想法の活用領域として、日本の高齢者保健医療福祉における新しい制度の中で、認知症高齢者への回想法や介護予防のプログラムとして展開され始めている。

回想法およびライフレビューの対象と方法



野村豊子 著 「回想法とライフレビュー」 中央法規 1998

What future directions you see for the field of reminiscence and life review in the areas of research, practice, educational individual/ volunteer applications?

臨床的には、回想法の6W1HであるWhat（回想法とは何か）、When（回想法はいつ行われるのか）、Who（回想法は誰が行うのか）、Whom（回想法は誰に行うのか）、Where（回想法はどこで行うのか）、Why（回想法はなぜ行うのか）、How（回想法は誰に行うのか）を明確にすること。効果評価については、量的な検討と質的な研究方法を含めて、厳密な検証が必要なこと。公的な専門職教育の中での回想法の導入に加えて、地域のボランティアや若者への積極的な参加など地域社会全体としての取り組みが期待される。回想法やライフレビューの倫理に関する検証など、人権や尊厳に対する理解を一層深めることが今後の課題として挙げられる。

Tendencias internacionales en Reminiscencia y Revisión de vida

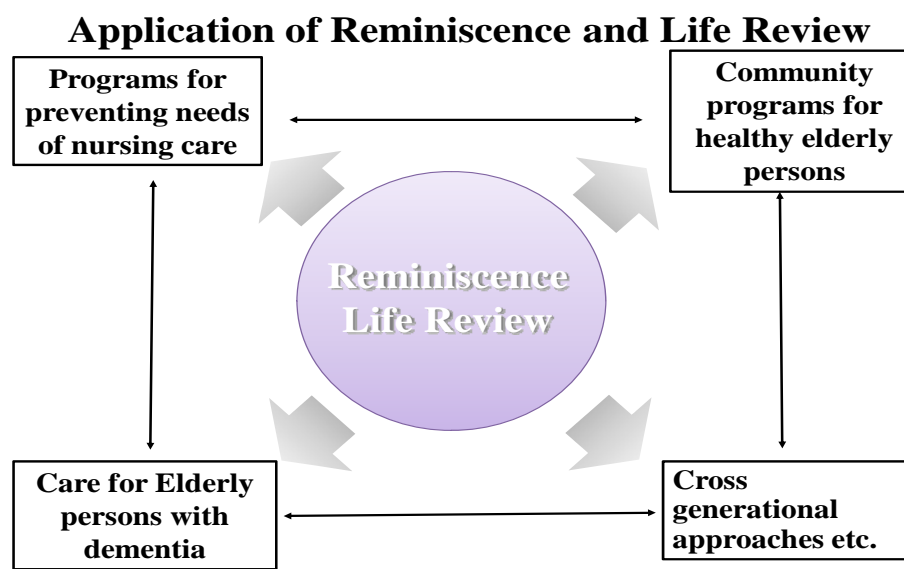
Japón

1. ¿Cuáles son las raíces históricas del uso de la Reminiscencia y Revisión de vida dentro de su país y/o región?

La historia del acercamiento de reminiscencia y revisión de vida en Japón comenzó en los años ochenta con la introducción del trabajo de Butler (1963). El concepto de Butler de reminiscencia y revisión de vida pronto encontró su lugar dentro de la tradición cultural japonesa de valorar las historias vitales de los mayores como conocimiento compartido socio-culturalmente. El aumento en aquel entonces de las expectativas hacia el desarrollo del cuidado para los mayores con demencia también contribuyó a esta integración.

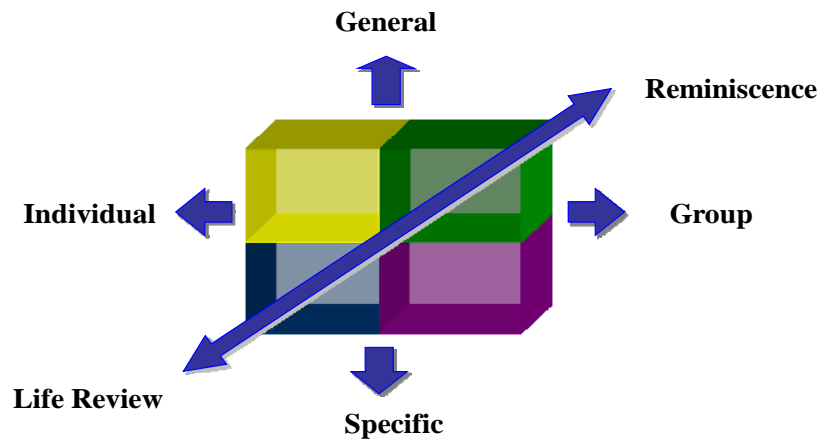
2. ¿Cuáles son los avances que se han hecho hasta este momento?

Reminiscencia y revisión de vida ha sido aplicado en varias maneras entre los campos de gerontología, trabajo social, psicología, enfermería, medicina y rehabilitación. Aplicaciones de reminiscencia y revisión de vida incluyen el cuidado para mayores con demencia, programas para prevenir las necesidades de atención geriátrica, programas comunitarios para personas mayores sanas, y acercamientos que cruzan generaciones. En particular, programas para prevenir las necesidades de atención geriátrica con su enfoque en la vida comunitaria han sido desarrollados bajo el nuevo sistema de seguros a largo plazo. La cantidad de estudios que examinan los métodos de Reminiscencia y Revisión de vida aumenta cada vez más.



Toyoko Nomura (2002)

Methods of Reminiscence and Life Review



Toyoko Nomura (1998)

3. ¿Cuáles son las direcciones que ves para el futuro del campo de Reminiscencia y Revisión de vida en las áreas de investigaciones, práctica, y aplicaciones individuales/voluntarias?

En el área de la práctica el 6W1H (the What, When, Who, Who, Where, Why, How) de reminiscencia y revisión de vida se necesita enmarcar de nuevo con clarificación y una conceptualización puesta al día. En el área de investigaciones, cada vez más hay una necesidad de una reexaminación rigurosa de la eficacia de reminiscencia y revisión de vida. Se invitan investigaciones evaluativas que utilizan datos cualitativos y cuantitativos. Mientras ha habido entrenamiento en el área de enfermería, trabajo social, psicología clínica, terapia y cuidado, se espera más avances en la calidad de las oportunidades para entrenamiento. Interés en las consideraciones éticas en cuanto a la práctica de reminiscencia y revisión de vida se aumenta también. Hay una llamada para discusiones y reexaminaciones pensativas acerca de los asuntos éticos de la práctica y de las investigaciones.

Developments in reminiscence work in the UK with people with dementia

Bob Woods, Bangor University, UK

In practice, in the UK, Reminiscence Therapy appears to be the most well-known therapeutic approach to working with people with dementia. For example, over half of care homes in Wales claim to offer this approach to their residents (DSDC Wales, 2002). Reminiscence work with people with dementia has an extensive history (Gibson, 2004; Woods & McKiernan, 1995), involving enjoyable activities that promote communication and well-being. One factor in its popularity is that it works with early memories, which are often relatively intact for people with dementia, thus drawing on the person's preserved abilities, rather than emphasising the person's impairments.

The cognitive basis of this approach stems from the apparent preservation of remote memory in dementia; the person appears to remember events from their childhood, whilst unable to recall what happened an hour previously. Of course, when this area has been systematically tested, recall for specific events from many years ago is not relatively preserved (Morris, 1996); performance across the life span is depressed compared with age-matched controls. People with dementia, like normal older people, recall more memories from early life; such memories are often over-learned or well rehearsed, or have particular personal and/or emotional significance for the person concerned. Morris points out that studies of autobiographical memory indicate there can typically virtually be no recall from the person's middle years; this disconnection must add greatly to the difficulty of retaining a sense of identity (Woods, 1998).

However, the popularity of reminiscence work has not led to a corresponding body of evidence on its effects. The existing research literature has been brought together in our revised Cochrane review on reminiscence therapy for people with dementia (Woods et al., 2005). Only four randomised controlled

trials (RCTs) suitable for analysis were identified; 3 were from the UK. Each examined different types of reminiscence work; all were small or of poor quality. Taking the results from the studies together, some significant results were obtained in relation to cognition and mood 4-6 weeks after the treatment, and reduced care-giver stress where the care-giver participated with the person with dementia in a reminiscence group. However, the review concludes that 'in view of the limitations of the studies reviewed, there is an urgent need for more quality research in the field'. This dearth of evidence is reflected in the influential NICE-SCIE Guideline on the management and treatment of dementia (NICE-SCIE, 2006), which found insufficient evidence to recommend that reminiscence should be routinely offered to people with dementia, although its potential impact on mood of the person with dementia was highlighted.

In order to take research forward in this area, there is a need to specify clearly the exact nature of the reminiscence work to be undertaken and its aims. Typically, a group approach has been used, with 'memory triggers' (photographs, recordings, artefacts etc.) used to promote personal and shared memories. A recent development has been to involve family care-givers in the groups alongside their relatives with dementia. Descriptive evaluations suggest that this joint approach (described as 'Remembering Yesterday Caring Today' - RYCT) may improve the relationship between care-giver and person with dementia, benefiting both (Bruce & Gibson, 1998). As it is the breakdown of this care-giving relationship that increases the likelihood of the person with dementia being placed in institutional care, this effect could have far-reaching implications for families, society and public spending. Thorgrimsen et al (2002) have reported a very small pilot study evaluating this joint reminiscence approach (7 patient-carer dyads in the treatment group; 4 in the waiting-list control group), which showed some trends in improved quality of life for patients and reduced stress for care-givers. Elsewhere in this volume, we present results from a larger trial platform, funded by the MRC, that has recently been completed, which developed this pilot work further. This showed reminiscence groups to be associated with improved

autobiographical memory in people with dementia and reduced distress in family care-givers.

The justification for evaluating the joint reminiscence approach specifically comes from this promising pilot data and the great interest in this approach in the field of reminiscence work (Gibson, 2004). More generally, a recent meta-analysis (Brodaty et al., 2003) on interventions with family care-givers of people with dementia suggested that joint approaches may be more effective in improving care-giver outcomes than approaches targeted only at the care-giver. The previous tradition in dementia care of interventions for people with dementia and their care-givers separate from each other is being questioned. For example, in many areas of the UK, Alzheimer Café sessions have been established, with an agenda including education as well as social contact, attended by both people with dementia and their care-givers. The emphasis has shifted from ‘person-centred care’ to ‘relationship-centred care’, with recognition of the central importance of the relationship between person with dementia and care-giver to the well-being of both. Although a joint focus on people with dementia and their care-givers is not applicable to all people with dementia, the proportion of people with dementia without an identifiable care-giver has been reported to be as low as 6% (Tuokko et al., 1999), with such people being much more likely to enter care homes.

An overview of one of the largest funded projects in the UK to date on reminiscence work has been reported by McKee et al. (2003). This was a large-scale project evaluating reminiscence activities in care homes. 142 older people took part – not all had dementia. They were divided into two main conditions, either receiving an additional weekly activity session over a 4 week period, or receiving normal care. The activities provided were either reminiscence, life review or a disclosure activity. The latter activity involved discussion of present and future events and stresses. Activities were either group-based or individual, and were either based on talking and conversation or on writing. Thus, a large number of intervention conditions were compared (12, in fact), with relatively small numbers in each cell. Across the activities, participants had better well-being than those who were in the control group.

The exact nature of the activity appeared to be less important than the process of meaningful engagement. Cognitive impairment did not appear to be a barrier to benefiting from these activities. McKee et al conclude that care homes need to recognise that ‘just talking’ is an essential aspect of care provision, and staff need training and support in these types of activities.

In conclusion, there appears to be some suggestion that the key intervention is one which influences the relationship between the participant and care-givers or care staff. The exact nature of the activity may be less important than the opportunity it provides for relationship-centred care. However, we should take seriously Coleman’s (1986) findings that different people respond differently to reminiscence; indeed McKee et al (2003) report that there were two sub-groups of older people in their study: one who enjoyed reminiscence as a pleasant activity, and the other who reminisced primarily regarding regrets in their lives; not surprisingly, the latter group reported lower morale.

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イギリスにおける認知症の人々のための回想法の展開

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臨床現場において、イギリスでは回想法は認知症の人々の処置において最も良く知られた治療法（セラピューティック・アプローチ）である。例えば、ウェールズ地方の半数以上のケアホームは居住者への対応としてこのアプローチを利用していると公表している(DSDC Wales,2002)。認知症の人々の処置としての回想法には広範囲に及ぶ歴史があり(Gibson, 2004; Woods & McKiernan, 1995)、対話や心身の健康を促進する楽しいアクティビティーを含む。その人気のひとつの要因として挙げられるのは、認知症の人々にとって相対的によく覚えている初期の記憶を用い、欠陥に焦点を当てるのではなくむしろ残された能力を引き出すことである。

このアプローチの認識学的基盤は認知症において見受けられる遠隔記憶の保存から派生している。つまり、一時間前におこった事を思い出せなくても、幼少時代の出来事は覚えているということがあるからである。もちろん、この分野を系統立てて調べてみると、何年も前の特定の出来事の記憶は相対的に保存されてはいない事が分かる(Morris, 1996)。人生のどの時点においても、認知症の人々の回想能力は同じ年齢の健常者よりも低下している事が認められるからである。高齢健常者のように、認知症の人々は人生初期の記憶をより思い出す。そのような記憶というのは、しばしば過剰学習されるか下準備されていて、その人にとって特定の個人的あるいは情緒的重要性を持っている。モリスMorrisは自伝的記憶の研究が、典型的に回想するその人の人生の

中期の記憶が全くと言っていいほど抜け落ちている事を示すと指摘する。この欠落が自身の同一性の維持を非常に困難なものにすると考えられる(Woods, 1998)。

しかし、回想法の人気に対してその効果の証拠がまだまだ少ないのが現状である。「コクレーン・レビュー」に納められた我々の著述「認知症の人々のためのレミニッセンスセラピー（レビュー）」には現存する研究文献がまとめられている(Woods et al., 2005)。分析するにふさわしい研究としては、たった四つの無作為管理試験(randomised controlled trials – RCTs)しか見つからなかった。三つはイギリスの文献であった。それぞれ異なるタイプの回想法について検討しているが、皆規模が小さいか質が低いかのどちらかであった。これらの研究の結果をまとめてみると、治療の4-6週間後、認知と情緒に関して統計的に重要な結果が得られた。そして、グループ回想法に認知症の方とともに参加された介護者のストレスの改善が見られた。しかし、コクレーン・レビューは「これらの研究の制限を見るかぎり、この分野ではより質の高い研究が急務である」と結論づけている。この証拠の欠乏は、影響力のある、認知症の管理と治療のためのNICESCIEガイドラインに現れている(NICE-SCIE, 2006)。それによると、認知症の人の情緒への潜在的影響は強調されるが、回想法を日常的に提供すべきだということを推奨するには証拠が乏しすぎるとしている。

この分野において研究を前進させるには、回想法のどのような性質を検証するのか、またその目的は何なのかを明確にする必要がある。典型的に、グループアプローチが使用され、「記憶の引き金」(写真、記録、工芸品など)

が個人的な記憶とそのグループ内での共有を促すために利用されてきた。最近では、介護する家族に、認知症の親族の傍らでグループに参加してもらうという展開が見られてきた。描写的評価によるとこのようなジョイントアプローチ（「Remembering Yesterday Caring Today」 - RYCT）は双方の利益として 介護者と認知症の人との間の関係が改善されると関係づけられている(Bruce & Gibson, 1998)。被介護者と介護者の関係の崩壊が、認知症の人が施設に入居する確率を引き上げることから、ジョイントアプローチの効果は家族、社会、公共の支出に大きな影響を与えることになりえる。ソルグリムセンら Thorgrimsen et al. (2002) はこのジョイント・レミニッセンス・アプローチを評価する非常に小さな試験的研究（治療グループ内には患者-介護者の7組のペア、待機リスト上のコントロールグループ内に4組）の中で、患者の生活の質の改善と介護者のストレスの軽減などの傾向を示したと報告している。本巻の他の箇所にも、私たちは 最近完了したばかりの、MRCからの補助金によって初期の試験的研究を拡大させた、より大きな試験的プラットフォームからの結果を紹介している。それには、レミニッセンスグループと認知症の人々の自伝的記憶と介護する家族のストレスの軽減との関連を表した。

ジョイント・レミニッセンス・アプローチを検証する正当性は、特にこの有望な試験的研究のデータと回想法の分野におけるこのアプローチへの大きな関心(Gibson, 2004)に帰属する。より一般的にいうと、認知症患者の家族介護者に対する介入の最近のメタアナリシス meta-analysis (Brodaty et al., 2003)は、ジョイントアプローチが単に介護者を対象にした方法よりも介護者に関する結果を改善することを示唆した。習慣的に双方を切り離してきたそれまでの

認知症の人々とその介護者のための介入がいま疑問視されている。例えば、イギリスでは色々なところで、アルツハイマー・カフェというセッションが広まっている。痴呆症患者と介護者がともに出席し、社会的接触や教育などの機会を提供する場となっている。認知症患者と介護者の関係の重要性が認識されるにつれ、「患者に重点を置いたケア」から「人間関係に重点を置いたケア」へと、つまり双方の心身の健康へと治療における重点は移行している。認知症の人々と介護者の両方に焦点を当てるジョイントフォーカスはすべての認知症の人々には当てはまらないが、特定の介護者を持たない認知症の人々の割合は6% (Tuokko et al., 1999) と低く、そのような人はケアホームに入居している場合が多い。

今現在イギリスで最も豊富な資金に支えられた回想法プロジェクトとして報告されているのはマッキーら **McKee et al. (2003)** のケアホームにおける回想アクティビティーの大規模な検証である。142人の高齢者（全員が認知症ではないが）が対象であった。対象は週一回の付加的アクティビティーセッションを4週間に渡って受けるか、あるいは通常のケアを受けるかのどちらか二つの条件に分けられた。提供された付加的アクティビティーは回想法、ライフレビュー、心境告白のいずれかであった。心境告白は現在、将来、ストレスに関するディスカッションを含めたアクティビティーであった。それらのアクティビティーはグループあるいは個人単位で、語り、対話、あるいは文章というかたちで行われた。従って、それぞれ相対的に少人数の組が多数の介入条件（正確に記せば、12種類）の中で比較された。それぞれの付加的アクティビティーにおいて、参加者はコントロールグループの人たちよ

たちより良い心の健康を示した。付加的アクティビティー自体の厳密な性質の違いは、意味深い活動に従事しているという過程ほど重要ではないと見受けられた。認識能力の低下はこのようなアクティビティーから利益を得る障害になるとは見受けられなかった。マッキーらは、ケアホームは「単に語っている」という事がケアを提供する面で不可欠であると認識する必要がある、スタッフはこのようなタイプのアクティビティーの中でのサポートとトレーニングが必要であると結論づけている。

終わりに臨んで、カギとなる介入は参加者と介護者あるいはケアスタッフの間の関係に影響するものであるという示唆が見受けられる。アクティビティー自体の厳密な性質の違いは、そのアクティビティーが提供する関係重視のケアそのものほど重要ではないようである。しかし、人によって回想に対して異なる反応を示すというコールマンColeman (1986)の発見を軽視してはならない。それどころか、研究に参加した高齢者の中には二つのサブグループが存在したというマッキーら McKee et al. (2003) の報告にあるように、回想を心地よいアクティビティーとして楽しむ人もいれば、おもに過去の後悔にとらわれた回想をし、効果の低い結果を示す人もいるからである。

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Novedades en el trabajo de reminiscencia entre gente con demencia en el Reino Unido

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En la práctica en el RU la Terapia de Reminiscencia parece ser el más conocido acercamiento terapéutico para trabajar con gente con demencia. Por ejemplo, más de la mitad de las casas de cuidado afirman que les ofrecen este acercamiento a los residentes (DSDC Wales, 2002). El trabajo de reminiscencia con gente con demencia tiene una historia extensa (Gibson, 2004; Woods & McKiernan, 1995), involucrando actividades agradables que promueven la comunicación y el bienestar. Un factor que explica su popularidad es que funciona con memorias tempranas, las cuales a menudo son relativamente intactas para la gente con demencia, así se aprovecha de las habilidades conservadas de la persona en vez de hacer hincapié en los impedimentos.

La base cognitiva de este acercamiento sale de la aparente conservación de la memoria remota en la demencia; la persona parece recordar eventos de su niñez, mientras no puede recordar lo que pasó hace una hora. Claro, cuando esta área haya sido sistemáticamente probada, el recuerdo de eventos específicos de hace muchos años no se conserva relativamente (Morris, 1996); el rendimiento a lo largo de la vida es bajo comparado con controles emparejados con la edad. Personas con demencia, igual a mayores normales, recuerdan más memorias de la vida temprana; tales memorias con frecuencia son demasiado “aprendidas” o bien ensayadas, o tienen algún significado personal y/o emocional para la persona. Morris señala que los estudios de la memoria autobiográfica indican que típicamente puede ser que no haya recuerdos de los años medios; esta desconexión debe contribuir significativamente a la dificultad de retener un sentido de identidad (Woods, 1998).

Sin embargo, la popularidad del trabajo de reminiscencia no se ha llevado a un conjunto de evidencia sobre sus efectos. La literatura de pesquisa existente ha

sido juntada en la nueva edición del reviso Cochrane sobre la terapia de reminiscencia para gente con demencia (Woods et al., 2005). Solamente se identificaron cuatro ensayos de control aleatorio (randomised controlled trials RCTs) adecuados para el análisis; 3 eran del RU. Cada uno examinó tipos diferentes de trabajo de reminiscencia; todos eran de una calidad inferior o pequeños. Juntando los resultados de los estudios algunos resultados significativos fueron obtenidos en relación con la cognición y humor 4 a 6 semanas después del tratamiento, y un nivel de estrés reducido para el cuidador cuando participó con la persona con demencia en un grupo de reminiscencia. Sin embargo, la revisión concluye que “puesto a las limitaciones de los estudios revisados, hay una necesidad urgente de más investigaciones en el campo”. Esta falta de evidencia se refleja en el influyente NICE-SCIE Guidline (indicaciones) del manejo y tratamiento de demencia (NICE-SCIE, 2006) que encontró evidencia insuficiente para poder recomendar que la reminiscencia debe ser rutinariamente ofrecida a personas con demencia, aunque su potencial impacto en el humor de la persona con demencia se subrayaba.

Para sacar adelante las investigaciones en esta área, hay una necesidad de especificar claramente la índole exacta del trabajo de reminiscencia que se va a emprender y sus metas. Típicamente, se ha usado un acercamiento grupal, con provocadores de memoria (fotografías, grabaciones, artefactos, etc.) usados para promover memorias personales y compartidas. Un desarrollo reciente ha sido el de involucrar cuidadores familiares en los grupos al lado de sus parientes con demencia. Evaluaciones descriptivas sugieren que este acercamiento colectivo (descrito como “Recordando Ayer Cuidando Hoy” ‘Remembering Yesterday Caring Today’ - RYCT) puede mejorar la relación entre el cuidador y la persona con demencia, lo que beneficia a los dos (Bruce & Gibson, 1998). Puesto que es esta ruptura en la relación con el cuidador la que aumenta la posibilidad que una persona con demencia termine bajo cuidado institucional, este efecto puede tener amplias implicaciones para las familias, la sociedad y el gasto público. Thorgrimsen et al (2002) ha informado de un estudio piloto muy pequeño que evalúa este acercamiento colectivo de reminiscencia (7 pacientes-cuidadores parejas en el grupo de

tratamiento; 4 en el grupo de la lista de espera de control) que mostró algunas tendencias en el mejoramiento de la vida para pacientes y un nivel de estrés reducido para los cuidadores. En otro apartado de este tomo presentamos los resultados de un ensayo amplio patrocinado por el MRC, que recientemente se completó y que desarrolló más este trabajo del estudio piloto. Esto mostró que los grupos de reminiscencia se asocian una memoria autobiográfica mejorada en personas con demencia y redujo el estrés en los cuidadores familiares.

La justificación por evaluar el acercamiento colectivo de reminiscencia viene específicamente de estos datos prometedores del estudio piloto y el gran interés en este acercamiento en el campo del trabajo de reminiscencia (Gibson, 2004). Al nivel más general, un meta análisis recién (Brodaty et al., 2003) de intervenciones con cuidadores familiares de personas con demencia sugiere que los acercamientos colectivos puedan ser más eficaces en el mejoramiento de los resultados de los cuidadores que los acercamientos en los cuales sólo los cuidadores son el objetivo.

La tradición anterior en el cuidado de demencia de intervenciones para gente con demencia de separar ellos y sus cuidadores ahora se cuestiona. Por ejemplo, in muchos lugares en el RU, se han establecido sesiones de Alzheimer Café, con una agenda de incluir educación tal como contacto social. Asisten a estas sesiones la gente con demencia y sus cuidadores. El enfoque ha cambiado de uno de “cuidado centrado en la persona” a un “cuidado centrado en la relación”, con el reconocimiento de la importancia central de la relación entre la persona con demencia y el cuidador en el bienestar de ambos. Aunque un enfoque colectivo en las personas con demencia y sus cuidadores no es aplicable a todos con demencia, la proporción de gente con demencia sin un cuidador identificable ha sido informado a lo bajo de 6% (Tuokko et al., 1999), con tales personas es mucho más probable que entren en casas de cuidado.

Una visión general de uno de los proyectos financiados más grandes hasta este momento en el RU sobre el trabajo de reminiscencia ha sido informado por McKee et al. (2003). Esto fue un proyecto de gran escala que evaluó las

actividades de reminiscencia en casas de cuidado. 142 mayores participaron – no todos con demencia. Dividieron a ellos según dos condiciones, los que recibían una sesión de actividad adicional semanal a lo largo de 4 semanas y los que recibían el cuidado normal. Las actividades proporcionadas eran o de reminiscencia, de la revisión de vida o una actividad de revelación. La última actividad involucró una discusión sobre eventos actuales y los futuros y el estrés. Las actividades eran basadas en grupos o indivicolectvas, y eran o basadas en el habla y la conversación o en la escritura. Así un gran número de condiciones de intervenciones fueron comparados (de hecho, 12), con relativamente pocos números en cada célula. Por todas las actividades los participantes tenían un mejor bienestar que los en los grupos de control. La índole exacta de la actividad parece menos importante que el proceso de entablarla. El impedimento cognitivo no parece ser una barrera al beneficiarse de estas actividades. McKee et al concluye que casas de cuidado necesitan reconocer que el “sólo hablar” es un aspecto indispensable en cuanto al cuidado y los empleados necesitan entrenamiento y apoyo en estos tipos de actividades

Al concluir, parece que hay una sugerencia que la intervención clave es una que influye en la relación entre el participante y los cuidadores o empleados de cuidado. La índole exacta de la actividad puede ser menos importante que la oportunidad que proporciona para el cuidado centrado en relaciones. Sin embargo, debemos tomar en serio los resultados de Coleman (1986) que diferentes personas responden de maneras distintas a reminiscencia; de hecho McKee et al (2003) informa que había dos sub-grupos de mayores en su estudio: uno que disfrutó de reminiscencia como una actividad agradable, y el otro que rememoró sobre todo remordimientos en sus vidas; sin sorpresa, este último grupo informó un estado de ánimo más bajo.

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“Life Review, Turning Points, and the Mayor Who Stood Up”**(A Poster Presentation with Accompanying Video)**

Proposed for Afternoon “Practice” Sessions

Abstract:

Life review often reveals turning points (or “branching”) when individuals make decisions that have decisive consequences for their lives. Life review can also fruitfully explore the relation of personal change to social change through a focus on turning points of this kind. In a poster and accompanying video we bring this connection to life through the story of a dramatic turning point in the life of the mayor of a small Eastern North Carolina town, civil rights activist Estelle “Bunny” Sanders.

Presenters:

Bernard Timberg, Associate Professor at East Carolina University, has written and published three books and approximately 50 articles in folklore, oral history, film and television studies, and intellectual property law.

Erick Yates Green, Assistant Professor at East Carolina University, was trained in still photography and cinematography and has collaborated on, written or produced over a dozen narrative films and documentaries.

“人生の回想とターニングポイント、その立ち上がった町長”

(ポスタープレゼンテーションとそれに伴うビデオ)

午後の“実演”セッションのための議案

摘要：自己が生涯に決定的な結果をもたらす決意をするとき人生回想はターニングポイント（または分かれ道）を現わす。人生回想はまたこれらのターニングポイントに集中することを通して個人の変化と社会の変化の関係をにきわめて追求することができる。私たちが持ってきたこのビデオとポスターのには東ノースカロライナの町長でもあり人権活動家のEstelle “Bunny” Sandersの人生でおきた劇的なターニングポイントストーリーが含まれる。

発表者

Bernard TimberghaはEast Carolina大学の准教授で三冊の学術書を出版し、民俗学、口述歴史学、フィルムとテレビそして知的所有権法についての約50以上の研究記事を著す

“La revisión de vida, encrucijadas y el alcalde que se defendió solo”**(Una presentación de cartel acompañada con vídeo)**

Propuesta para las sesiones “práctica” de la tarde

Abstract:

La revisión de vida con frecuencia revela encrucijadas (o “bifurcaciones”) cuando individuos hacen decisiones que llevan consecuencias decisivas para sus vidas. La revisión de vida también puede explorar productivamente la relación de cambios personales con cambios sociales por medio de un enfoque en las encrucijadas de este tipo. En un cartel y un vídeo que lo acompaña le damos vida a esta conexión por medio de la una encrucijada dramática en la vida de Estelle “Bunny” Sanders, alcalde de un pueblo pequeño en el este de North Carolina y activista por los derechos civiles.

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Bernard Timberg, Associate Professor at East Carolina University, has written and published three books and approximately 50 articles in folklore, oral history, film and television studies, and intellectual property law.

Erick Yates Green, Assistant Professor at East Carolina University, was trained in still photography and cinematography and has collaborated on, written or produced over a dozen narrative films and documentaries.

**The Mayor Who Stood Up: A Narrative/Film Studies Perspective on
Turning Points in Life Review**

By Bernard Timberg and Erick Yates Green

I deem it as my responsibility as mayor of the town of Roper to express my total objection to this undeserved assault on our way of life. I have one prayer tonight and that is that God will grant the Navy the wisdom to understand that an OLF (Outlying Landing Field) in Washington County will never be a reality. Let the church say amen. Estelle “Bunny” Sanders, Mayor of Roper, North Carolina, speaking for an anti-OLF (Outlying Landing Field) group at a public hearing held by the U.S. Navy on April 4, 2007 in Plymouth, North Carolina.

Mayor Estelle “Bunny” Sanders grew up in the small rural community of Roper, N.C. before leaving home in 1960 to study at Howard University in Washington, D.C. Although she lived in a number of other places—including Indianapolis, where she worked on a mayoral campaign with her husband, and New York City—she eventually returned to Washington in the early 1970s and lived there for 25 years. When both of her aged parents were going through serious illnesses, Sanders returned to Roper and in taking care of her parents reconnected with her family and childhood home. She soon took up the mantle and legacy of her father, who was the mayor of Roper before her, and became a prominent leader and activist in the eventually successful movement to stop the U.S. Navy from building the controversial Outlying Land Field (OLF) near the Pocosin Wildlife Preserve in Eastern North Carolina.

For us, as researchers, cultural analysts, and filmmakers, Mayor Sanders’ story provides a bridge between public and private stories, the traditions of oral history and the traditions of narrative documentary. We seek to show how Mayor Sanders came to be “the mayor who stood up” to the Navy and the massive power of the U.S. government and how the spirit and knowledge she garnered in her own journey contributed to a movement, started by a small group of individuals, that changed the history of rural North Carolina. Further, we show through her story in the video how turning points in individual lives can impact communities

and potentially whole societies. In this brief paper, we also discuss theories of narrative and myth that intersect personal story telling and life review.

In film it is the filmmaking production team that is usually the primary shaper of the tale. In the field of reminiscence and life review studies, however, stories come directly out of the life experience of the teller. Though there may be an apparent contradiction here between the purpose of the filmmaker to reach as wide an audience as possible and the purpose of the teller of a life story to render an authentic personal experience, at times the missions blend. Resolving the themes of the life story and making “sense” of it can come out of the dialogue between teller and transcriber, interpreter and editor, and this is often the key to a successful life review (see Kunz & Soltys, 2007).

Drawing the line between what is intended to be private (for a small or family audience) and what is public (for a larger audience who may not know the story teller at all) may at times be problematic. But it can also be fruitful. In some cases the transition from private to public document is dramatic, as in the diary of Anne Frank, the memoirs of Frederick Douglass, and the poetry of Emily Dickinson. In each of these cases there was a publicly intentional component for writers who had not only self-expressive purposes but also literary or rhetorical goals. The StoryCorps reminiscences of our own day, when only a few out of hundreds of thousands of stories are selected for broadcast on NPR, are another case of private reminiscence translated into public document (<http://www.storycorps.net>). So too are the personal stories that have been collected and then published by Studs Terkel (as in his book *Working*, 1997).

In the best case, the teller and the professional filmmaker or documentarian engage in a kind of pas de deux. They dance around the themes and narrative structure of the life that is being revealed by the storyteller in collaboration with the filmmaker. This has been true of portrait artists and sitters, biographers and subjects since the early days of the Enlightenment when certain biographies and portraits first became prized commodities in the commercial marketplace. This move from private memoir to literary biography, for example, is discussed in accounts of Boswell’s 18th century *Life of Johnson* (see introduction to Boswell, J., 1887/2006).

In the video about Mayor Sanders, our collaborative interests turn to her life journey: her years away from home, her decision to return, the ways in which she put her leadership at the service of her home community in Eastern North Carolina. As we record the raw memories of oral history we define with more clarity our goal of informing a broader audience of the challenges and contradictions that shape character and memory. Ms. Sanders' father and grandfather were, each in their own way, significant figures in the early civil rights history of Roper and Eastern North Carolina. Her father was the first black mayor of the town of Roper, and two years after he stepped down, in his eighties, he was still giving her guidance and a benchmark from which to move forward.

My dad used to chuckle and say, 'Bunny, you are never going to get anybody to come to Roper for a festival.' He was really surprised when that first year we had 4,000 to 5,000 people. Mayor Sanders, at Roper, N.C. "Peanut Festival," Sept 8, 2007.

As we define our own role in the storytelling process, as filmmakers and as teachers in the School of Communication at East Carolina University, we acknowledge that we are in some sense cultural intermediaries. Our interest in Mayor Sanders came from seeing her speak at rallies opposing the Outlying Landing Field (OLF) plan of the U.S. Navy, which could have affected the environment of an entire section of Eastern North Carolina by creating a zone of over twenty thousand acres for high speed jet landings. That could have been a double tragedy for the region, since the ecology of this beautiful, largely rural part of the state near the coast is also basic to its economic future. Ms. Sanders was one of a small group of citizen activists who opposed the Navy's plan from the beginning. She was an organizer and leader in this campaign that eventually turned the tide and stopped the Navy from going forward. As cultural analysts and filmmakers, we were interested in the wider resonances of Mayor Sanders' story, and original social insights and viewpoints that emerge from her story.

My appreciation for old people is shown in the fact that our queens for the Peanut Festival have to be 70 years old. We have had two queens who have been 100 years old. I've still got 5 out of 10 queens (from our 10 years of the festival) who are still living. Their collective age is probably close to 500 years. My sensitivity to their sweetness and wisdom comes from small towns because small towns honor their elderly much more than cities do. Mayor Sanders, Roper, N.C. "Peanut Festival," Sept 8, 2007.

Narrative and myth scholar Joseph Campbell has described what he calls a "classical monomyth" in ancient societies (Campbell, 1956). The basic outlines of this story can be described as follows: *A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man* (Campbell, J., cited in Lawrence and Jewett, 2002). Campbell shows how the stories of Prometheus stealing fire from the Gods, Ulysses and his travels, Aeneas in the Underworld discovering the future of his nation, St. George and the dragon, and the fairy tale of Hansel and Gretel are all based on the same monomythic story type. He suggests that this story is archetypal because it is based not on a simple individual literary construction but on a substratum of social and cultural experience derived from classical rites of initiation. In these rites the initiate departs from normal life, undergoes trials, is sent into the wilderness (literally or figuratively) and returns to be reintegrated into the life of the community as a mature adult. Having passed a rite of initiation, the individual now possesses a new level of knowledge and social responsibility so that he or she can participate or become a leader in the community (Van Gennep, 1960).

This narrative is basic not only to Greek myth and legend but to other powerful stories in the ancient world, including the story of Moses leaving Egypt after slaying the Egyptian taskmaster and returning years later to liberate his people. Biblical stories resonate through time and plant seeds in other places, generate other stories, and extend the themes of the classical monomyth. The Moses story becomes foundational in the black freedom struggle of the American South. It inspires generations of African Americans, including Harriet Tubman as

the “Black Moses” of the Underground Railroad, and runs through the modern civil rights era. SNCC worker Robert Moses changed his name to Robert Parrish to emphasize that the people *themselves* would be responsible for their own emancipation from second-class citizenship. Martin Luther King’s “I Have a Dream” speech echoes Moses’ vision from the top of the mountain of a free people in a free land. In Mayor Sanders’ story, which connects in powerful ways to the civil rights movement, we are interested in what was behind her decision to return to Roper. How did this moment represent a “branching point,” in Birren’s terms, a new chapter in Mayor Sanders’ remarkably engaged life? (Birren, J. & Deutschman, D, 1991, and Birren, J. & Cochran, K., 2001) How did it represent an extension of her imagination?

I did a lot and saw a lot of things when I was away that I would not have seen had I been here...If you haven't seen it, you can't dream it. Mayor Sanders, at the Roper, N.C. “Peanut Festival” Sept. 8, 2007.

We are interested in the story forms of our society, even in Hollywood movies, that celebrate democratic community action. Certainly, some civil rights films (Hollywood films like “The Long Walk Home” and Danny Glover’s “Freedom Song,” or documentaries like “Eyes on the Prize Parts I and II”) tell stories of collective, democratic action. In our approach to the Mayor Sanders’ story we have made a choice to portray real lives and social issues with the efficacy and broad reach of film narrative. We are interested in how stories add up collectively, challenging rather than reinforcing systems of authority and operating out of the “Life World” of peoples’ authentic experiences (see Habermas, J., 1987). The story of Mayor Sanders is the kind of story that is represented by the hundreds and thousands in the StoryCorps collection, in the work of community media organizations like Appalshop in Whitesburg, Kentucky, in the “East Austin Stories” from Austin, Texas, and in oral history and folklore collections all over the world. (see <http://www.storycorps.net>, <http://www.appalshop.org>, and <http://www.eastaustinstories.org>). These stories review, consider, analyze and celebrate lives that challenge and change the world.

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Note on video poster presenters: *Erick Yates Green has an MFA from the University of Southern California School of Cinematic Arts in Los Angeles where he also taught film production for 5 years. He has been director of photography for a number of feature film projects and producer/director of documentary films. Bernard Timberg has had a thirty-year university teaching career in film and television studies and journalism while writing and producing approximately 50 documentary short subjects in 16 mm film, small format video, radio and on-line media formats.*

Life Portraits: The making and sharing of Memory Boxes across Europe:

In this poster session I shall outline an international co-operation project entitled “Making Memories Matter” which began in 2004 and whose products are still touring across Europe. Seven countries co-operated in the making of 120 Memory Boxes for a joint travelling exhibition. The Memory Boxes were created in old grenade boxes supplied by the armies in each country as a means of marking the 60th anniversary of the end of hostilities in Europe.

Each Memory Box was the result of a co-operation between a professional artist and an older person. Over an intensive period of six 2-hour meetings, the elder’s life story was explored with the artist, including an examination of photos and artefacts with particular significance for that individual. The artist then worked with the elder to create a visual representation of the key story or stories chosen to represent his or her life.

A short accompanying text gave a brief biography of the older person and some reflections on the process of making the box by both parties. These texts were translated into all the seven languages of the project, so that when the resulting combined exhibition visited each country, visitors could learn about one another’s lives. This also enabled those who visited the exhibition at venues across Europe to hear about the major events which had shaped these lives, including migration, involvement in war and enemy occupation as well as more personal themes. A book featuring the Memory Boxes from all participating countries has been produced by the project, with full-page colour images of the completed boxes, and this has acted as a spur to people in other countries to try communicating their lives visually in this way.

This approach has also been adopted by those working in the field of dementia care as a means of enabling the person and their family to generate an attractive and accessible means of communicating something about their past lives to those who are meeting them and caring for them in the present.

It has been a source of great pride to all the older exhibitors that their Memory Boxes continue to travel far and wide, and have been admired, understood and emulated in 12 countries across Europe.

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人生描写：ヨーロッパを渡ってメモリーボックスを作りシェアする

このポスターのセッションでは2004年に始められ今なおヨーロッパで出回っている“記憶の事柄の作成”と呼ばれるは国際共同作業プロジェクトの概要を述べる。七カ国が共同移動展示会のために120個のメモリーボックスを作ることに携わった。メモリーボックスは戦後の60年の友好関係を記念して、それぞれの国の軍隊によって供給された古い手榴弾の箱に入れられて作られた。

それぞれのメモリーボックスはプロの芸術家とお年寄りとの共同作業の結果によってできたものである。全6回に及ぶ2時間の会議を経て、高齢者の人生ストーリーは写真や大事な人の遺品の調査も含まれ、芸術家と共に調査された。

そしてその芸術家と対象にある高齢者は鍵になるストーリーの視覚描写とそれぞれの人生を代表するストーリーを選び創造するための作業を始めた。

付随された冊子はその高齢者と両者によってメモリーボックスを作る過程においてのいくつかの反映を記した簡潔な伝記が示されている。これらの冊子はこのプロジェクトに携わる七カ国全ての言語に翻訳されている。そうすることによって、展示会に訪れた全ての人々が他人の人生描写について理解することを可能にした。この翻訳された冊子は移民経験や戦争経験、そして他国の侵略など個人経験以上のあらゆる影響を受けた人生のイベントを聴くためにヨーロッパじゅうから足を運んだ人々を魅了した。参加国全てからメモリーボックスの特徴について書かれた書物はフルページカラー完全版としてこのプロジェクトによって出版された。またこの展示会を通して過去の人の人生を見ることによって彼らを元気づけるという役目も果たした。

そしてこの取り組みは痴呆症に苦しむ高齢者とその家族やヘルパーの方々がこの患者の過去の人生経験を分かち合うコミュニケーションの一つになりうるとして痴呆症ケアの分野においても採用されている。

彼らのメモリーボックスは幅広く各国を巡り、ヨーロッパ12カ国で賞賛さて、展示会を訪れた高齢者の方への大きな誇りの源となっています。

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Retratos de la vida:**Construyendo y compartiendo Cajas de Memoria por toda Europa**

En esta sesión de cartel, haré un esbozo de un proyecto de cooperación internacional que tiene el título “Haciendo que las memorias importen” (*Making Memories Matter*) que empezó en 2004 y cuyos productos todavía están de gira por Europa. Colaboraron siete países en la construcción de 120 Cajas de Memoria para una exhibición de gira conjunta. Se crearon las Cajas de Memoria en antiguos cajones para granadas suministrados por el ejército de cada país con el fin de celebrar el aniversario de los 60 años desde la conclusión de las hostilidades en Europa.

Cada Caja de Memoria fue el resultado de la cooperación entre un artista profesional y una persona mayor. A lo largo de un período intensivo de seis reuniones de dos horas, se exploró con el artista la historia de la vida de la persona mayor, incluyendo una inspección de fotos y artefactos con un significado especial para este individuo. El artista entonces trabajó con la persona mayor para crear una representación visual de la historia clave o las historias claves elegidas para representar su vida.

Un pequeño texto agregado añadió una biografía breve de la persona mayor y algunas reflexiones de las dos partes sobre el proceso de hacer la caja. Se tradujeron los textos a cada uno de los siete idiomas del proyecto, para que cuando la exhibición en conjunto visitara a cada país, los visitantes podrían aprender de sus respectivas vidas. Esto también facilitó que los que visitaron la exhibición en lugares por toda Europa escucharan los acontecimientos importantes que habían formado estas vidas, tales como la migración, el verse envuelto en la guerra y la ocupación enemiga, además de incluir temas más personales. Se ha producido un libro sobre las Cajas de Memoria de todos los países que participaron, con imágenes de página entera de color de las cajas terminadas, y esto ha servido para animar a personas en otros países a intentar de la misma manera comunicar sus vidas visualmente.

Esta técnica también ha sido adoptada por los que trabajan en el campo del cuidado de personas con demencia como una manera de posibilitar a la persona y a su familia a generar un medio atractivo y accesible de comunicar algo sobre sus pasadas vidas a aquellos que los van conociendo y ayudando en el presente.

Ha sido una fuente de mucho orgullo para todos los expositores mayores que sus Cajas de Memoria continúen viajando por todas partes, que hayan sido admiradas, comprendidas y emuladas en 12 países de Europa.

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International Reminiscence and Life Review Conference 2007

Proposal for Presentation (Educational Approaches)

Title: *Pentimento Project—Lifestory Writing and Sharing Group Protocols*

Abstract:

For over a decade elders in Galveston/Houston, Texas, have been meeting to share lifestory vignettes in safe, caring groups utilizing a distinctive group of protocols in the *Pentimento Project*. This presentation includes a brief training video, which introduces the core principles of this project, then defines specific objectives for each course: *Introductory Lifestory*, *Lifestory as Legacy*, *Meaning among the Memories*, *That's Another Story*, *Advanced Lifestory*, *Lifestory on DVD*, *Lifestory Theater*, and *Visible Lives Storyboards*. All have been included in the curriculum of the Osher Lifelong Learning Institute at UTMB. Course objectives, weekly exercises, and evaluation instruments will allow participants to implement these protocols in any lifelong learning setting.

Professional Biography:

Dr. Michelle Sierpina, Founding Director, Osher Lifelong Learning Institute (OLLI) at UTMB in Galveston, Adjunct Assistant Professor, UTMB's School of Nursing developed the *Pentimento Project*, lifestory group protocols suitable for lifelong learning programs.

プレゼンテーションの議題（教育アプローチ）

表題：Pentimento Project—ライフストーリーライティングと共同グループ思案

摘要：テキサス州のヒューストンガルベστοンに住むあるお年寄り達が長い年月にかけ、Pentimento Projectにおける特徴的な思案を活用しているケアグループグループの安全な人生描写を共有するためのミーティングに参加している。このプレゼンテーションはプロジェクトの中心になる原則を紹介し、それぞれのコースのために特定のオブジェクトを定義したトレーニングビデオを含む。コースはライフストーリーの紹介、遺産としてのライフストーリー、思い出の意味、あれがストーリー、ライフストーリーDVD、ライフストーリーシアター、目に見える人生のスケッチがある。これら全てのコースはUTMBのOsher Life Long Learning Instituteのカリキュラムに含まれる。コースの対象とウィークリー演習と器具の評価は参加者に生涯学習設定の思案道具にすることを承認する。

プロフェッショナル バイオグラフィー

Dr. Michelle Sierpina, はUTMBにあるOsher Lifelong Learning Institute (OLLI)で理事を務めGalvestonの助教授である。Visible Livesとストーリーボードとの介入についてUTMB's看護学校でボランティアと専門家の人たちに指導してきた。

Congreso Internacional de Reminiscencia y la Revisión de Vida 2007***Propuesta para presentación (Acercamientos educativos)***

Título: *Proyecto Pentimento – Protocolos de grupos de escribir y compartir la historia de la vida*

Abstract:

Por más de una década mayores en Galveston/Houston, Tejas se han reunido para compartir vignettes de las historias de la vida en grupos seguros y afectuosos que utilizan un grupo distinto de protocolos en el *Pentimento Project*. Esta presentación incluye un video corto de entrenamiento que introduce los principios nucleares de este proyecto y entonces define los objetivos específicos de cada curso: *Introductory Lifestory, Lifestory as Legacy, Meaning among the Memories, That's Another Story, Advanced Lifestory, Lifestory on DVD, Lifestory Theater, and Visible Lives Storyboards*. Todos han sido incluidos en la currícula del Osher Lifelong Learning Institute at UTMB. Los objetivos del curso, los ejercicios semanales e instrumentos de evaluación dejarán que los participantes implementen estos protocolos en cualquier situación de educación continua.

Professional Biography:

Dr. Michelle Sierpina, Founding Director, Osher Lifelong Learning Institute (OLLI) at UTMB in Galveston, Adjunct Assistant Professor, UTMB's School of Nursing developed the *Pentimento Project*, lifestory group protocols suitable for lifelong learning programs.

Lifestory Writing and Sharing Group Protocols in the Pentimento Project
Michelle Sierpina

FOR OVER A DECADE ELDERS IN GALVESTON/HOUSTON, TEXAS, HAVE BEEN MEETING TO SHARE LIFESTORY VIGNETTES IN SAFE, CARING GROUPS UTILIZING DISTINCTIVE PROTOCOLS COMPRISING THE *PENTIMENTO PROJECT*. IN THIS BRIEF PAPER, THE READER WILL FIND SPECIFIC GUIDELINES FOR ORGANIZING A LIFESTORY WRITING AND SHARING GROUP. COURSE OBJECTIVES, CORE GROUP PRINCIPLES AND AN EVALUATION INSTRUMENT ARE INCLUDED. THESE PROTOCOLS HAVE BEEN OUTLINED PREVIOUSLY IN A FACILITATOR TRAINING MANUAL AND VIDEO AND STUDIED BY MASTEL-SMITH, ET. AL.:

HISTORY AND INTRODUCTION TO *LIFESTORY WORKSHOPS*

In 1996, Kate De Medeiros, a graduate student of Dr. Thomas Cole at UTMB created *Share Your Life Story Workshops*. Over the past twelve years, other protocols have emerged based on growing evidence of effectiveness and proven success when practiced in hundreds of groups. Research continues to mount health benefits of elders experiencing creative opportunities such as lifestory groups. Dr. Joe Verghese and his team at Albert Einstein College of Medicine in New York found that those 75 and older who played board games, read, or engaged in other cognitively stimulating activities, demonstrated reduced risk of dementias (Verghese, et. al. 2003). Cognitive activity across the life span was examined at Rush Alzheimer's Disease Center in Chicago (Wilson, et. al. 2003). Glass's team discovered that cognitive activities enhance survival. (Glass, et. al. 1999).

Individuals with rheumatoid arthritis and asthma, who wrote about stressful experiences, realized measurable health improvement (Smyth, et. al., 1999). One reviewer noted, "Were the authors to have provided similar outcome evidence about a new drug, it likely would be in widespread use within a short time" (Spiegel, 1999, p. 1328). In another study, writing about personal experiences for only 15 minutes a day for three days demonstrated improvements in both physical and mental health of study subjects (Pennebaker & Seagal, 1999). In that study, those who used more positive-emotion words gained most benefit. Whether writing about positive or negative experiences, there is increased well-being from participating in story writing and sharing. There are multitudes of

formats for lifestory writing and sharing groups. Here we present techniques that have proven effective, but many others are equally effective. See “Additional References” for some excellent examples.

Pentimento Project Group Protocols

UTMB’s workshops offer unique approaches to a rich tradition of life review, reminiscence, and writing groups. No prior writing skills are required for participants to share in the adventure of writing their own life stories. Each one brings openness to sharing ideas and improving skills through practice. Participants practice writing from the very first hour. All groups share the following protocols:

- Groups meet for eight weeks in 2-hour sessions each week under the guidance of a trained facilitator, who does not share his or her stories
- No less than 12 and no more than 16 participate in each group
- Each person reads a story of about five minutes in length while other members of the group listen with intention
- Group members and facilitator comment positively on shared stories
- Groups establish a shared, almost sacred culture of core principles: confidentiality, “One Voice,” no interruptions, participants comment on writing not writer’s feelings, nor do they question content
- Feedback is framed in a positive rather than critical manner—grammar, punctuation, syntax, and spelling are never discussed

Shared expectations ensure group cohesiveness:

Confidentiality is essential. Everyone shares writing, but each person is free to “pass” at any time. Everyone is encouraged to participate equally, no one dominates.

Everyone listens with full and respectful attentiveness!

One person speaks at a time—think of the Native American talking stick.

Comments on others’ writing begin, “What I liked about this piece was...”

The groups always begin and end on time. Each participant's name appears on a large print name placard to help group members use each other's names more often, thus eliminating embarrassment from forgetting names. To emphasize the importance of confidentiality, a signed form is placed in the front of each person's notebook—a 3-ring binder with a ½- to 1-inch spine.

How Sessions Work

At the first session, shared expectations are established with emphasis that this process is a *workshop*, not a *class*. The facilitator is not a teacher. The exercises suggested each week help participants build skills through practice. There is no emphasis on grammatical minutiae. Writing skills improve through practice, by receiving positive feedback on effective writing, and by learning from the positive feedback about writing of other participants. Newcomers to these groups often ask for criticism of shortcomings or poor writing. After more than a decade, there groups have shown that participants writing improves tremendously through positive feedback for their own work and the work of others. Negative feedback is not encouraged in these protocols. Participants report that focusing on excellence in their own work and the writing of others, causes them to incorporate more excellence in their stories.

Participants become acquainted over the 8 weeks, but during the first session, each one is introduced through writing. At the first session, the facilitator suggests that each person take a pen and paper and write in free “flow” writing without attention to grammar, spelling, or editing. Pen should move across paper allowing thoughts to flow onto the page. The facilitator asks one question and encourages each one to begin writing and continue until “time” is called (about 3 to 5 minutes of writing). This technique engages each person and demonstrates that anyone can be a writer. The question is: “Who am I and why am I here?” It is asked from a practical perspective: What is your name and what do you prefer to be called? Why are you here for this workshop today—what draws you here?

After writing, each one shares by reading aloud. There is no discussion about the writing, just attentive listening. After everyone has read, the facilitator asks the question again inviting writers to contemplate a bit further: describe personal characteristics such as, “I am a wife, mother, sister, and a sculptor. I am here because I want to share my stories with my children.” Again each person shares the writing by reading aloud.

The facilitator asks the question one last time and suggests the writers look a bit more deeply for the answer. What do they hope to gain by writing, by sharing their stories in this way? Each person shares a third time. Learning through doing, the participants come to experience self-reflection in this process and recognize how simple it can be to put words onto paper.

At the first session, the facilitator shares some narrative concepts explaining each one briefly: autobiography; memoir and reminiscence; self-reflective writing such as journals and diaries; how to develop plot and action; and how to use voice. Participants are encouraged to write a brief narrative of any personal experience to share in the group in the second session. The writing should be in the first person, giving details about sights, sounds, smells, colors, and feelings. The writer will strive to give the reader a word picture of exactly what occurred. Writers may want to discuss how the experience challenged, confused, or changed them in some way. At the conclusion of session one, each participant is encouraged to write at least one time each day before meeting again the next week.

Writer's Guidelines

On the handout for each week's session, the following guidance helps writers best prepare for the next week's meeting:

Writing exercise: Write about an experience from your life. As you do your writing exercises each week, allow yourself to be a writer before you attempt to become an editor. Let your writing flow. Capture your story in writing. **Let your writing rest overnight before you attempt to edit your work.** Once you've read it from a fresh perspective and revised it, **read it aloud one time.** Now edit your work again after reading it aloud. Time yourself. **Each person will read for about 5 minutes.** If your story is longer, mark a spot at about 5 minutes and you can continue reading it at another class.

This technique assures that participants will attempt to develop conciseness in their writing style. Throughout the 8 weeks, there is emphasis on "writing tight." During one early session, when time allows, the group can have fun with a quote from Thomas Jefferson that is included in the handout. The group's task is to shorten the quote by removing unnecessary words. [Hint: "The most valuable of all talents is that of never using two words when one will do." T. Jefferson. By removing prepositions the sentence is even tighter.]

Each week, when writers return, there is time to read, comment briefly on each person's writing, and again ideas for future lifestories. After each participant reads, the facilitator asks, "What was one thing you liked about this piece of writing?" Each listener mentions some effective writing technique from the story. Each week the facilitator takes a few moments to speak about one or two writing techniques, which participants add to their "Writer's Toolbox." Among the tools discussed: sensory words and visual images enrich the story; use active voice; employ metaphor; focus on detail and precise word choice; vary sentence length to engage the reader; keep a notebook of story ideas; place the actor early in the sentence; use appropriate verbs giving power to the writing; select descriptors that give life to places and characters; use real names; show, don't tell; excellent choice of nouns can eliminate unnecessary adjectives; eliminate prepositional phrases whenever possible; let dialogue introduce characters.

After a few weeks, participants are encouraged to select one story and rewrite it from the perspective of another character or in a different time perspective. One week participants are encouraged to write a letter, one week a self-reflective piece. At one session everyone engages in an exercise where the facilitator guides them as they create a free verse poem. The exercise called *Hot!* is lighthearted, while still including a measure of self-reflection. At the last two sessions, participants review their writing and begin to develop personal goals and write down strategies for continuing their writing in the future. Usually, they ask, "Can our group continue to meet?"

At the final session, participants are asked to complete a brief written evaluation that includes a Likert scale and a few open-ended questions eliciting their experiences and values. One question, "What did you like best about the group?" typically includes the response, "I loved hearing the stories of the others in the group."

Based on the recurring request to continue the groups, new protocols emerged to address growing need for variety in the workshops. They include:

- *Introductory Lifestory*: basic introduction, required for participation in other groups
- *Meaning among the Memories*: usually follows introductory course
- *Lifestories as Legacy*: can follow either of the two above. Focuses on story suggestions or writing triggers reflecting life's decades

- *That's Another Story*: experienced group participants draw upon previously written stories for new topics
- *Advanced Lifestory*: experienced participants write and share longer, usually more complex stories
- *Share Your Life Story*: the original group format from which the others described here were derived

Currently, *Pentimento Project* lifestory workshops are offered in the Osher Lifelong Learning Institute at UTMB and in other places in Texas and the Houston/Galveston area. Recently a group formed in Tauranga, New Zealand using *Pentimento Project* protocols. In the fall semester 2006, staff and volunteers at the Center on Aging at the University of Texas in Houston were trained as facilitators in these lifestory methods and have formed groups.

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International Reminiscence and Life Review Conference 2007

1. Title

The Application of the Creative Drama to Dementia Care: A Case Study of the Intergenerational Reminiscence Project in Japan

2. Abstract (100 words)

The purpose of this study is to investigate the effects of the intergenerational reminiscence project, which aims to draw out the latent ability of the elderly. The elementary schoolchildren collaborated with the elderly in creating their town's story, and had a reminiscence session with the elderly with dementia by means of the dramatized story. As a result of this preparation, the elderly with dementia could play the role of transmitting knowledge. The result of statistics showed the children's image of the elderly had changed positively e.g. wise and productive. The knowledge transmission is effective in preventing the prejudice against dementia.

3. Professional biography with contact information (30 words)

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認知症高齢者のコミュニケアへの創作劇の適用：
世代間回想法プロジェクトのアクションリサーチ

山崎竜二、博士後期課程大学院生
藤波努、PhD、准教授

要約

本研究では世代間の回想法プロジェクトを実施し、高齢者の潜在能力を引き出すことで生じる効果の探究を目的とした。小学4年児童は地元の一般高齢者と共同で我がまちの物語を創作し、この創作劇を用いて施設在住の認知症高齢者と回想のセッションを行った。創作過程で児童はテーマの予備知識を持った聴き手となり、認知症高齢者は地域史に関する貴重な知、情動を揺さ振る体験に基づく知を伝える役割を担うことができた。事前学習で児童は認知症の特性を理解したが恐れや哀れみを記述した。しかしセッション前後の統計結果、児童は認知症の人に対しても高齢者像を賢い、生産的であると肯定的に捉え、能力ある人とみなすように変化したことが有意差を以って示された。結論として、世代を越えて知を伝える回想法は認知症に対する偏見を防ぐ点で有効である。

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Congreso Internacional de Reminiscencia y la Revisión de Vida 2007

1. Título

La aplicación de drama creativo al cuidado de demencia: Un estudio del proyecto de Reminiscencia Intergeneracional en Japón.

2. Abstract (100 words)

El propósito de este estudio es investigar los efectos del proyecto de Reminiscencia Intergeneracional que pretende sacar la habilidad latente de los mayores. Los niños de la primaria colaboraron con los mayores creando la historia de su pueblo y tuvieron una sesión de reminiscencia con los mayores con demencia por medio de una historia dramatizada. Como resultado de esta preparación, los mayores con demencia pudieron desempeñar el papel de transmitir sabiduría. El resultado estadística mostró que la imagen que los niños tenía de los mayores había cambiado positivamente, es decir, a una de ellos como sabios y productivos. La transmisión de sabiduría es efectiva para prevenir prejuicio contra los que tienen demencia

3. Professional biography with contact information (30 words)

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The Application of Creative Drama to Dementia Care: A Case Study of the Intergenerational Reminiscence Project in Japan

Ryuji Yamazaki and Tsutomu Fujinami

The proportion of people over 65 has already reached 21 % in Japan. The growing number of elderly people invites the rapid increase in the number of the elderly with dementia. Care of people with Alzheimer's or other forms of senile dementia thus requires immediate attention in Japan.

The reminiscence work is widely employed in Japan to support the elderly with dementia psychologically. The authors have practiced reminiscence at a group home (Figure 1) and have extended it towards intergenerational reminiscence, which may be regarded as community care for the elderly with dementia. Our project aims to construct a social system in which the elderly play a role in the community, even if they also suffer from dementia. We appreciate the value of the memories of elderly people from the perspective of children. We investigated how reminiscence affects children's conception of the elderly with dementia. Our hypothesis was that the elderly with dementia can transmit their knowledge, the knowledge which was acquired based on their experiences in earlier stages of their lives, to children. Children can develop positive images of the elderly with dementia by actively and carefully listening to them.

As a means of intergenerational reminiscence, a creative drama was prepared and applied to care for the elderly with dementia. The process of creating a story, and the theme about their hometown, motivated children to become active listeners. On the other hand, we expected elderly people who lived near the school to be teachers, and then the reminiscence of the elderly with dementia who lived in care facilities could be prompted by the story of their hometown. At the session by means of the creative drama, the prompts were not only the story, but



Figure 1: reminiscence practice at group home

also the place, the presence of the children, and soon. In our reminiscence practice at the group home, it turned out that listeners play a decisive role in reminiscence work, because it depends on them whether or not the elderly find the meaning and value of transmitting their memories. We pursued the possibility that the children could play a decisive role for the elderly to raise their voices in relations with others and play a social role in a community. In other words, we pursued the point that “reminiscence is not only enjoyable to the speaker but is also important to the hearer” (Coleman, P., 1994, p.13). On the other hand, reminiscence theatre has been developed from the United Kingdom, where elderly people have been dramatizing and performing their memories (Schweitzer, P., 2007). However, it is not clear, indeed, how such theatre can be realized in Japanese society. Therefore, we explored for a suitable way, especially a form that could be brought into a curriculum at school, and we explored the possibility of the application of creative drama to dementia care. At the same time, we investigated the effect on the elementary schoolchildren of the creative drama, as listeners to elderly people and players of the drama, at the reminiscence session.



Figure 2: collecting memories



Figure 3: the drama of survival

Method

The children collaborated with elderly people who live near the school in making the story of their own town (Figure 2). With the help of those elderly people as a sort of staff, a creative drama on the theme of the historical flood which happened in and around the region in 1934 was prepared (Figure 3). At the session, the children performed, and listened to the elderly people with dementia (Figure 4).

Participants

34 children and 13 elderly people with dementia, accompanied by staff members of three care facilities, have participated in the reminiscence session. The children were in 4th grade (9-10 years-old) at an elementary school in Nomi city, Ishikawa, and the elderly people (average: about 90 years-old) with dementia were those who live in 3 facilities in the same city. The session was held at the school.

Procedure

The preparation of the creative drama began in December of 2006 and the session was held in February of 2007.

The semantic differential scale of the image of elderly was administered to the children voluntarily before and after the session and the results were analyzed.

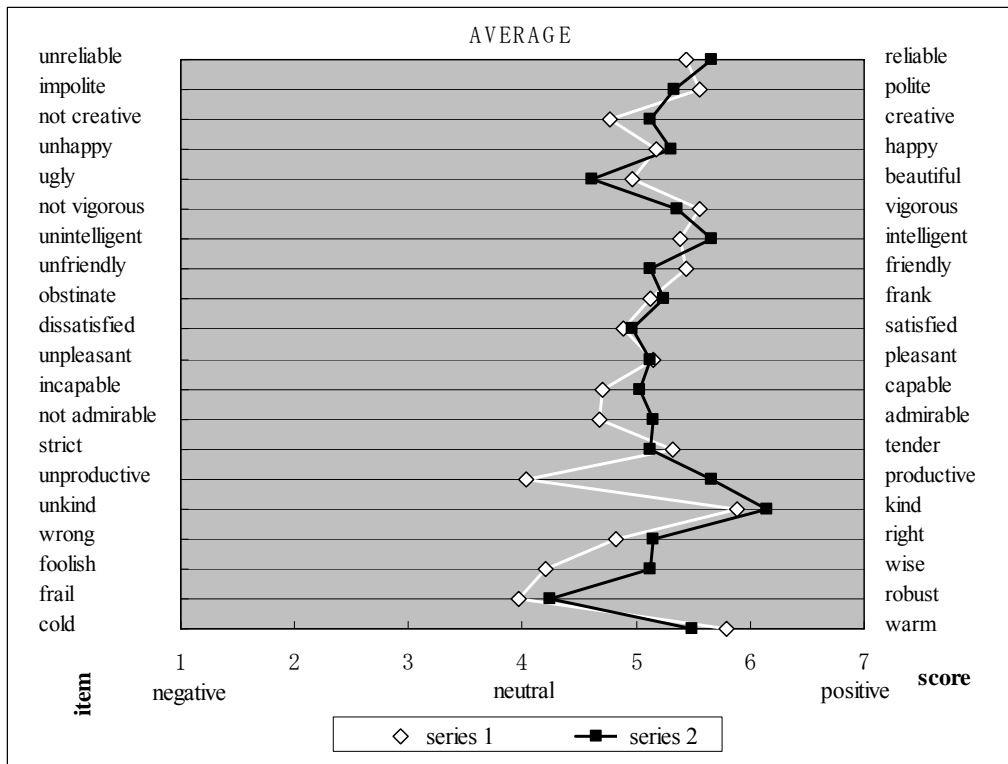


Figure 4: the session with the elderly people with dementia

Results

Table 1 presents the average of the scores, of a possible one to seven,

Table 1: Profile of the average of the scores in the semantic differential items



for the 20 semantic differential items. 34 children filled in the questionnaire of pair words in that range. Series 1 is the average before the session they had with the people with dementia. Series 2 is the average after the session.

As a result of unpaired t-test (two-sided, $p < .05$), it turned out that, among those children who participated in the session with the elderly with dementia, the image of elderly people had positively changed in the two items of 'foolish - wise' and 'unproductive - productive,' that is, wiser and more productive than before. In particular, there was no other significant change.

In addition, to clarify the structure of the image of elderly people, we carried out Principle Component Analysis with varimax rotation on the 20 items, and the result is presented in Table 2. To ensure the internal consistency of items, a reliability test using SPSS reliability program was conducted. The result with Cronbach's was 0.88, more than 0.8, so it was good enough.

As a result, we extracted two principle components (eigenvalue>1) about the image of elderly people. The first principle component contains factors such as 'tender - strict,' and since they are factors which stand for one's character especially in relationship with others, we named the component 'Personality.' It is also related with manners such as politeness. On the other hand, the second principle component contains factors such as 'capable - incapable,' and since they are factors which stand for the state of being able to do something, we named the component 'Ability.' It includes not only physical

Table 2: Result from Principle Component Analysis

First principle component (Personality)	factor loading	Second principle component (Ability)	factor loading
tender - strict	.734	capable - incapable	.736
polite - impolite	.704	vigorous - not vigorous	.609
kind - unkind	.633	robust - frail	.597
frank - obstinate	.627	creative - not creative	.584
happy - unhappy	.611	productive - unproductive	.583
friendly - unfriendly	.580	reliable - unreliable	.523
warm - cold	.574	wise - foolish	.516

but also mental state or activity.

At the intergenerational reminiscence session, the image of elderly people which children had in their minds changed significantly in terms of 'wisdom' and 'productivity.' Based on this analysis, it is clear that, it is the aspect of 'Ability' that contributes to the improvement of the image.

Discussion

Suggestion for future work

Regarding the result of Principle Component Analysis, it is suggested that the effect of the session on the image children hold of elderly people is slanted by the 'Ability' aspect. After the session, that is, at the end of this intergenerational reminiscence project, the semantic differential scale was also administered at the same time, to the children who had not participated in the project. 104 children who were in the same grade at the nearest school filled in the questionnaire. The comparison of the results of children who have and who have not participated in the project showed the following differences. The differences were found in the areas of 'robustness,' 'productivity' and 'creativity.' The scores of participants were significantly higher than non-participants. Hence, the participants had more positive images on those terms. There might be some influence of an exchange process between participants and the elderly without dementia. By contrast, the average score of the children who were non-participants on the item of 'frail - robust' was 3.37 and leans to the side of 'frail.'

Significant differences were also found in terms of 'tenderness' and 'friendliness.' The scores of participants were, however, lower than non-participants. In those terms, they had more negative images. Though we need more precise control for further investigation, it is suggested that the image in the aspect of 'Personality' did not improve, even if the image regarding 'Ability' improved, through this intergenerational reminiscence project. The reason behind the lack of improvement in the former aspect is that it may be difficult for children to be on an equal footing with elderly people, either with or without dementia, in the educational situation where a power relationship can be established between educators and educated. Both inside and outside of the school, an additional program is required. It should not be too intrusive or too pushy but rather it should be helpful for both to establish a relationship of mutual trust. Intergenerational reminiscence can be developed in the process of creating drama towards partnership.

Changing the viewpoint of dementia care

Focusing on the perspective of children, we should think about what we can do and how we can change our community for better dementia care. The voices of the people with dementia (e.g., Boden, 1998) had been neglected, but the necessity for the radical improvement which places emphasis on 'personhood' was explained (Kitwood, 1997). When we consider the starting point of Kitwood's research, we find that the tendencies of depersonalizing people with dementia were predominant, such as, overlooking their attempts at action and denying them a voice, that is, 'malignant social psychology.' And we may still be aware of these tendencies. Against these depersonalizing tendencies, psycho-social surroundings must be improved so that elderly people are empowered to be able to maintain relationships with others and recover their social position.

The actual situation in Japanese society is that there are only a few environments which accept people with dementia, even when they wish to participate in some social activity. The misunderstanding or prejudice against dementia prevails in such situations. The people with dementia are kept in due to the lack of understanding towards them by the people of the surrounding region. This tendency which inhibits their participation in the regional community causes disempowerment and the social isolation of the elderly. Losing their roles in that community, even the elderly people without dementia are also forced into a similar situation. Moreover, the trend towards the nuclear family accelerates the segregation process between younger and older generations, between region and facility. These tendencies and trends prevent the understanding towards elderly people with dementia by the people of the surrounding area. They are excluded from the regional community so long as the prejudice against dementia continues expanding. However, starting from the perspective of children, the understanding and cooperation can extend to their parents and the neighbors who live with them.

Conclusion

In the intergenerational reminiscence session by means of creative drama, the elderly people with dementia could play a role in transmitting to children the knowledge that is extremely precious regarding the history of the region, based on their experience, which moves us everyone not only speakers but also listeners. Before the session, the children learned and understood the characteristics of dementia.

Although it was said that the person with dementia is our fellow who happens to have some needs, that is, the underlying principle of Person-centred Care, the children wrote and expressed their feelings of fear about dementia and pity for the person. However, as a result of the session with the elderly with dementia, the statistics showed that the children's image had changed positively.

Therefore, we conclude that, given the appropriate preparation of creative drama, transmitting knowledge from the elderly with dementia is effective in reducing the prejudice against dementia. On the other hand, the effect on the children was limited to the aspect of 'Ability' and it was suggested that their relationship in the aspect of 'Personality' remained estranged and was not improved. An additional program is required for the children and elderly people to become close to each other while their latent abilities are drawn out. Furthermore, we are now developing our project as action research with the application of the reminiscence work method, and it is our future task to establish a social system which promotes and maintains the development of intergenerational relationships. We will write further on the subject in another article.

Acknowledgement

We wish to express our sincere thanks to all contributors of this project, particularly Ms. Yukari Ishizaki, Professor Katsuhiko Umemoto, Mr. Ryozo Takatsuka, Mr. Kenichi Nakagawa, Ms. Rieko Yoshida, Mr. Yasuaki Noto and the staff at each care facilities, elementary schools, Nomi City Museum and Nomi City Hall. Our research is partly supported by the fund from Ministry of Education, Culture, Sports, Science and Technology, JAPAN, under the name of Cluster for Promotion of Science and Technology in Regional Areas.

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認知症高齢者のコミュニティケアへの創作劇の適用 —世代間回想法プロジェクトのアクションリサーチ—

山崎 竜二 藤波 努

日本では65歳以上の人口の割合が21%に達し、超高齢社会に突入した。高齢者が増えるにつれて、認知症を抱える人の数も増えつつある。こうして日本では、認知症高齢者ケアが急を要する課題になっている。

日本では回想法が認知症高齢者の心理的援助として広く用いられている。著者たちはグループホームで回想法を実践してきた（写真1）。そしてそれを認知症高齢者のコミュニティケアとしての世代間回想法へと拡張させてきた。本プロジェクトの目的は、認知症を患っても高齢者がコミュニティのなかで役割を担える社会システムを構築することである。我々は子どもの視点から高齢者の記憶の価値を評価する。どのように回想が子どもの持つ認知症高齢者の概念に作用するのかを探究した。我々の仮説は次の通りである。すなわち、認知症高齢者は若い頃の経験に基づいて獲得された知識を子どもに伝えることができる。その際、子どもは認知症高齢者の語りに積極的に、そして注意深く耳を傾けることで彼らの肯定的なイメージを持つことができる。

世代間回想法の手段として創作劇が準備され、認知症高齢者のケアに適用された。ストーリーの創作過程や現在住んでいるまちに関するテーマは、子どもが積極的な聴き手になるための動機付けになりうる。他方で、我々は学校の近隣に住む一般高齢者が講師になるよう期待した。そして出来上がったストーリーにより、故郷から離れた認知症高齢者の回想が促されるであろうと考えた。創作劇を用いたセッションの際、回想を促すプロンプトはそのストーリーだけでなく、場所や子どもの存在そのものであることも考えられる。本プロジェクトに先立って行われた我々の回想法の実践においては、聴き手が回想法のなかで決定的な役割を果たすことが明らかになっていた。というのも、高齢者が自身の記憶について伝える意味や価値を見出すかどうか、その点は相手がどのような聴き手であるかということに依存しているからである。

我々は高齢者が他者との関係のなかで思いを表し、コミュニティのなかで社会的な役割を担うため、子どもが決定的な役割を担える可能性を追究した。言い換えれば、我々が追究するのは次の点である。

「回想法は話し手にとって楽しいだけでなく、聴き手にとっても重要である」（



写真1: グループホームにおける
回想法の実践

」(Coleman, P., 1994, p.13)。他方で、回想劇はイギリスから発展してきた。そこでは、高齢者が自身の記憶を劇化し上演している(Schweitzer, P., 2007)。しかしながら、そうした劇がいかにして日本社会のなかで実現可能であるかについては全く明らかではない。それゆえ我々は、とりわけ学校の総合学習のカリキュラムに導入されうる形で日本社会に適した方法を探り、創作劇の認知症ケアへの適応の可能性を探索した。その実践と同時に、創作劇を用いた回想のセッションの際に高齢者の聴き手と劇の役者になる小学校の児童への効果を探究した。

方法

児童は学区を範囲とした近隣の高齢者と共同し、自分たちのまちの物語を創作した(写真2)。一種のスタッフとしての高齢者の助けを借りて、1934年にその地域と境界で生じた歴史的な大洪水をテーマにした創作劇が準備された(写真3)。セッションでは児童が認知症高齢者に劇を演じ、彼らの語りに耳を傾けた(写真4)。



写真2: 記憶を紡ぐ創作過程

参加者

34名の児童と、施設の介護職員に同伴された13名の認知症高齢者が回想のセッションに参加した。児童は石川県能美市の小学校4年生(9-10歳)であり、認知症高齢者(平均年齢約90歳)は同市内の三箇所施設の施設在住者である。セッションは児童の通う小学校で行われた。

手続き

創作劇の準備は2006年の12月に始まり、一連のプロジェクトの最後に、セッションが2007年2月に行われた。プロジェクト参加者と保護者、施設長に任意参加の研究であることを説明し、写真公開を含めて同意と了承を得た。

児童に対して任意参加でセッションの前後に高齢者のイメージについてのSD(Semantic Differential)スケールを実施し、結果を分析した。

結果

図1にはSD法20項目の回答結果について1から7の範囲で点数化したものの平均点が示されている。34名の児童がその範囲で対の語句からなるアンケートに記入した。系列1は児童が創作劇を用いて認知症

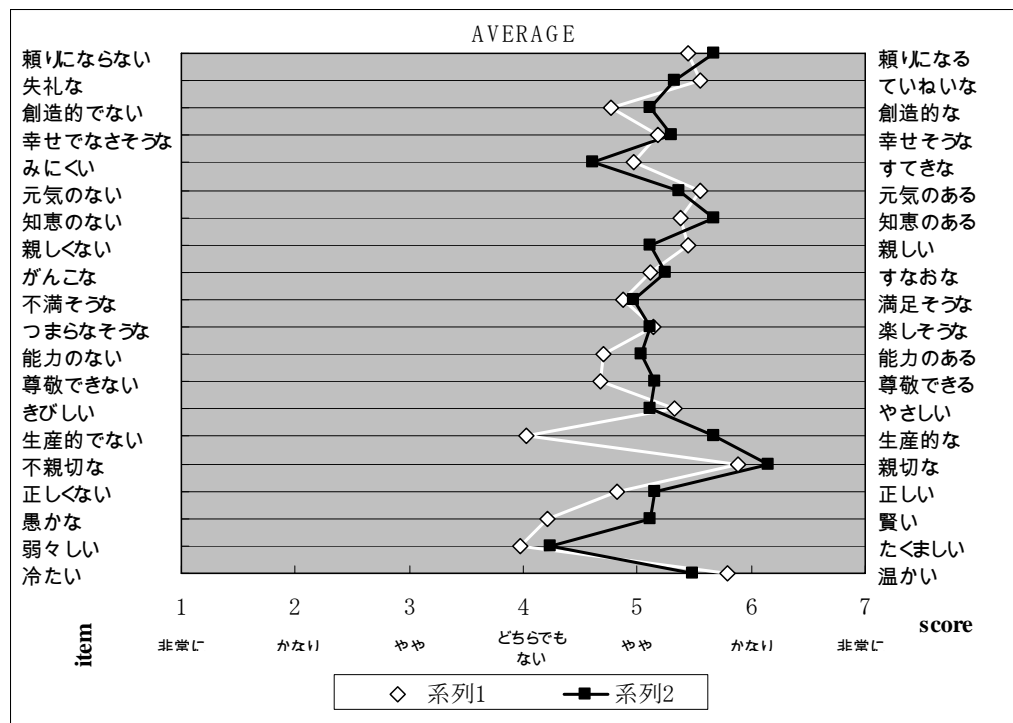


写真3: 『災害とたたかう人々』



写真4: 児童と認知症高齢者とのセッションの様子
回想法の実践

図1: S D項目における平均点のプロフィール



高齢者とセッションを行う前の平均点である。系列2はセッション後の平均点である。

両側 t 検定 ($p < 0.5$) の結果、認知症高齢者とのセッションに参加した児童の間では、高齢者のイメージが「愚かな—賢い」と「生産的でない—生産的な」の二項目で肯定的に変化した。つまり、高齢者のイメージが前よりも賢い、生産的とみなされるように変化した。他には特に否定的なイメージになる有意な変化は無かった。

さらに、高齢者のイメージの構造を明らかにするため、20項目に関してバリマックス回転を用いた主成分分析を行った。項目間の内的一貫性を確かめるため、SPSSの信頼性分析を実行した結果、クロンバックのアルファ係数の値が0.88を示し0.8以上の良好な結果が得られた。

主成分分析（固有値＞1）の結果として、高齢者のイメージに関する二つの主成分を抽出した。第一主成分は「やさしい－きびしい」などの諸因子を含む。それらがとりわけ他者との関係における人の特性を表すことから、この成分を「人格特性」と名づけた。それには礼儀正しさのような道徳性もまた関連付けられている。他方で、第二主成分は「能力のある－能力のない」などの諸因子を含む。それらが何かをできる状態を表すことから、この成分を「能力特性」と名づけた。それには身体的のみならず、心的な状態ないしは活動性もまた含まれている。

創作劇を用いた世代間回想法のセッションにおいて、児童の抱く高齢者のイメージが「賢さ」と「生産性」の点で有意に変化した。主成分分析の結果によれば、イメージの改善に寄与しているのが「能力特性」の

図2: 主成分分析より得られた二主成分と因子負荷量

第一主成分 (人格特性)	因子 負荷	第二主成分 (能力特性)	因子 負荷
やさしい－きびしい	.734	能力のある－能力のない	.736
ていねいな－失礼な	.704	元気のある－元気のない	.609
親切な－不親切な	.633	たくましい－弱々しい	.597
すなおな－がんこな	.627	創造的な－創造的でない	.584
幸せそうな－幸せでなさそう な	.611	生産的な－生産的でない	.583
親しい－親しくない	.580	頼りになる－頼りにならない	.523
温かい－冷たい	.574	賢い－愚かな	.516

面であることは明らかである。

考察

今後の取組みへの示唆

主成分分析の結果に関して次のことが示唆された。すなわち、児童の高齢者イメージに与えるセッションの効果は「能力特性」の面に偏っている。セッションの後、つまり、この世代間回想法プロジェクトの最後に、SDスケールが同時にプロジェクトに参加していなかった児童に対しても実施された。近隣の小学校で同学年の児童104名がそのアンケートに答えた。プロジェクトに参加の児童と不参加の児童を比較したところ、次のようないくつかの差異が示された。差異は「たくましさ」、「生産性」、「創造性」の点で見られた。参加者の得点は不参加者よりも有意に高かった。それゆえ、参加者はこれらの点で不参加者よりも肯定的なイメージを持っていた。参加者の児童と認知症のない高齢者との交流が児童に影響を与えたことは考えられる。それとは対照的に、「弱々しい－たくましい」の項目において不参加者の児童の平均点は3.37であり、「弱々しい」の側に傾いている。

他方で、有意差は「やさしさ」と「親しさ」の点においても見られた。しかしながら、参加者の得点は不参加者よりも低かった。これらの点では参加者の児童の方が否定的なイメージを持っていた。今後の探究においてはより精密なコントロールが必要であるが、次のことが示された。すなわち、この世代間回想法プロジェクトを通じて、「能力特性」の面でのイメージは改善されたが、「人格特性」の面でのイメージは改善されていない。「人格特性」の面が改善されていない理由として、児童が教育という上下関係の成り立ちやすい場で、認知症の有無によらず高齢者と対等の立場に立つのは困難であることが考えられる。学校の内部と外部の両面において、追加的なプログラムが求められる。そのプログラムは一方向的に押し付けがましいものではなく、むしろ両者が相互の信頼関係を築くのに役立つものでなければならない。西洋との文化的差異を考慮すると、日本には目上の人への礼儀を重んじる東洋の伝統があり、この点にも配慮した取組みの工夫が必要になるのも確かである。しかしながら適切な距離を保ちつつ、内面的交流を促す親密さ、身近な間柄としての信頼関係というポイントを追究することは今回のプロジェクトで浮かび上がった課題であり、今後の追究を要する点である。この点で世代間回想法は、劇創作の過程におけるプログラムのアレンジにより、パートナーシップの構築へ向けて発展させることができる。

認知症ケアの視点を変える

子どもの視線に焦点を合わせるなかで、我々は認知症ケアの質向上のために何ができるのか、そしていかにしてコミュニティを変えることができるのかを考えなければならない。認知症の人の声は長らく無視され続けてきた (e.g., Boden, 1998) が、「その人らしさ」に力点を置いた根底的な改善の必要性が説かれた (Kitwood, 1997)。キットウッドの研究の出発点に立ち返って考えると、認知症の人が行動を起こそうとする試みを見ごしたり彼らの声を否定したりするような人格を奪う傾向、つまり「悪性の社会心理」が支配的であったことがわかる。そして、我々は依然として今もこうした傾向があることに気づかされる。人格を奪う傾向に対抗して、高齢者が他者との関係性を維持し、社会的な立場を回復できるように、心理-社会的な環境が改善されなければならない。

今の日本社会では、認知症高齢者がたとえ何かしらの社会的な活動に参加することを望んだとしても、彼らの受け入れ先はほとんどないのが現状である。そうした状況においては認知症に対する誤解や偏見が拭えないまま広がっていく。すると認知症の人は、地域のなかで彼らに対する周囲の人々の理解の欠如により、施設などの内への閉じこもりを余儀なくされる。地域コミュニティへの参加を妨げる傾向により、認知症高齢者の無力化と社会的な孤立が引き起こされる。コミュニティでの役割

を失うことにより、認知症のない高齢者もまた類似の状況に陥ることを強いられることになりかねない。さらに核家族化の傾向は、若年者の世代と高齢者の世代、その上両者の触れ合うことのない地域と施設との隔離に拍車をかける。こうした傾向から周囲の人々による認知症高齢者への理解が妨げられることになる。彼らは認知症に対する偏見が広がり続ける限り、地域のコミュニティからは排除されていく。しかしながら、子どもの視線を通じて、認知症の人への理解と協力は子どもの保護者や地域で共に暮らす隣人たちへと広げられうるものとなる。

結論

創作劇を用いた世代間回想法においては、認知症高齢者は児童に知識を伝える役割を果たすことができた。その知識とは、地域の歴史に関する極めて貴重なものであり、また語り手だけでなく聴き手の心をも動かす高齢者の経験に基づいたものである。セッション前、児童は認知症の特性について学び理解した。認知症の人はたまたま特殊なニーズを抱えることになった同じ仲間であること、つまり、パーソンセンタードケアの根底の原則が伝えられたが、児童は認知症への恐れや認知症の人への哀れみの感情を書き記し、表現していた。しかしながら、認知症高齢者とのセッションの結果として、児童のイメージが肯定的に変化したことが統計的有意差を以って示された。

それゆえ、創作劇の適切な準備があれば、認知症高齢者から児童へと知識が伝えられることは、認知症に対する偏見を防ぐ上で有効であるとの結論に達した。他方で、児童への効果は「能力特性」の面に限定されており、「人格特性」の面における彼らの認知症高齢者との関わりは疎遠なものに留まったままで改善されなかった。このことより児童が高齢者と相互の潜在的な力を引き出し合いながら、互いに親密になるための追加的なプログラムが求められることになった。こうしたことを踏まえて、いま我々は回想法の手法を応用しつつアクションリサーチとしてプロジェクトを展開させている。世代間の関係性の発展を促進し維持する社会システムを確立すること、とりわけ持続的発展の観点からモデルの構築を行うことを今後の課題として取り組んでいる。この主題について踏み込んだ議論は稿を改めて行うことにしたい。

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Title: Reflecting on Life: Lessons Learned from Challenging Experiences

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Conventional wisdom suggests that difficult life experiences lead to personal growth. Are memories of such experiences related to particular life lessons? Participants ($N = 52$) recalled death-related and low-point experiences and shared life lessons learned from them. Content analysis of the lessons was conducted by trained, reliable raters. A subset of individuals (14.7%) did not learn lessons from their experience. Results show that those who did, overwhelmingly learned lessons related to changing their life philosophy (59.8%) as opposed to self-insight (3.9%), social-insight (6.9%), or knowledge-based (13.7%) lessons. Memories of challenging experiences can help carry life lessons forward in time.

Words = 99

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Words = 30

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表題：人生を思い起こす：困難な経験から学ぶレッスン

著者：Mackay, M.M, Ainsworth, S.E., & Bluck, S.

発行元：フロリダ大学心理学部

一般知識は困難な人生経験が個人の成長を導くことを提案する。これらの困難な経験から学んだ人生とそれらの記憶は果たして関係するのであるか？この研究に参加した52人の参加者は人生から学んだ生死にかかわるような経験や苦しい経験を思い出したようです。レッスン内容の分析はトレーニングを受けた信頼のある測定者によって実施された。

この結果はこの参加者が経験してきた出来事だけに限られたレッスン（36%）とは反対に、人生の理論を変えるための奥深い授業であることを示す。（56%）一部の人はこの授業からは特に何も学んでいないと答えた。（16%）困難な経験の記憶は人生レッスンと現在の個人の機能に使われる事含む。

プロフェッショナル バイオグラフィー

Sarah Ainsworth, はフロリダ大学のライフストーリーの学士号研究者でありホスピスのボランティアも勤めている。彼女は死と個人の記憶と人生の活性化とについて研究している。

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Título: Reflexionando sobre la vida: Lecciones aprendidas de experiencias desafiantes

Autores: Mackay, M. M., Ainsworth, S. E., & Bluck, S.

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La sabiduría convencional sugiere que las experiencias difíciles de la vida se lleven uno a un crecimiento personal. ¿Son las memorias de tales experiencias relacionadas con ciertas lecciones de la vida en particular? Participantes ($N = 52$) recordaron experiencias relacionadas con la muerte y experiencias de momentos bajos y compartieron las lecciones de la vida aprendidas de dichas experiencias. Análisis del contenido de las lecciones fue dirigido por evaluadores entrenados y fiables. Un sub-conjunto de individuos (14.7%) no aprendieron de sus experiencias. Los resultados muestran que los que sí aprendieron de sus experiencias en la mayor parte aprendieron lecciones relacionadas con un cambio en su filosofía de la vida (59.8%) al contrario al auto-perspicacia (3.9%), perspicacia social (6.9%), o lecciones basadas en la sabiduría (13.7%). Memorias de experiencias desafiantes pueden ayudar sacar adelante en el tiempo lecciones de la vida.

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Reflecting on Life: Lessons Learned from Challenging Experiences

Mackay, M. M., & Ainsworth, S. E.

The life story approach to adult development posits that individuals maintain their sense of identity by integrating new experiences into a coherent life story (Bluck & Habermas, 2000; McAdams, 1998). This process of identity maintenance has been recognized as one of the functions of reminiscence (Webster, 1993). Individuals reminisce and reflect on memories of their experiences as they attempt to make sense of them and integrate them into the life story. Memories of low point experiences (McAdams, 1998), such as being the victim of a crime, can provide a special challenge for integration. Numerous studies point to the long-lasting negative consequences of these experiences, such as depression, intrusive thoughts and memories, and increased risk of psychiatric disorders (see Tedeschi & Calhoun, 2004). In spite of these potential consequences, many individuals do manage to successfully integrate low point memories into the life story. How does this integration occur?

One way individuals may integrate low points into the life story is by finding important life lessons in those experiences. When a person learns a lesson, the lesson becomes associated with the memory of the event. Each time a person recalls the memory, the life lesson is cued. Thus, learning a life lesson imbues a memory with meaning and thereby facilitates its integration into the life story. In other terms, finding life lessons allows individuals to integrate their low points because it transforms memories of these events into directive landmarks (Pillemer, 1998) within the life story.

The current study explores the learning of life lessons in the context of low point experiences. The study's first aim is to assess what proportion of low point memories has an associated life lesson. The study's second aim is to examine what categories of lessons are learned from low point experiences.

The Uniqueness of Death

The death of a loved one is a unique low point. Like most low points, the loss of a loved one is a stressful and negative experience (Davis, Lehman, & Wortman, 1995). Experiences with death, however, are unlike other low points in

at least two distinct ways. First, they have the potential to act as reminders of one's mortality and incite an existential search for meaning (Yalom & Lieberman, 1991). Second, they may challenge one's deeply held assumptions that the world is safe, benevolent, and predictable (Janoff-Bulman, 1992). Consequently, individuals may have difficulty coping with and integrating death experiences into the life story, which has led to the addition of a Complicated Grief diagnosis to the forthcoming DSM-V (R. A. Neimeyer, personal communication, June, 2007). The lessons people learn from death experiences may therefore differ from lessons learned from other kinds of low point experiences. Thus, the study's third aim is to examine whether there are differences between life lessons learned from death-related experiences and other low point experiences.

Method

Participants

Participants were 52 hospice volunteers (mean age = 66.2, SD = 15.1). Hospice volunteers were used to ensure participants had enough experience with death to be able to recollect a poignant death memory. The sample was 77% female and 94% Caucasian; the gender and ethnic imbalance is representative of hospice volunteer groups (e.g., Claxton-Oldfield, Jefferies, & Fawcett, 2004).

Procedure

Participants recalled two autobiographical memories, one of a general low point experience and one of a death-related low point experience. Order of recall was counterbalanced. Directly after recalling each memory, participants completed a question asking whether they had learned a life lesson from their experience. The instructions were: "Certain memories embody lessons we've learned about life... Would you say you learned a lesson from the event that you reported? If yes, what is the lesson you have learned? Please describe in one sentence, or with a 'motto,' the lesson you learned." Participants indicated whether they had learned a lesson and, if so, wrote down their lesson.

Measures

Life lessons were content-coded to examine what categories of lessons individuals learned. The coding scheme was initially developed based on Park

and Folkman's (1997) description of the lessons individuals learn when coping with life stressors. The coding scheme was then reiterated with gathered data to determine if other categories of lessons were present in the data. This combined method of coding scheme development ensures that coding is grounded in theory while also being fully representative of participants' experiences. After reiteration, the following codes comprised the coding scheme:

1.) *Worldview lessons*. These lessons communicate changes in core beliefs about how the world functions. This code includes two subcategories:

Significance lessons: These lessons convey that events occur and unfold as they are supposed to, and that the world functions according to perceivable rules and laws, e.g., "I learned that everything has a reason."

Purpose lessons: These lessons express that one's life has direction, that one knows what to strive for and what is important in life, e.g., "I learned that family is the most important thing."

2.) *Event-specific lessons*. These are lessons that apply only to the specific event the person experienced. These lessons do not concern one's core beliefs about how the world functions and thereby do not influence a large part of one's behavior, e.g., "I learned that death can be peaceful."

3.) *Other*. This category is comprised of lessons that do not fit the above lesson categories. Eight percent of lessons fell into this category.

Life lessons were assessed by two trained and reliable coders ($Kappa = .716$). Coders independently read each life lesson and determined which category of the coding scheme the lesson fit most adequately. A life lesson could be assigned only one code, making this a categorical coding scheme.

Results

The first aim of the study was to assess what proportion of low point memories has an associated life lesson. A chi-square analysis revealed a significant difference between the number of low point experiences that had an

Three types of life lessons proposed by Park & Folkman were initially included in the coding scheme but later removed due to low frequency (i.e., < 5) of occurrence: benevolence-related lessons, self-worth related lessons, and sense-of-control lessons.

associated life lesson (84%) vs. the number that did not have an associated lesson (16%), $\chi^2(1, N = 104) = 47.11, p < .01$. Out of 104 recalled low point experiences (52 general low point, 52 death-related low point), participants reported learning some kind of life lesson in 87 cases.

The second aim of the study was to examine what categories of lessons are likely to be learned from low point experiences. A chi-square analysis revealed that participants reported a significantly higher number of worldview lessons (56%) than event-specific lessons (36%), $\chi^2(1, N = 80) = 4.05, p < .05$. As a result of the high proportion of worldview lessons, a follow-up was conducted whereby the worldview lessons category was split into its subcategories (purpose lessons and significance lessons). A chi-square analysis was conducted to determine whether there were differences in the likelihood of learning the two worldview lessons. The analysis revealed that participants reported a significantly higher number of purpose lessons (71%) than significance lessons (29%), $\chi^2(1, N = 49) = 9.00, p < .01$.

The third aim of the study was to examine whether there are differences between lessons learned from death-related low point experiences and other low point experiences. Chi square analyses examined differences between the two types of low points in i) the likelihood of having learned a lesson, ii) the category of lesson learned (i.e., worldview lesson vs. event-specific lesson), and iii) the subcategory of lesson learned (i.e., purpose lesson vs. significance lesson). There were no significant effects in any of the analyses.

Discussion

This study examined how often and what types of life lessons individuals learn from their low point experiences. The results show that the large majority of people do indeed learn some kind of lesson from these experiences. This suggests that memories of low points are not perceived as times of failure or distress; instead, they frequently represent times of growth. A small subset of participants, 16%, reported not having learned a lesson. It would be interesting to investigate these individuals in future research. Are they too dismissive and

emotionally closed-off to learn from their experiences, or are they already wise and simply don't have as much to learn?

The results also show that the lessons that individuals learn tend to be related to their worldview. That is, they are profound lessons that influence a large portion of individuals' motivation and behavior, not lessons of limited scope that can only be applied in specific situations (i.e., event-specific lessons). This finding supports the notion that as negative and painful as low point experiences are, they nevertheless have the potential to teach us important lessons about life.

Surprisingly, the study did not find differences between lessons learned from death-related low points and lessons learned from other low points in general. Given that death is considered a unique low point that can challenge one's fundamental assumptions about the world (Janoff-Bulman, 1992), it is foreseeable that individuals would be more likely to learn worldview-related lessons from these experiences. Perhaps the lack of findings in this area is due to the characteristics of the study's participants. Hospice volunteers are comfortable with and have had a lot of exposure to death and dying; thus, the majority of this sample may have already learned life's important lessons from these experiences.

The most interesting finding is that the majority of reported worldview lessons were related to individuals' sense of purpose. This finding corroborates research showing that adversity can lead to the clarification of values and life goals (Edmonds & Hooker, 1992; Kinnier, Tribbensee, & Rose, 2001). Furthermore, it sheds light on one way in which low point experiences may be integrated into the life story. Purpose lessons convey that a person has gained a new perspective on what is important in life. These lessons are akin to Pillemer's (1998) description of two types of directive landmarks within the life story, originating events and turning points, which mark times when one started thinking or feeling in a new way or one's life changed course. Purpose lessons, such as "I learned to never again take my health for granted," parallel these directive landmarks. Their correspondence suggests that learning life lessons facilitates the integration of low points into the life story because it transforms memories of these experiences into landmarks within the life story (Pillemer, 1998).

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Building Relationships Across Generations through Reciprocal Reminiscence
Susan Fletcher, MSW

Building Relationships Across Generations (BRAG) was a community based program partnering residents in assisted living facilities with community members for the purpose of building and maintaining partnerships. A reciprocal reminiscence format was developed to encourage the mutual sharing of life stories. Specific orientation materials were prepared for residents, adult community members and children to reduce ageist attitudes and provide support. Interviews with 21 participants indicate positive changes in ageist attitudes and the development of mutual respect and appreciation. In particular, adolescent participants hearing stories of residents were able to positively apply the stories to their own individual life situations.

Professional biography

Susan Fletcher is a doctoral student at the University of North Carolina School of Social Work and founder of Meet Me There, Inc. an organization dedicated to encouraging intergenerational relationships.

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Reciprocal Reminiscenceを通して世代を超えて関係を築く
(Building Relationships Across Generations)

プレゼンター：Susan Fletcher 学位：MSW

Building Relationships Across Generations (世代を超えて関係を築く) (BRAG)とは生活補助を受けている施設の住居者と地域をお互いに協力させることで、お互いより良い関係を築き、それを維持させるために作られたプログラムでした。reciprocal reminiscenceという体制またはプログラムは施設の住居者と地域の方のお互いの人生のストーリーを話し合い、互いの理解を深めることができる場として作られました。老人に対する差別を減らすため、そして老人に対するサポートを提供するために、施設の住居者と地域の大人と子供には特別な指導教材が用意されました。21人のプログラム参加者をインタビューした結果、老人に対する態度へのポジティブな変化が見え、お互いに対する尊敬、感謝の意識もできたことがわかりました。特に10代の子供たちには住居者の話はとてもポジティブに影響したようで、彼らのこれからの人生に活用できたようです。

プロフェッショナル紹介：

Susan Fletcherはthe University of North Carolina School of Social Workで博士学生でMeet Me There, Incという違う世代との関係を築かせるための組織の創設者でもあります。

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Construyendo relaciones entre generaciones por medio de la reminiscencia recíproca
Susan Fletcher, MSW

Construyendo relaciones entre generaciones (Building Relationships Across Generations - BRAG) era un programa basado en la comunidad para acompañar residentes de las viviendas con asistencia al propósito de formular y mantener parejas. Se desarrolló un formato de reminiscencia recíproca para promover el compartimiento mutuo de historias de la vida. Materias específicas de orientación fueron preparadas para los residentes, miembros mayores de la comunidad y niños para reducir actitudes negativas acerca del envejecimiento y proporcionar apoyo. Entrevistas con 21 participantes indican cambios positivos en actitudes hacia el envejecimiento y el desarrollo de respeto y apreciación mutuos. En particular los participantes adolescentes que oyeron las historias de los residentes pudieron aplicar positivamente las historias a sus propias situaciones individuales de la vida.

Professional biography

Susan Fletcher is a doctoral student at the University of North Carolina School of Social Work and founder of Meet Me There, Inc. an organization dedicated to encouraging intergenerational relationships.

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Poster Session for the International Reminiscence and Life Review Conference

TITLE: Life Review Intervention to Improve Social and Psychological Function of African and Caribbean American Older Adults.

PRESENTER: Sharon E. McKenzie, PhD, CTRS

CO-PRESENTER: Jo Anne Sirey, PhD

ABSTRACT:

The goal of this project was to test the usefulness of a community-based intervention, Cultural Life Review Program (CLRP) to improve social and psychological functioning among African Americans and African Caribbean elders with MCI. The CLRP is an activity based life review group. Over the course of 10 weeks participants engage in life review activities designed to allow them to place their experiences in a cultural context and increase social function. In collaboration with a community partner, we conducted a randomized control test of the usefulness of the CLRP group in reducing minor depression as compared to a craft activity group. The sample included thirty subjects, of whom six were ineligible due to psychotic depression, diagnosis of schizophrenia or major depression. Two of the six ineligible had early indications of MCI. For those who were eligible (n=21), 13 had minor depression while nine scored positive for MCI. Preliminary data will be presented on mood, cognitive status, functions of reminiscence, self-esteem, self-efficacy, social support and social functioning.

PRESENTER BRIEF BIO:

Dr. McKenzie is an Institute for Research Minority Training on Mental Health and Aging (IRMMA) postdoctoral fellow hosted by the Medical U of S. Carolina. Her fellowship is being completed at the Silberstein Aging & Dementia Research Center at NYU School of Medicine.

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Poster Session for the International Reminiscence and Life Review Conference

表題： 高齢アフリカンアメリカンとカリブアメリカンの社会的、心理的機能改善のための人生回想

プレゼンター： Sharon E. McKenzie, PhD, CTRS

共同プレゼンター： Jo Anne Sirey, PhD

適用：

このプロジェクトの目的は認知症（後天的な脳の障害）を持たれる高齢のアフリカンアメリカンとカリブアメリカンの方の社会的、心理的機能を改善するために、Cultural Life Review Program (CLRP)という地域レベルのプログラムの活用性をテストするためです。

Cultural Life Review Program (CLRP)とはLife Reviewというグループの活動です。10週間のプロセスの中で、参加者は個人の経験を文化レベルで適用させ、さらに社会的機能を向上させるために作られたlife reviewというプログラムに参加します。地域レベルで参加者の活動をサポートしている間に、私達はマイナーなうつ病を改善することに優れたCLRPのテストをその地域の参加者以外の方に向けて実地しました。そのテストの参加者の30人のうち6人は精神的なうつ病（精神分裂病）のため参加できませんでした。正式な21人のテスト参加者のうち、13人はマイナーなうつ病をもっており、残りの9人は認知症の可能性があるということがわかりました。先駆けたデータではムード、心理状態、人生追憶の機能、自尊心、社会的援助、そして社会的機能の分野に分けて説明させていただきます。

Dr. McKenzie is an Institute for Research Minority Training on Mental Health and Aging (IRMMA) post-doctoral fellow hosted by the Medical U of S. Carolina. Her fellowship is being completed at the Silberstein Aging & Dementia Research Center at NYU School of Medicine.

プレゼンター紹介：

Dr. McKenzieはMedical U of S によってホストされている博士号取得後の評議会で**Institute for Research Minority Training on Mental Health and Aging (IRMMA)**という組織で働いておられます。

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Sesión de Cartel para el Congreso Internacional de Reminiscencia y la Revisión de Vida 2007

TITULO: La intervención en la revisión de vida para mejorar la función social y psicológica de mayores africanos y mayores caribeños.

PRESENTADORA: Sharon E. McKenzie, PhD, CTRS

CO-PRESENTADORA: Jo Anne Sirey, PhD

ABSTRACT:

La meta de este proyecto era probar la utilidad de intervención con base en la comunidad, Cultural Life Review Program (CLRP) para mejorar la función social y psicológica entre mayores africanos y mayores caribeños con MCI. El CLRP es un grupo de la revisión de vida basada en actividades. A lo largo de 10 semanas los participantes se ocupan en actividades de la revisión de la vida diseñadas para dejarlos ubicar sus experiencias un contexto cultural y aumentar la función social. Colaborando con una pareja comunitaria dirigimos un ensayo aleatorio controlado de la utilidad del grupo CLRP en reducir depresión menor comparada con un grupo de actividades artesanales. La muestra incluía treinta individuos, de los cuales seis no reunían los requisitos debido a la depresión psicótica, una diagnosis de esquizofrenia o depresión mayor. Dos de estos seis tenían indicaciones tempranas de MCI. Para los que reunían los requisitos (n=21), 13 tenía la depresión menor mientras nueve se marcaron positivos para MCI. Se presentarán los datos preliminares acerca del humor, el estatus cognitivo, las funciones de reminiscencia, auto estima, auto eficacia, apoyo social y la función social.

PRESENTER BRIEF BIO:

Dr. McKenzie is an Institute for Research Minority Training on Mental Health and Aging (IRMMA) postdoctoral fellow hosted by the Medical U of S. Carolina. Her fellowship is being completed at the Silberstein Aging & Dementia Research Center at NYU School of Medicine.

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Title: Gender difference as a predictor for older adult participants in autobiography writing in Taiwan.

Abstract:

In Taiwan about 10% of the population is older than 65. While reminiscence, effected through autobiographical writing, has been widely studied in Western countries, little information exists in Taiwan. The positive effects from reminiscence for older adults, such as reduction of depression, argue for examining reminiscence in Taiwan. The purpose of this study was to investigate factors that motivate or deter older adults from participation in autobiography writing and to determine the influence of gender. If autobiographical writing is related to leaving a legacy to family, men may be socially motivated. If the writing is related to learning, women may be psychologically motivated.

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表題：台湾の自伝の中の高齢参加者を男女の違いで見る。

適用：

その台湾の自伝書によると、今、台湾では65歳以上が人口の約10%を占めています。西洋では人生の追憶は広く研究されているにも関わらず、台湾ではあまり研究はされていません。台湾では今、うつ病改善など、人生追憶による高齢者へのプラス効果を研究しています。この研究の目的は人生追憶が高齢参加者のモチベーションを上げる要素、またはその不安要素を調べ、さらに男女の違いがそれらの要素をどう影響させるかを調べるためです。その自伝の内容が家族に遺産を残すことに関係していたなら、男性のモチベーションは社会的に上がるかもしれません。もし自伝が人生追憶を学ぶことについて書かれているなら、女性のモチベーションは心理的に上がるかもしれません。

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Título: Diferencias de género como predictor para los participantes mayores en la escritura autobiográfica en Taiwán.

Abstract:

En Taiwán un 10% de la población tiene más de 65 años. Mientras la reminiscencia efectuada por medio de la escritura autobiográfica ha sido estudiada bastante en los países occidentales, poca información existe en Taiwán. Los efectos positivos de la reminiscencia para los mayores, tal como la reducción de depresión, señalan la necesidad de examinar la reminiscencia en Taiwán. El propósito de este estudio era investigar factores que motivan o impiden los mayores de participar en la escritura autobiográfica y determinar la influencia de género. Si la escritura autobiográfica se relaciona con el dejar de un legado a la familia, los hombres pueden motivarse socialmente. Si la escritura se relaciona con el aprendizaje las mujeres se pueden motivar psicológicamente.

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1. **Title:** “Life is beautiful”: Remembering the past among persons with early-stage dementia

2. **Abstract**

The purpose of this study was to explore the contents of reminiscence among persons with early-stage dementia. Data were collected with in-depth interviews and all interviews were tape-recorded. This study was part of a larger investigation (Katsuno, 2005). The participants consisted of 10 elderly with dementia who resided in the United States. Qualitative data analysis guided by Miles & Huberman(1994) revealed six categories of reminiscence: family life, work, childhood, enjoyment, hardship, and faith. Reminiscence, a process of remembering what you had/did in life, such as love, pride and value, seemed to balance the losses or changes in life at present.

3. **Professional biography**

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1. 演題：ライフ イズ ビューティフル：初期認知症者の思い出

2. 抄録

本研究の目的は、初期認知症者のレミニッセンスの内容を調査することであった。データは面接法を用いて収集され、すべての面接は録音された。この研究はより大きな研究の一部であった (Katsuno, 2005)。研究参加者は米国に住む認知症高齢者 10 名であった。Miles & Huberman (1994) の質的分析方法を用いて分析した結果、レミニッセンスの内容として 6 つのカテゴリーが明らかになった：家庭生活、仕事、子供時代、楽しみ、困難、信仰。レミニッセンス、すなわち愛情、誇りそして大切にしている価値といった個人が人生のなかで育んできたことを思い出すプロセスは、認知症高齢者が現在の生活における喪失や変化に対して適応していくのを支える可能性があることが示唆された。

3. 略歴

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1. **Título:** “La vida es linda”: Recordando el pasado entre gente que está en las etapas tempranas de demencia.

2. **Abstract**

El motivo de este estudio era explorar el contenido de reminiscencia entre personas que están en las etapas tempranas de demencia. Se recolectaron los datos por medio de entrevistas a fondo y se grabaron todas las entrevistas. Este estudio era parte de una investigación más amplia (Katsuno, 2005). Los participantes constaban de 10 mayores con demencia que residían en los Estados Unidos. Análisis de datos cualitativos guiado por Miles & Huberman(1994) reveló seis categorías de reminiscencia: La vida familiar, el trabajo, la niñez, la diversión, la privación y la fe. Reminiscencia, un proceso de recordar lo que tuviste/hiciste en la vida, tal como el amor, orgullo y valor, parecía balancear las pérdidas o los cambios en la vida actual.

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Abstract submission for International Reminiscence and Life Review Conference, 2007

Title:

Satisfaction Survey of Elderly Clients and Families Hiring a Memoirist

Abstract:

Since 1994, a Minnesota based company, Memoirs, Inc., has provided the service of interviewing elders about their life stories for the purposes of collecting information to be published in limited-edition hardcover books that are distributed at a family book signing party. The books are intended to become an heirloom. In January 2007, a satisfaction survey was conducted to collect data about the process, product, and other information helpful to continuing this service. The 40% response rate garnered data worthy of initially examining this new industry and postulate guidelines for such a private practice.

Professional Bio:

Mary O'Brien Tyrrell, M.P.H., B.S.N., has published articles in the *American Journal of Public Health*, *Journal of Internal Medicine*, *VA Practitioner*, *Minnesota Medicine*, and *Generations: The Journal of the American Society on Aging*.

International Reminiscence and Life Review Conference 2007の抽象提出

表題：高齢患者とMemoirist雇用家族の満足度調査

適用：

1994年度から、ミネソタを拠点するMemoirs, Incという会社は家族で活用できる本を出版するために重要な資料である高齢者の人生ストーリーを集めるために、高齢患者をインタビューするサービス提供してきました。それらの本は色々な家族に役立つように作られています。2007年1月には、Memoiristというサービスをより良いものにするために、サービスの過程、商品そのもの、そしてそのほかの情報を集めるために高齢患者とMemoirist雇用家族に向けて満足度調査を実地しました。40%の返答率で得られたデータはこの新しい商品産業にとっても役立つもので、Memoirs, Incのような個人会社のこれからの指針を見つけることができました。

プレゼンター紹介：

Mary O'Brien TyrrellはM.P.H.と B.S.N.の学位を持っておられます。Maryは*American Journal of Public Health*、*Journal of Internal Medicine*、*VA Practitioner*、*Minnesota Medicine*、and *Generations: The Journal of the American Society on Aging*などを出版されておられます。

Para el Congreso Internacional de Reminiscencia y la Revisión de Vida 2007

Título:

Encuesta sobre la satisfacción de los clientes mayores y familias que contratan un rememorista

Abstract:

Desde 1994, una compañía basada en Minnesota, Memoirs, Inc., ha proporcionado el servicio de entrevistar a mayores sobre sus historias de vida para coleccionar información para publicar en libros de tapa dura y de tirada limitada que se distribuyen en una fiesta familiar de firmar libros. La idea es que se conviertan en reliquia de la familia. En enero de 2007 se dirigió una encuesta para coleccionar datos sobre el proceso, el producto y otra información útil para continuar este servicio. Respondió el 40 por cien, lo que proporciona datos que valen la pena para una examinación inicial de esta nueva industria y postular indicaciones para tal tipo de práctica privada.

Professional Bio:

Mary O'Brien Tyrrell, M.P.H., B.S.N., has published articles in the *American Journal of Public Health*, *Journal of Internal Medicine*, *VA Practitioner*, *Minnesota Medicine*, and *Generations: The Journal of the American Society on Aging*.

Satisfaction Survey of Elderly Clients and Families Hiring a Memoirist

Mary O'Brien Tyrrell, MPH, BSN

Since 1994, Memoirs, Inc. has provided the service of interviewing elders about their life stories for the purpose of collecting information to be published in limited-edition hardcover memoirs that are distributed at a family book signing party. The books are intended to become an heirloom. 225+ clients from 17 states, the District of Columbia, and Canada have used the service. In January 2007, a satisfaction survey was conducted to identify benefits, any negative aspects, and if there had been a book signing party.

Only clients age 75+ or persons in hospice are accepted into this program. They are interviewed in their current living situation (usually a home) for a total time of about ten hours, and the free-flowing interviews of their life story are tape recorded and later transcribed. Family photographs and memorabilia such as certificates, important letters, and recipes are collected in the last session. From the collected data, a narrative is composed and submitted for edit by the client and one family member. Upon return of that version, a professional editor reviews the document and another draft is submitted to the client. After the client approves the final draft, it is reproduced on acid-free paper and bound into thirty copies of a hard cover book. The recommended book-signing party is at the discretion of the family.

The respondents were both clients who had a life story written as well as family members who had been involved with the process, especially if the client had already died, but only one response per book was accepted. Some of the books contain the combined stories of couples or siblings.

126 surveys were mailed. 50 completed surveys (40%) were returned.

Survey Responses:

Number of copies distributed 10 – 170

Holding a book signing party 50%

Describe the experience of distributing your book (check one or more)

Important event in my life	62%
A nice thing to do	42%
At first pleased, later deflated	8%
Something I regret	0%
No ans.	4%

Do you read the memoir?

No 12%

Yes 82%

No ans. 6%

How often?

No ans. 36%

Yearly 50%

Monthly 14%

Weekly 0%

What part of the process was unpleasant? (check one or more)

No answer 33%

Reviewing sad or painful events 33%

Nothing unpleasant 23%

It was too expensive 15%

Trying to keep it a surprise 13%

Other 20%

Did this experience change how you look back on your life?

No 42%

Yes 34%

No ans. 24%

Have you recommended this process to anyone?

No	20%
Yes	76%
No ans.	4%

Participants were invited to share their name, but some didn't.

Conclusion:

50% report they held a book signing party.

62% report the process as an important life event.

Clients reading their own life story had been previously observed and reported (Tyrrell, 2003) and the 82% reported here documents that observation.

76% report having recommended the process to others.

Further research should be done on those who reported that they were at first pleased but later deflated.

Reference

Tyrrell, M. (2003). Memoirist of Ordinary Yet Extraordinary Elders. *Generations, The Journal of the American Society on Aging*, 27, 99-102.

ABSTRACT

TITLE: Regret in Life-Cycle Decision Making: A Methodology

Regret has been seen as a major variable in the struggle for ego integrity.

This poster presents a methodology designed to uncover the process of reminiscences of decisions over the life-cycle that have induced the feeling of regret.

Unlike the few published works in this area the methodology allows for the exploration of connections among any particular sets of reminiscences, moods, and associations.

Problems with reliability and validity of the "test-semi structured interview" are confronted. Implications for ego-integrity and the role of regret in experiencing depressive episodes are briefly discussed

摘要

表題: 遺憾な人生過程の決断: 方法論

遺憾は自尊心の完全生の為の重要な変化として見られてきました。この発表は回想決断のプロセスが障害過程で発見され、障害過程に遺憾の気持含まれています。それとは異なり、この地域での方法論、いくつかの匿名の研究では回想、心的状態、関連性などが共通して繋がり説明を可能にする。

“半構造の会談”の信頼性と有効性との問題が直面されています。自尊心の完全性や遺憾の役割は憂鬱な経験の挿話の為に短く議論されています。

ABSTRACT

Título: Remordimientos en el hacer de las decisiones del ciclo de vida: Una metodología

Se han visto los remordimientos como un variable mayor en la lucha por la integridad del ego.

Este cartel presenta una metodología diseñada para descubrir los procesos de reminiscencia sobre las decisiones a lo largo del ciclo de vida que han producido sentimientos de remordimiento.

A diferencia de las pocas obras publicadas en esta área, la metodología permite la exploración de conexiones entre cualquier unidad de reminiscencias, humores y asociaciones.

Problemas con veracidad y validez de la “prueba – entrevista semi estructurada” se enfrentan. Se discuten brevemente las implicaciones para la integridad del ego y el papel de la pena en experimentar episodios deprimentes.

MUSINGS ON THE PSYCHOLOGY OF REGRET

Kenneth D. Feigenbaum

This paper summarizes some of my musings about the psychological phenomena of regret. Regret can occur when one is aware of the recognition that one should, or believes one could have made another decision that would have resulted in greater hedonic state than currently being experienced. As remiscence it involves beliefs that another choice would have resulted in more pleasure or happiness in the present. One can be dissapointed without regret but there is no regret without disappointment.

Regret implicitly implies the belief in some version of free-will.

In common parlance one speaks of “feelings of regret”. Yet, when phenomenological analyzed one rarely if ever finds a special “feeling” (emotion) tied to regret. Rather, one finds the negative emotions of anger, sadness, shame, and guilt. There are two major types of regret; regrets of comission (I made the wrong decision); and regrets of omission (I should have decided). With either type counterfactual thinking (fantasy about what would have happened if another decision was taken) may occur. There is yet another type of regret which might be termed “anticipatory regret” that is attached to a violation of an internalized norm. I will not deal with type of norm in these musings.

Methodologically, most studies of regret retain little ecological validity. They usually involve a brief questionnaire such as the Scale of Regret (Schwartz, 2004) or a semi-structured questionnaire posing questions about a person’s life, or a trigger question such as “when looking back on my past life. I regret that. (Timmer et al, 2005) . Neither of the methods taps the majority of experiences of regret which are set off by frustrations of “everyday life’ such as an argument with one’s wife leading to a counterfactual such as “I should have married Mary ,etc.”). It is strongly possible that those instruments which use scales and questionnaires and those which are “here and now” associative are not measuring or referring to the same phenomena and whose dimensions may be different.

In A.P.A. Journals published since 1985 a quick data base search indicates 113 publications related to the concept of regret. Almost all of these studies have used the interview or questionnaire method to ascertain their findings. Among the major findings is that severe regret is associated with poorer mental and physical health. However, this is not the place for any comprehensive review. Instead, I will limit myself to raising some research questions utilizing regret as a dependent variable thusly indicating the potential for an indepth exploration of regret.

- 1) What is the relationship between personality variables such as internal v.s. external attributions of responsibility and the type and kind of regret a person employs?
- 2) What is the relationship between ego-strength and regret?
- 3) What is the relationship between preferred “mechanisms of defense” and regret?
- 4) What are the psychodynamics of regret?
- 5) Do repressors utilize regret more than sensitizers?
- 6) Do maximizers in decision making utilize regret more than minimizers?
- 7) Is there a relationship between tolerance of ambiguity and regret?
- 8) What is the relationship between one’s value system and regret?
- 9) Do the dynamics of post-decision dissonance explain the phenomena of regret?
- 10) Are there evolutionary advantages or disadvantages involved in the concept of regret?
- 11) Are there cultural differences in the amount and kind of regret employed? Are people in “shame cultures” more or less likely to engage in regret than in “guilt cultures”?
- 12) Are different cognitive styles such as leveling and sharpening related to amount of regret expressed by a person.

The first step in trying to address the above is to ascertain whether regret measured by retrospective interview or a scale is equivalent to regret measured by the following paradigm: regret occurs when a) there is frustration which involves any decision making.

In the “here and now”: A) frustration leads to associations with past decisions of a similar nature. B) counterfactuals might arise with the fantasy of what might have

occurred if another decision was made C) anger which is modified into regret which may or may not be accompanied by some feelings of sadness or shame or guilt. It is much easier to create instruments such as scales, or conduct interviews than to get evidence of “associative regret”. Such needs to be recorded by the subject at the moment it occurs and could possibly create a “Heisenberg” effect. Recording it (observation itself effects the outcome of the process) changes it! Current efforts by the author indicate the possibility of constructing such a research instrument in spite of the methodological difficulties.

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1. Title

Group reminiscence in collaboration with historical museum – can group reminiscence in nostalgic atmosphere help the elderly to share therapeutic memories? –

Yoshiaki Sone*, Tomoko Harada, Masayo Miyamoto, Yukie Fukumoto, Miki Shinoda, Takami Miki, Aki Nakanishi, Yuki Kudo, Toyoko Nomura, Akio Shintani and Naoki Tani

2. Abstract

We are now collaborating with a historical museum, which replicates a street of late 19th-century downtown Osaka, to examine “can group reminiscence in nostalgic atmosphere help the mildly demented elderly to share therapeutic memories?” This trial program includes group reminiscence in a nostalgic room (a minutia of Japanese traditional living room replicated in a nursing home, 9 times in a program) and in the historical museum (once a program). In addition, we served the participants with a nostalgic lunch that was prepared according to a result of questionnaire asking the elderly about their most nostalgic traditional Japanese dishes (once a program). In this paper, we will describe the details of this program.

3. Professional biography

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歴史博物館との提携による軽度認知症高齢者を対象としたグループ回想法
－ 懐かしい雰囲気のもつ効果検証－

曾根良昭、 PhD

曾根良昭、原田智子、宮本雅代、福本幸恵、篠田美紀、三木隆己、中西亜紀、
工藤夕貴、野村豊子、新谷昭夫、谷 直樹

要約

我々は19世紀後半の大阪の町並を再現・展示している歴史博物館と共同したグループ回想を行っている。その目的はグループ回想を行う環境が参加者に懐かしいものであれば、グループ回想法における回想の共有にさらなる効果があるかどうかを検証するものである。このために、われわれは特別養護老人ホームの1階に“懐かしの間”と称する日本の伝統的家屋の居間を再現し、その部屋の中でグループ回想法を実施した。このプログラムでは10回の実施のうち9回を懐かしの間で、1回を歴史博物館の中の伝統的居間で行った。このプログラムではさらに懐かしの間での実施の際、1回懐かし弁当を昼ご飯として供した。この弁当は高齢者に対して懐かしい食事に関するアンケートの集計結果を基に献立を検討したものである。ポスターではこの実施の詳細を発表する。

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1. Título

Reminiscencia grupal en colaboración con un museo de historia - ¿Puede la reminiscencia grupal ayudar a los mayores compartir memorias terapéuticas?

Yoshiaki Sone*, Tomoko Harada, Masayo Miyamoto, Yukie Fukumoto, Miki Shinoda, Takami Miki, Aki Nakanishi, Yuki Kudo, Toyoko Nomura, Akio Shintani and Naoki Tani

2. Abstract

Actualmente estamos colaborando con un museo de historia, el cual replica una calle del centro de Osaka de los fines del siglo XIX, para examinar la siguiente pregunta, ¿Puede la reminiscencia grupal ayudar a los mayores compartir memorias terapéuticas? Esta prueba incluye reminiscencia grupal en un cuarto nostálgico (una miniatura de un salón tradicional replicado en una clínica de reposo, nueve veces en un programa) y en el museo de historia (una vez por programa). Además, les servimos a los participantes con un almuerzo nostálgico preparado según los resultados de un cuestionario que les pedía a los mayores compartir sus platos tradicionales japoneses más nostálgicos (una vez por programa). En este estudio describiremos los detalles de este programa.

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Group Reminiscence in Collaboration with Historical Museum

– Can Group Reminiscence in Nostalgic Atmosphere Help the Elderly to Share Therapeutic Memories? –

Yoshiaki Sone, Tomoko Harada, Masayo Miyamoto, Yukie Fukumoto, Miki Shinoda, Takami Miki, Aki Nakanishi, Yuki Kudo, Toyoko Nomura, Akio Shintani and Naoki Tani

Abstract

We are now collaborating with a historical museum, which replicates a street of late 19th-century downtown Osaka, to examine “can group reminiscence in nostalgic atmosphere help the mildly demented elderly to share therapeutic memories?” This trial program includes group reminiscence in a nostalgic room (a minutia of Japanese traditional living room replicated in a nursing home, 9 times in a program) and in the historical museum (once a program). In addition, we served the participants with a nostalgic lunch that was prepared according to a result of questionnaire asking the elderly about their most nostalgic traditional Japanese dishes (once a program). In this paper, we will describe the details of this program.

Our group reminiscence program includes the following three “nostalgic atmosphere or prop”, in which ten sessions were held weekly for 60 minutes for the purpose of encouraging reminiscence.



1. Reminiscence excursion to historical museum: We have a kind of “reminiscence excursion” once a program to The Osaka Museum of Housing and Living, which museum displays the houses and living of people of Osaka, the Edo period on 9th floor and the modern era (1900s - 1960s) on 8th floor. First, leader and co-leader of the group guide the demented elderly through the 8th floor talking about the living and miscellaneous goods for daily use familiar to their age, then have a short talk about their daily life of young age in an Edo style room on 9th floor.



2. Usual group reminiscence in “nostalgic room” at nursing home for the age attached to Kousaiin-hospital

We place a minutia of Japanese traditional living room at a nursing home for the age. We decorated and furnished it in the style of the 1950s, when the most demented participants were at their aged of 20 – 30. We have group reminiscence nine times in a program with props supplied from the collection of miscellaneous goods for daily use of The Osaka Museum of Housing and Living.

3. Serving the participants with a nostalgic lunch:

We serve the participants with a nostalgic lunch that was prepared according to a result of questionnaire asking the elderly about their most nostalgic traditional Japanese dishes (once a program).

We are now trying to evaluate the therapeutic effect of such “nostalgic” atmospheres and props on the lightly demented elderly (see other our presentations).



1. Title:

The effect of group reminiscence in nostalgic room for mildly demented elderly (1) - evaluation with projective test batteries such as Rorschach test and Baumtest – Miki Shinoda, Tomoko Harada, Masayo Miyamoto, Yukie Fukumoto, Yoshiaki Sone, Takami Miki, Aki Nakanishi, Yuki Kudo, Toyoko Nomura

2. Abstract

We evaluated the effectiveness of group reminiscence in a nostalgic room for mildly demented elderly with the projective test batteries such as Rorschach test and Baumtest. The participants were 60 - 80 years-old demented elderly women and men (HDS-R, 20 -25). They participated in one hour group reminiscence ten times, which were held once a week for 10 weeks. Before and after the participation in a program, we measured their personalities using Rorschach test and Baumtest to examine the change in their personality. In this paper, we will discuss the effectiveness and limitation of this trial program for 10 weeks and 20 weeks based on the case study of each participant.

3. Professional biography

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軽度認知症高齢者を対象とした
懐かしの間グループ回想法の効果検証（2）
－近赤外分光法（NIRS）による試み－

原田智子、学術修士

原田智子、宮本雅代、福本幸恵、篠田美紀、三木隆己、中西亜紀、工藤夕貴、野村豊
子、曾根良昭

要約

我々は懐かしの間でのグループ回想法の効果を知覚機能評価テストの一部に対する近赤外分光法（NIRS）による脳機能モニタリングを実施・比較して、グループ回想法効果のより客観的な評価法としてのNIRS測定の可能性について検討した。このグループ回想法にはHDS-R, 20-25の60歳から80歳の軽度認知症高齢者が参加した。NIRS測定はクルールの2日目と最終日（10日目）に通常の1時間のグループ回想法ークールダウン終了後、回想法を行っているスタッフ（回想法リーダー、コリーダー）が別室で行った。その結果、グループ回想法前後のNIRSパターンを比較すると、何人かの参加者のいくつかの刺激に対する反応で認知症患者に特有なNIRSパターンから健常者のパターンに変化することが観察された。

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1. Título:

El efecto de reminiscencia grupal en un cuarto nostálgico para los mayores con demencia poco severa (1) – evaluación con una serie de pruebas proyectivas tales como Rorschach and Baumtest – Miki Shinoda, Tomoko Harada, Masayo Miyamoto, Yukie Fukumoto, Yoshiaki Sone, Takami Miki, Aki Nakanishi, Yuki Kudo, Toyoko Nomura

2. Abstract

Evaluamos la eficacia de reminiscencia grupal en un cuarto nostálgico para los mayores con demencia poco severa con una serie de pruebas proyectivas tales como Rorschach and Baumtest. Los participantes eran mayores (mujeres y hombres) que tenían 60 a 80 años. (HDS-R, 20 -25). Ellos participaron en sesiones de reminiscencia grupal de una hora diez veces, una vez a la semana por 10 semanas. Antes y después de su participación en un programa medimos sus personalidades usando la prueba Rorschach y el Baumtest para examinar el cambio en su personalidad. En este trabajo escrito discutiremos la eficacia y limitación de este programa de ensayo por 10 semanas y 20 semanas basado en la monografía de cada participante.

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**The Effect of Group Reminiscence in Nostalgic Room for Mild Demented Elderly(1)
-Evaluation with Projective Test Batteries
such as Rorschach Test and Baum test-**

Miki Shinoda, Tomoko Harada, Masayo Miyamoto, Yukie Fukumoto, Yoshiaki Sone, Takami Miki, Aki Nakanishi, Yuki Kudo, Tomoko Nomura

Abstract

We evaluated the effectiveness of group reminiscence in a nostalgic room for mildly demented elderly with the projective test batteries such as Rorschach test and Baum test. The participants were 60 - 80 years-old demented elderly women and men (HDS-R, 20 -25). They participated in one hour group reminiscence ten times, which were held once a week for 10 weeks. Before and after the participation in a program, we measured their personalities using Rorschach test and Baum test (tree test) to examine the change in their personality. In this paper, we will discuss the effectiveness and limitation of this trial program for 10 weeks and 20 weeks based on the case study of each participant.

Introduction

We have been trying to support mildly demented elderly through group reminiscence in the nostalgic room. The effectiveness of group reminiscence was usually evaluated by intellectual tests or cognitive tests. Recently, in Japan, we use another kind of evaluation methods, for example Baum Test(tree test), a kind of projective method (Sasaki,N.,Agari,I.,2003). In this study, we will present the evaluations of group reminiscence by using a new combination of existing psychological tests including Baum test and Rorschach test.

Method

Participants

Participants were 12 elderly people (5 male,7 female, Age range 63-83 years old, $M=73.42$ $SD=5.07$),which had been diagnosed with mild Alzheimer's dementia. Their clinical dementia rating level was CDR 1 and Revised Hasegawa's dementia scale (HDS-R : cutoff score 20points) score was over 12 points. They participated in our group reminiscence, which was held once a week for 10 weeks (1 program). Furthermore some participants continued participating for more than 10 or 20 weeks.

Materials

Before and after the participation in a program, we measured their cognitive state using Mini-Mental State Examination (MMSE), Revised Hasegawa's Dementia Scale (HDS-R), and their personalities using projective methods, Rorschach test (using I, III, VIII, three cards only) and Baum test (Tree test).

Analysis

1) HDS-R, MMSE

We compared the before and after scores using Wilcoxon's rank test.

2) Baum Test (Tree test)

We calculated the area of the participant's in accordance with Taniguchi's method (1979) that was based on theory of M. Grunwald. Then we compared the before and after results using Wilcoxon's rank test.

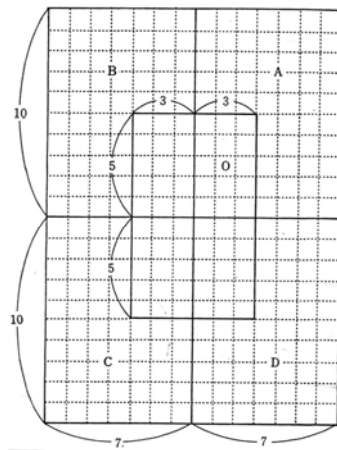


Fig.1 Area map

upper right : area A upper left: area B
 under left: area C under right :area D
 middle : area O Total (A+B+C+D): area T

3) Rorschach test

We checked human figure that was interpreted the sense of "empathy" on III card.

(Fig 2 is not the real Rorschach card. It is another kind of inkblot test)



Fig 2 : sample for Ror-

schach test

Results

1) HDS-R, MMSE

We found no significant differences between the before and after scores. ($Z=-1.896$, $p>.05$ n.s.)

2) Baum Test (Tree test)

We found significant differences in area B ($Z=-2.09$ $p<.05$), area O ($Z=-2.081$, $p<.05$) , area T ($Z=-2.045$ $p<.05$).

3) Rorschach test

Table 1: appearance of human response

Table 1 shows the appearance of human response on the III card . We found human figure response on the card after 1 program in 5 participants who could not see that response before reminiscence group. And 2 participants could make the response of human figure after 3 programs.

Human Responses of III card				
	(recognizable)	(unrecognizable)	(fully human response)	(no response)
	before	after 1 term	after 2 terms	after 3 terms
A	-	-	-	-
B	unadministered	-	-	-
C	unadministered	-	-	-
D	-	-	-	-
E	-	-	-	-
F	-	-	-	-
G	-	unadministered	-	-
H	-	-	-	-
I	-	-	-	-
J	-	-	-	-
K	-	-	-	-
L	-	-	-	-
numbers of people recognizable	4.5	9	2.5	3
numbers of people administered	10	11	6	3

4) Case Study (We will present their tree pictures at conference session)

CASE A: Male age 77

HDS-R : before intervention 21 → after 1 term 26 → after 2 term 23 → after 3 term 27

MMSE : before intervention 21 → after 1 term 27 → after 2 term 24 → after 3 term 25

Rorschach test

Before intervention

1. Fish : A tail, a fin , a head,,,(pointing at these areas.)
2. Butterfly : I think the figure of these outstretched wings is similar to a butterfly.
3. Squid or something : A squid is treading water as I see. It looks like a squid swimming on its head.

After 3 terms of intervention

1. And they seem like human beings.: It would appear to me that they maneuver this creature, like that(making a gesture.).
2. Seem like dolls.: Not seem to be human beings because of their legs. They seem like toys for their bulging knees. Seem like human beings on the whole. Also from the figures of their face, they are toys. (Skip the rest.)

CASE K: Female age 83

HDS-R : before intervention 17→after 1term 13

MMSE : before intervention 18→after 1term 13

Rorschach test

Before intervention

- 1.I have no idea. What is it doing?

After 1 term of intervention

- 1.Foreigner. Two people are coming,,,,, to take something with something in their hands. To pick up their baggage. We can see many prints like this in our daily life, can't we? I can see they are foreigners from this drawing, can't you see? That's too large for a Japanese, isn't it? (Pointing at the drawing)
2. Burning fire. Marking on the newspaper or something.

Discussion

The effectiveness and the limitation of this trial program

We could not find significant differences in the results of cognitive tests, but we had some personality changes in the projective methods. The results of Baum test showed significant changes. Using space in area O increased after their 1 term program. This shows that their sense of stability has improved. Same result was recognized in area T. This shows that their energy has improved, too. In area B, we also found an increasing of area usage .It is in accordance with the report that had examined the effect of human relationships on Baum test (Fujinaka, T.1996). We are now thinking these results show the sense of human relationship, which increased.

Almost all the participants could give a human figure response on Rorschach card when they finished their participation. According to the hypothesis of human figure response, that shows the recovery of “the ability of an individual to accept or identify with others” (Klopfer , B., 1954, p.379) .

It was difficult for our program to recover their cognitive function level but our program raised the sense of stability and human relationship ,and increased their energy for their life.

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1. Title:

The effect of group reminiscence in nostalgic room for mildly demented elderly (2) - evaluation with NIRS during dementia assessment test – Tomoko Harada, Masayo Miyamoto, Yukie Fukumoto, Miki Shinoda, Takami Miki, Aki Nakanishi, Yuki Kudo, Toyoko Nomura and Yoshiaki Sone*

2. Abstract:

We evaluated the effectiveness of group reminiscence in a nostalgic room for mildly demented elderly with Near-Infrared Spectroscopy (NIRS) during their dementia assessment test. The participants were 60 - 80 years-old demented elderly women and men (HDS-R, 20 -25). They participated in one hour group reminiscence ten times, which were held once a week for 10 weeks. At the second and eighth participations, we measured their brain activities during the assessment tests using NIRS, and compared their hemodynamics at the beginning and after participation. As a result, we observed hemodynamics change from that for dementia people to that for normal people in some or any items of the test.

3. Professional biography

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軽度認知症高齢者を対象とした
懐かしの間グループ回想法の効果検証（2）
－近赤外分光法（NIRS）による試み－

原田智子、学術修士

原田智子、宮本雅代、福本幸恵、篠田美紀、三木隆己、中西亜紀、工藤夕貴、野村豊
子、曾根良昭

要約

我々は懐かしの間でのグループ回想法の効果を知覚機能評価テストの一部に対する近赤外分光法（NIRS）による脳機能モニタリングを実施・比較して、グループ回想法効果のより客観的な評価法としてのNIRS測定の可能性について検討した。このグループ回想法にはHDS-R, 20-25の60歳から80歳の軽度認知症高齢者が参加した。NIRS測定はクルールの2日目と最終日（10日目）に通常の1時間のグループ回想法ークールダウン終了後、回想法を行っているスタッフ（回想法リーダー、コリーダー）が別室で行った。その結果、グループ回想法前後のNIRSパターンを比較すると、何人かの参加者のいくつかの刺激に対する反応で認知症患者に特有なNIRSパターンから健常者のパターンに変化することが観察された。

略歴：

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1. Título:

El efecto de reminiscencia grupal en un cuarto nostálgico para los mayores con demencia poco severa (2) – evaluación con NIRS durante la prueba de valoración de la demencia – Tomoko Harada, Masayo Miyamoto, Yukie Fukumoto, Miki Shinoda, Takami Miki, Aki Nakanishi, Yuki Kudo, Toyoko Nomura and Yoshiaki Sone*

2. Abstract:

Evalúamos la efectividad de reminiscencia grupal en un cuarto nostálgico para los mayores con demencia poco severa con Near-Infrared Spectroscopy (NIRS) durante la prueba de valoración de la demencia. Los participantes eran mayores (mujeres y hombres) con demencia que tenían 60 a 80 años (HDS-R, 20 -25). Ellos participaron en sesiones de reminiscencia grupal de una hora diez veces, una vez a la semana por 10 semanas. En la segunda y octava participación medimos su actividad cerebral durante las pruebas de valoración usando NIRS y comparamos su hemodinámica al principio y al final de cada participación. Como resultado observamos un cambio de hemodinámica en las personas con demencia que era distinto de gente normal durante algunas partes de la prueba.

3. Professional biography

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**The Effect of Group Reminiscence in “Nostalgic Room” for Mildly
Demented Elderly (2)**

- Evaluation with NIRS during Dementia Assessment Test Performance-

Tomoko Harada, Masayo Miyamoto, Yukie Fukumoto, Miki Shinoda, Takami Miki, Aki Nakanishi, Yuki Kudo, Toyoko Nomura and Yoshiaki Sone

Abstract:

We evaluated the effectiveness of group reminiscence in a “nostalgic room” for mildly demented elderly with Near-Infrared Spectroscopy (NIRS) during their dementia assessment test performance. The participants were 60 - 80 years-old demented elderly women and men (HDS-R, 20 -25). They participated in one hour group reminiscence ten times, which were held once a week for 10 weeks. At the second and eighth (or last) participations, we measured their brain activities during the assessment test performance using NIRS, and compared their hemodynamics patterns at the beginning and at the end of participation. As a result, we observed change in hemodynamics pattern from that typical to dementia patients to the pattern of normal subjects in some or any items of the assessment test.

Final goal of our research project is evaluation of the “additional” effect of nostalgic environment, where the group reminiscence therapy is carried out, on psychotherapy of demented patients by means of group reminiscence. In this paper, we first tried to monitor the change in the participant’s cerebral blood dynamics during the performance of dementia assessment tests in order to reveal relationship between change in NIRS (near-infrared spectroscopy) patters and change in scores of the tests.

In this study, [oxyHb], [deoxyHb] and [totalHb] were measured with two-channel NIRS machine (NIRO-200; Hamamatsu Photonics, Hamamatsu, Japan). For each channel, sensor units consisting of a light emitter and a light detector were placed on right and left forehead (channel 1 and channel 2, respectively). The dementia assessment test included; 1: reality orientation task (0-3 points), 2: mental arithmetic task (0-2 points), 3: word fluency task

(0-3points, FAB), 4: word fluency task (0-5points, HDS-R), and 5: digit span task (0-4 points, WAIS-R). The NIRS measurements were conducted after participation in one and half hour group reminiscence that included half-hour cooling-down period at the end of the participation. We recorded NIRS pattern at the second and eighth (or the last) participation of the patients in one group reminiscence session (the begging and the end, respectively).

Figure 1 shows a typical NIRS pattern of young female student during the dementia assessment tests performance; increases in oxygenated hemoglobin [O2Hb] and total hemoglobin [totalHb] while reduced hemoglobin [HHb] decreased, of which pattern is common in young healthy subjects (Hock, C et al, 1996).

Figure 2 and Figure 3 show “before and after” NIRS patterns of a participant (subject A) in the group reminiscence in “nostalgic room”.

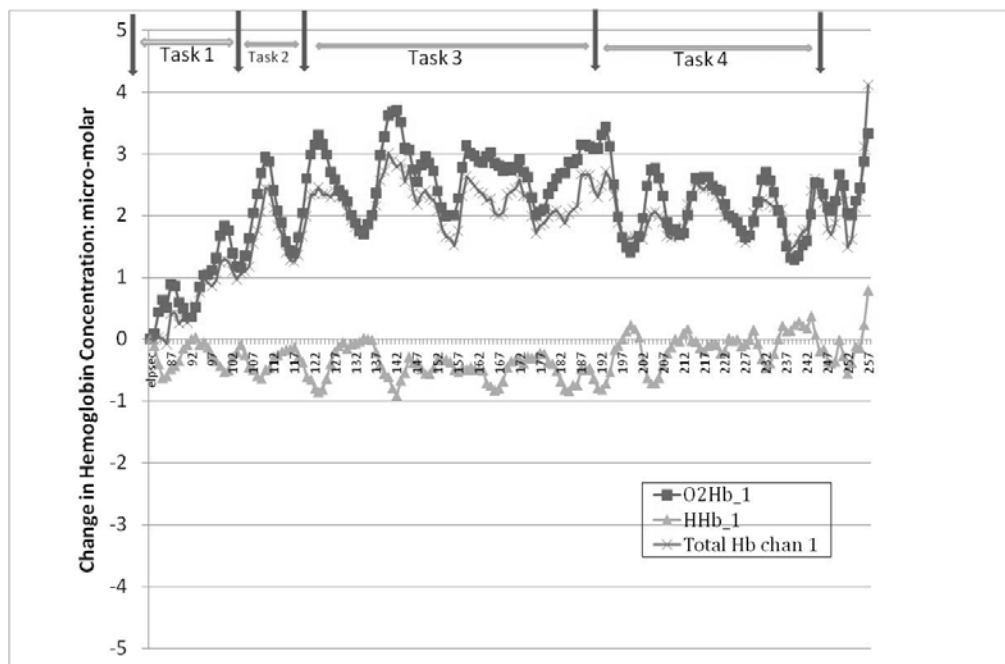


Fig. 1 NIRS pattern of a young female student (channel 1)

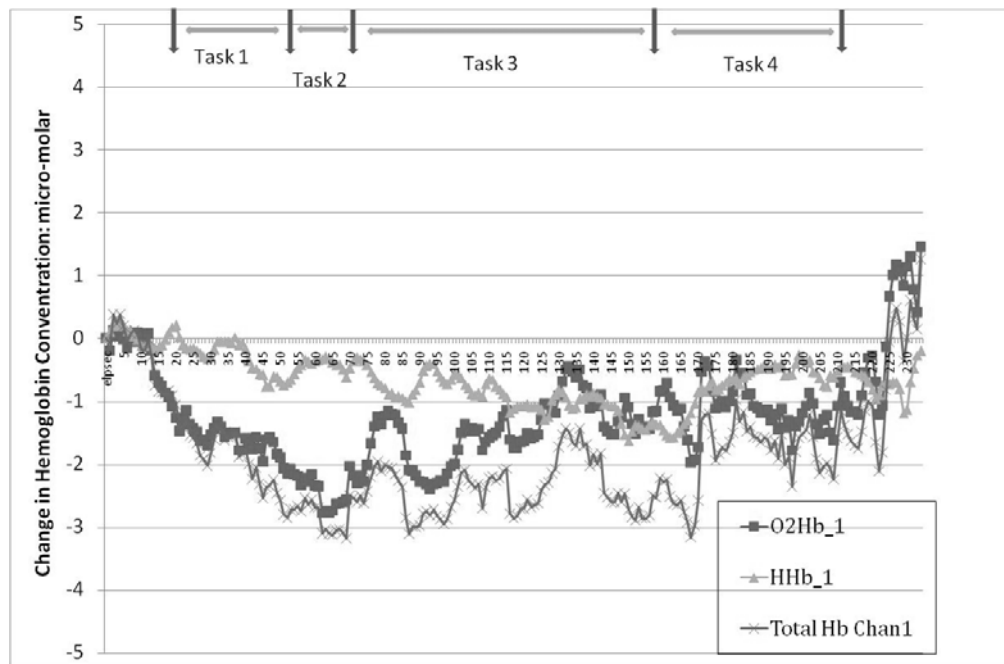


Fig. 2 NIRS pattern (channel 1) of a demented participant (subject A) at the beginning of his first group reminiscence session (, 5th session)

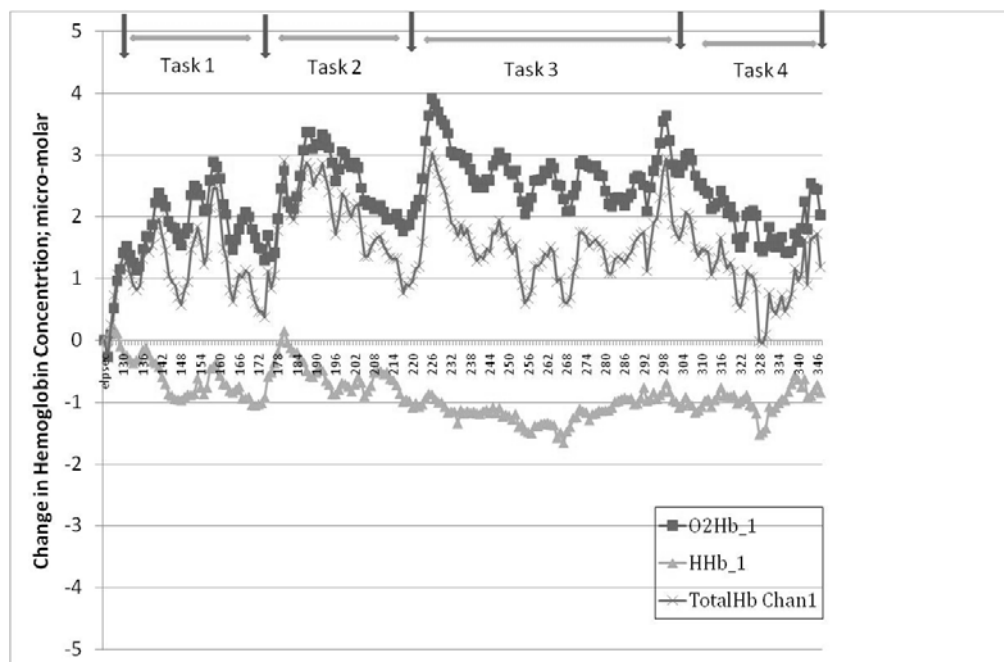


Fig. 3 NIRS pattern (channel 1) of a demented participant (subject A) at the end of his first group reminiscence session (5th session)

Fig. 2 shows NIRS pattern of subject A during the performance of the dementia assessment tests at the beginning of the session; it shows NIRS pattern commonly found in patients of Alzheimer's disease (Hock C, et al., 1997); decrease in oxygenated hemoglobin [O2Hb] and total hemoglobin [totalHb]. In contrast, NIRS pattern recorded at the end of the session (Fig. 3) shows the almost the same pattern as that normal young subject (Figure 1) indicating that this group reminiscence had a pronounced therapeutic effect on subject A.

Concerning the effectiveness of NIRS measurement on dementia assessment, we examined the relationship between the changes in oxygenated hemoglobin [O2Hb] and total hemoglobin [totalHb] concentration during each task performance (sum of the concentrations at each recording point during the task performance) and change in scores of the task tests "at the beginning and the end" of participation in a session of the group reminiscence. We have so far recorded 11 NIRS patterns along with scores of the test tasks. We need to examine more cases, but now Figure 4 shows that there is a possible parallel relation between the change in oxygenated hemoglobin [O2Hb] and total hemoglobin [totalHb] concentration recorded at right forehead (channel 1) and the changes in score of task 1 : reality orientation task, task 4: word fluency task (HDS-R), and task 5: digit span task (WAIS-R).

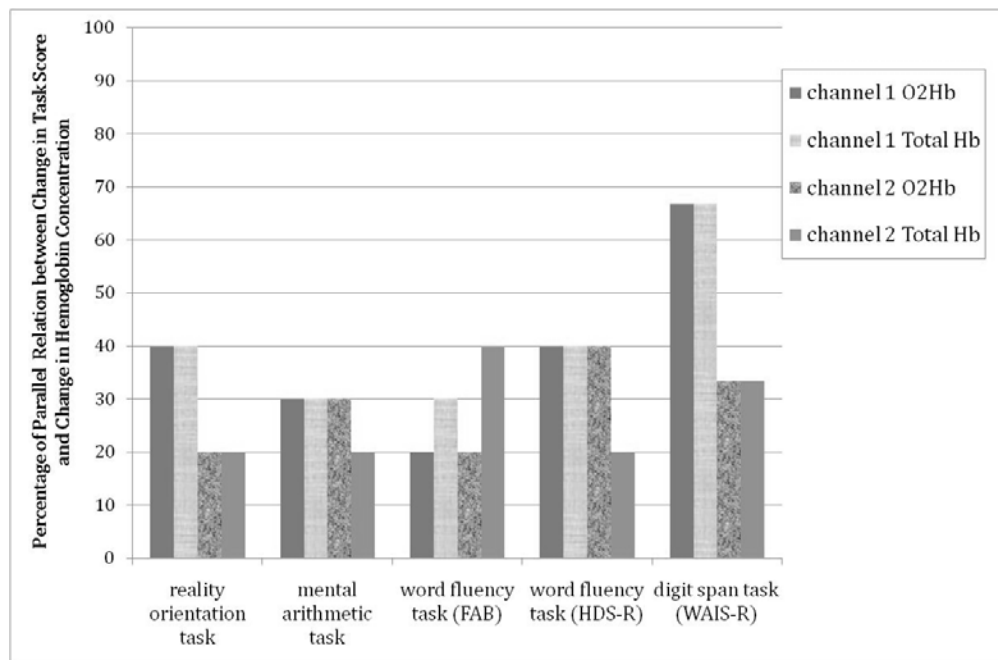


Fig. 4 Percentages of parallel relation found between change in task score and that in hemoglobin concentration

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- Hock C, Villringer K, Muller-Spahn F, Wenzel R (1997) Decrease in parietal cerebral hemoglobin oxygenation during performance of verbal fluency task in patients with Alzheimer's disease monitored by means of near-infrared spectroscopy (NIRS); Correlation with simultaneous rCBF-PET measurement.

International Reminiscence and Life Review Conference 2007***Proposal for Presentation (Practice)***

Title: *Creativity Continuum—Lifestory, Storyboard, and TimeSlips[®] Story Groups*

Abstract:

This triad of interventions invites elders all across a continuum of functionality to engage in reminiscence, life review, and creative story making. Those at highest levels of functioning—and family members too—can benefit from the variety of lifestory sharing groups in the *Pen-timento Project*. Those from highest to lower functionality can benefit from *Visible Lives*, collaborative life storyboard project, which is adaptable to meet the creative potential of the individual participant. Even those with dementia benefit from *Time Slips[®]*, storytelling groups developed by Dr. Anne Basting and recipient of an ASA Mind Alert award in 2005.

Professional Biography:

Dr. Michelle Sierpina, Founding Director, Osher Lifelong Learning Institute (OLLI) at UTMB in Galveston, Adjunct Assistant Professor, UTMB's School of Nursing developed UTMB's *Creativity Continuum* for elders regardless of their level of functionality.

プレゼンテーションの議案（慣例）

表題： 創造的な連続性-人生談、ストーリーボード、タイムスリップ、ストーリーグループ

摘要：

記憶、人生の回想、また創造的なストーリーの作成の三つの介入は機能性の連続するすべての全域で高齢者に紹介される。これらのもっとも高いレベルの機能はさまざまなライフストーリーを共にしているグループPentimento Projectの中から利益を得ることができる。またこれらの高い機能性から低い機能性にかけて創造的な能力をもつ個人の参加者の適応できる協調性ストーリーボード*Visible Lives*のためになることができる。たとえそれらと痴呆症がドクターAnne Bastingと ASA Mind Alert Award 2005による物語を作成するグループTime Slips であろうと利益を得ることができる。

プロフェッショナル バイオグラフィー

Dr. Michelle Sierpina, Founding Director, Osher Lifelong Learning Institute (OLLI) at UTMB in Galveston Adjunct Assistant Professor, UTMB's School of Nursing developed UTMB's *Creativity Continuum* for elders regardless of their level of functionality

Dr. Michelle Sierpina, はUTMBにあるOsher Lifelong Learning Institute (OLLI)の理事を務め、Galvestonの助教授である。UTMBの看護学校で機能的なレベルの違いにおいての高齢者の*Creativity*の連続性についての考えを発展させた。

Congreso Internacional de Reminiscencia y la Revisión de Vida 2007***Propuesta para presentación (Práctica)***

Título: *Continuum de creatividad—Historia de la vida, Storyboard, and TimeSlips® Story Groups*

Abstract:

Este trío de intervenciones invita mayores de todos lados de un continuum de funcionalidad de participar en reminiscencia, revisión de la vida y el hacer de cuentos creativos. Los que ocupan los niveles más altos de la funcionalidad – y miembros de la familia también – pueden beneficiarse de la variedad de grupos que comparten cuentos de la vida en el *Pentimento Project*. Los de los niveles más altos a los niveles más bajos de funcionalidad pueden beneficiarse de *Visible Lives*, un proyecto colaborativo de *Storyboard* que se puede adaptar según la potencia creativa del participante. Aun los que tienen demencia se benefician de *Time Slips®*, grupos de cuenta historias, desarrollado por Dr. Anne Basting y recipiente de un premio ASA Mind Alert en 2005.

Professional Biography:

Dr. Michelle Sierpina, Founding Director, Osher Lifelong Learning Institute (OLLI) at UTMB in Galveston, Adjunct Assistant Professor, UTMB's School of Nursing developed UTMB's *Creativity Continuum* for elders regardless of their level of functionality.

Creativity Continuum—Lifestory, Storyboard, and TimeSlips[®] Story Groups

Michelle Sierpina

A Continuum of Creative Interventions

This paper introduces the potential for creativity through story and suggests that such potential resides in all persons regardless of functionality. Gold (2002) believes that story is how the human species looks at the world (p. 104). “For human beings,” he says, “there is no break from story. We are story creatures, members of the story species” (p. 104). People do not lose membership in that species because of personal decline or diminishing capabilities. Using a triad of creative story interventions, UTMB’s *Creativity Continuum* invites elders at all levels of functionality to enjoy, reminiscence, life review, and imaginative story making. At the highest levels of functioning, individuals in lifestory groups gather each week to share personal, written life vignettes. Others from high or even lower functionality benefit from *Visible Lives*, a collaborative life storyboard project, which is adaptable to meet the creative potential of each individual participant. Those with dementia participate in *Time Slips[®]*, a lively storytelling group process developed by Dr. Anne Basting and recipient of an ASA Mind Alert award in 2005.

Why Creativity?

Researchers at Albert Einstein College of Medicine (Verghese 2003) recently confirmed that elders who experience cognitive activity, even once per week, experience less dementia, and, if it comes, it develops later. Geriatrician Gene Cohen (2000) understands the value of creativity for elders. He says, “what is considerably underappreciated—even denied—is the opportunity for and frequency of creative growth and expression among the aged” (p. 21). Kastenbaum (2000) also recognizes the value of creativity for elders:

Gold, J. (2002). *The story species: Our life-literature connection*. Allston, MA: Fitzhenry and Whiteside.

Verghese, J., Lipton, R., Katz, M., Hall, C., Derby, C., Kuslansky, G., et al. (2003). Leisure activities and the risk of dementia in the elderly. *The New England Journal of Medicine*, 25(348), 2508-2516.

Cohen, G. (2000). *The creative age: Awakening human potential in the second half of life*. New York: Avon Books.

Those whose concerns center on mental health and illness might find valuable clues by exploring antecedents and consequences of thwarted creativity. People who do not have the opportunity to develop and express their sparks of creativity are apt to become deeply frustrated. This is a more stressful situation than is commonly realized, contributing to impaired relationships and deteriorated health. Viewed in this light, creativity is a central rather than a peripheral element in living a meaningful life through a great many years (p. 398).

Personal creativity can be expressed in as many ways as there are people to express it. This paper focuses on story as the avenue for creativity, proposing that anyone at any functional level harbors many creative stories and the capacity to share those stories with others.

Lifestory Writing and Sharing Groups

Launched at UTMB in the late 1990's, *Share Your Lifestory Workshops* were created as a graduate student research project by Kate de Meideros. A student of Dr. Tom Cole, she conceived an 8-week series of sessions structured upon the concept of utilizing a variety of writing styles. Writers gathered for 2-hour sessions where they wrote and shared personal narratives using first person, third person, poetry, letter writing, and journaling, among other styles. From that foundation, the current *Pentimento Project* evolved

As part of the Osher Lifelong Learning Institute at UTMB, several lifestory group protocols have resulted from responding to growing demands from learner/participants. An introductory lifestory group lays the groundwork for learners to become acquainted with core principles shared by all the workshop proto-



Lifestory Group Participants

cols. In *Meaning among the Memories*, participants explore significant issues that emerge from their shared stories. *Lifestories as Legacy* offers basic questions that guide the topics each week as participants revisit various decades of their lives. *That's Another Story* affords experienced writers the opportunity to examine previous writings to identify topic areas mentioned only briefly in their work. Finally, *Advanced Lifestory* was created for a select group of long-time writers who have formed a unique shared mission toward improving the excellence in their writing. Interestingly, the original research group, made up of members of the Harris County Medical Society Retired Physicians Organization, has continued to meet since 1997.

All groups share the following core principles:

- Confidentiality is honored—participants sign a pledge of confidentiality
- One voice is heard—one person speaks with no “cross talk” and no interruptions
- Comments are about the writing not the writer or the writer’s feelings
- Feedback is framed in a positive rather than critical manner
- Grammar, punctuation, syntax, and spelling are not discussed

More details about group format have been published previously, but essentially, groups of 12 to 16 gather once a week under guidance of a trained facilitator to share stories they have written at home. Each reads for approximately 5 minutes then others in group mention one thing that stood out in the writing such as excellence in use of dialogue, imagery, good detail, etc. Writing improves as participants observe quality in their own writing and the writing of their peers. Writing prompts from instructor guide topics, but are suggestions, not assignments. A Writer’s Toolbox offers tips for improving writing technique, and a “Colored Sheet” in the writer’s notebook captures future story ideas. Stories are real, not fiction, but details may display narrative accuracy rather than historic accuracy and details may be omitted or obscured to protect privacy.

Visible Lives: Storyboards as Life Review

Developed by Thu Tram T. Nguyen, under the direction of Dr. Thomas R. Cole, *Visible Lives* originated in UTMB’s Institute for the Medical Humanities with the single goal of making visible the lives of those whose place in society had rendered them, in many ways, invisible.

Sierpina, M. & Cole, T. R., co-producers (2004). *Bringing stories to life: Lifestory facilitator training video*. Osher Lifelong Learning Institute at UTMB, 301 University Blvd., Galveston, Texas, 77555-0972).

Sierpina, M. (2001). *Share Your Lifestory Workshop® facilitator training manual*. Galveston, TX: University of Texas Medical

Sierpina, M. & Cole, T. R., Stimulating creativity in all elders: A continuum of interventions, *Care Management*, Vol.5, 3, Fall 2004.

Thanks to funding from UTMB's President's Cabinet, a brief training manual and accompanying video guide potential *Visible Lives* facilitators through the simple steps required for this meaningful intervention.

***Visible Lives* How to...**One look at this sample storyboard (photo at left), will inspire you to launch a similar protocol on your own, with or without the training materials. A family member, staff professional, volunteer, working one-on-one with a client, uses a series of interviews to develop a 20 by 30 inch life storyboard poster.



Narrative and imagery depict significant experiences and life values.

Storyboards, when complete are displayed permanently in a prominent place where the creator, family, friends, peers, staff, and volunteers can view the person as a multi-dimensional, whole person complete with interests, achievements, and history. Those who participate

in the *Visible Lives* intervention experience heightened enhanced self-esteem, report receiving more individualized care, have improved interactions with caregivers and others, and are seen as having value. During the process of creating the storyboards, creators frequently report that long forgotten memories emerge, much to their surprise.

***TimeSlips*®** Storytelling Groups

TimeSlips® creator, Dr. Anne Davis Basting describes the technique in her *TimeSlips*® *Educational Guide* (2002).

The *TimeSlips*® Project has two simple goals. We encourage creative expression among people with Alzheimer's disease and related dementias (ADRD), and aim to deepen public awareness of the creative potential of those with ADRD. We began running creative storytelling workshops in 1998 in Milwaukee, Wisconsin and New York City. It is our hope that as the world faces a dramatic increase in the numbers of people struggling with ADRD, the *TimeSlips*® model of storytelling circles and educational/arts programming can help to improve the quality of life of all those touched by the disease (p. 2).

A trained *TimeSlips*® facilitator convenes a small group of participants who tell fanciful stories based on whimsical pictures. Stories emerge from imagination, not from memory, so there all story ideas are included. There are no “wrong answers” to promptings from the facilitator. The stories are non-linear narratives, chronicles, not chronologies. Everyone participates making the final story inclusive, not negotiated. In the process, participants recognize a safe space for their creative expression, a rare experience for most.



A typical *TimeSlips*® picture

Basting (2002) has noted that:

Creative expression is especially important for people with dementia, for whom traditional modes of communication are breaking down. We commonly hear that Alzheimer’s Disease is a gradual “loss of self.” Creative expression can open avenues for the “self” that remains to know and grow itself to connect with others (p. 6).

Dementias of the Alzheimer’s type as well as other dementias are increasing as life expectancy increases. Projects like *TimeSlips*® are essential as professionals and family members alike develop mechanisms for coping with this growing challenge. Full details on the *TimeSlips*® protocol and its antecedent projects can be found at www.timeslips.org.

Regardless of where one falls on the continuum of functionality, there is a proven, effective creativity outlet available. The *Creativity Continuum* introduces just a few such examples.

- Gold, J. (2002). *The story species: Our life-literature connection*. Allston, MA: Fitzhenry and Whiteside.
- Verghese, J., Lipton, R., Katz, M., Hall, C., Derby, C., Kuslansky, G., et al. (2003). Leisure activities and the risk of dementia in the elderly. *The New England Journal of Medicine*, 25(348), 2508-2516.
- Cohen, G. (2000). *The creative age: Awakening human potential in the second half of life*. New York: Avon Books.
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- Basting, A. (2002). *TimeSlips*® *educational guide*. Milwaukee: University of Wisconsin Press.

Proposal to Present at the International Reminiscence and Life Review Conference 2007

CATEGORY:

The Practice of Reminiscence and Life Review

TITLE:

Validation Groups: Reminiscence and Life Review Required

ABSTRACT:

In 2006, Country Meadows Retirement Communities began an initiative to conduct weekly Validation groups for residents with dementia on every campus, and subsequently to conduct multiple groups on every campus and improve quantitative outcome measurements. The purposes of these Validation groups are to establish safe and dependable group dynamics, increase resident verbal expression and social interaction, and provide purposeful physical activity and cognitive stimulation. Reminiscence and life review are integral to these groups, particularly in the guided discussion and open conversation segments, and in the assignment of task-oriented roles to group members, as this presentation will describe.

PROFESSIONAL BIOGRAPHY OF PRESENTER:

Stephen Klotz is a Certified Validation Teacher and the Validation Director for Country Meadows Retirement Communities in Pennsylvania and Maryland, where he trains staff, leads groups, and offers external workshops.

I'll be happy to answer any questions or provide further information concerning this proposal.

Respectfully submitted,

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提議 インターナショナルReminiscence and Life Review会議 2007

カテゴリー：人生追憶と人生回想

表題：Validationグループ：人生追憶と人生回想の必要性

摘要：

2006年、Country Meadows Retirementという組織が全国の大学で痴呆症の方のためにバリデーショングループという組織を作りはじめました。その後、色々なグループが大学に作られました。バリデーショングループは安全で信頼できるグループ組織を確立し、痴呆症の方の声が社会により届くよう、社会とのふれあいを通して、このプレゼンテーションでは、自身の経験や記憶を回想することは彼らにとって会話や作業をする上で、いかに大事なことであるかを説明させていただきます。

プレゼンター紹介：

PROFESSIONAL BIOGRAPHY OF PRESENTER:

Stephen Klotz：ステファンは ペンシルベニアのCountry Meadows Retirement Communitiesで教授と取締役をやっておられます。

質問があれば喜んでお答えいたします。

コンタクト：

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Propuesta para presentar en el Congreso Internacional de Reminiscencia y la Revisión de Vida 2007

Categoría: La práctica de reminiscencia y la revisión de la vida

Título:

Grupos de Convalidación: Reminiscencia y la revisión de la vida requerida

ABSTRACT:

En 2006 las comunidades de jubilación Country Meadows se comenzó una iniciativa para dirigir grupos de Convalidación para residentes con demencia en todos los campus y posteriormente dirigir múltiples grupos en cada campus y mejorar las medidas de los resultados cuantitativos. El motivo de estos grupos de Convalidación es establecer dinámicas grupales seguras y fiables, aumentar la expresión verbal de los residentes e interacción social, y proporcionar actividad física determinada y estímulo cognitivo. Reminiscencia y la revisión de la vida son integrantes a estos grupos, particularmente en las discusiones guiadas y los segmentos de conversaciones abiertas, y en la asignación de los papeles de tareas orientadas a los miembros de los grupos como se describirá esta presentación.

PROFESSIONAL BIOGRAPHY OF PRESENTER:

Stephen Klotz is a Certified Validation Teacher and the Validation Director for Country Meadows Retirement Communities in Pennsylvania and Maryland, where he trains staff, leads groups, and offers external workshops.

I'll be happy to answer any questions or provide further information concerning this proposal.

Respectfully submitted,

Stephen Karl Klotz, CVT, Validation Director

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Program Practice, Educational and Individual Application Poster Session**“Understanding the Role of Ancestral Stories in Reminiscence Work”**

Relived Ancestral Stories is an organized exploration of family history and its contribution to individual development. Lost family culture and traditions imbedded in family stories can be recovered and incorporated into one's life. Limitations on development imposed by family rituals, values, intergenerational attachment patterns and attitudes towards money, work and education are re-evaluated. The therapeutic autobiographical approach developed by Birren and colleagues where individuals gather information, write on family history and share with the group, is applied. Exploring one's ancestral story is an opportunity for “remembering a different future” and rewriting parts of our history now and for the future.

Dr. Taylor is a clinical psychologist, attachment researcher with older adults and founding member of the LA Attachment Study Group. She has been faculty and researcher at CSUN, UCLA, Alliant University, Wolverhampton University, England, Jungian Institute, Zurich, and Autobiographical Studies Center, UCLA.

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プログラムの実践、教育的また個人的応用のためのポスターセッション

“回想においてファミリーストーリーの役割についての理解”

ファミリーストーリーの追体験はファミリーヒストリーへの系統化された探求またその発展に貢献する。失われたファミリーヒストリーと埋もれたファミリーストーリーを取り戻し、人生との融合が出来るかもしれない。発展は家族のしきたり、価値、世代間のつながりやお金への姿勢、また仕事や教育にたいしての再評価によって支配される。Birrenと彼の同僚達はファミリーヒストリーについてかかれた個人情報を集めそれを治療に応用した。祖先のストーリーを探求することは“違った未来を思い浮かべる”事と彼らの現在と過去の歴史の一部を書き直すための機会である。

Dr. Taylor は 臨床精神科医であり、LA Attachment Study Group の年配者為の研究者で創立者の一人である。Dr. Taylor はCSUN, UCLA, Alliant University, Wolverhampton University, England, Jungian Institute, Zurich, また Autobiographical Studies Center, UCLA においてリサーチャーを勤めた。

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Práctica del programa, aplicación educativa e individual – una sesión de cartel

“Entendiendo el papel de historias ancestrales en trabajos de reminiscencia”

Historias ancestrales guiadas es una exploración organizada de cuentos familiares y su contribución al desarrollo individual. Se puede recuperar y incorporar en la vida de uno culturas y tradiciones familiares entretejidas en historias familiares. Se reevalúan limitaciones en el desarrollo impuestas por rituales, valores y las normas de las conexiones intergeneracionales familiares, y actitudes hacia el dinero, el trabajo y la educación de la familia. Se aplica el acercamiento terapéutico desarrollado por Birren y sus colegas en que los individuos juntan información, escriben de la historia familiar y comparten con el grupo. Explorar la historia ancestral de uno es una oportunidad para “recordar un futuro distinto” y para reescribir partes de nuestra historia ahora y para el futuro.

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Understanding the Role of Ancestral Stories in Reminiscence Work

Diana Taylor and Robin Mintzer

A deep yearning for a tribal connection to one's ancestors is a basic human instinct and can lead to transforming experiences. Relived Ancestral Stories (RAS) is an organized exploration of family history and its contribution to individual development. Ancestral stories are gathered and interpreted by an individual member of a clan within the socio-economic and historic contexts of their lineage. Individuals gain a greater connection to their ancestors and a deeper understanding of themselves. Limitations on development imposed by family rituals, values, intergenerational attachment patterns and attitudes toward money, work and education are re-evaluated. New memories of family connections are formed and integrated into one's identity. These memories can be based on facts, artifacts, anecdotes, or myths.

Stories are found in many places. They can be found in stories family elders tell about growing up at a different time. Sometimes, the telling is left to artifacts chosen and used by our ancestors – a cigarette case, a book, a set of golf clubs, a vase, an embroidered cloth, or a piece of jewelry. Other times, the stories unfold through behaviors and actions passed on to us – a delicious recipe, an entrepreneurial attitude, a love of books and/or a particular way of celebrating a holiday. Another way the past is passed on is through values, attitudes and beliefs – being religious, a rift between fathers and sons, being frugal, a love of music or the arts, a fear of strangers and/or philanthropy. An example of identity and values being passed on is seen in this statement:

“My family had three generations of no one crossing the picket line. Our family's motto was “Seize the opportunity of a lifetime during the life time of the opportunity.”

Reminiscence therapy helps individuals come to terms with all of life's experiences and integrates them so as to give meaning to a whole life lived (Butler, 1963). Our ancestral stories are part of our “unlived history” contributing, often unobserved, to our identity. Nevertheless, this “unlived

history” needs to be reckoned with just the same, since it impacts the individual. This is expressed a poem written by a participant of Relived Ancestral Stories.

AT NINETY-FIVE Peggy Leavitt

That son of a bitch!
you said—you who never cursed
That son of a bitch!

My startled voice
asked Who?
Your grandfather!

Kept a mistress;
beat his sons
with a razor strap;
never gave enough money
to run the house.

A litany of anger
spewed from your lips.
Then you picked up
your embroidery and
started to stitch again.

While I remembered
how we shared a bedroom;
how we cuddled;
how, until today,
I never knew your fury.

Group reminiscence work is unique in that it offers older adults an opportunity to form new relationships grounded in an intimate encounter. The

process of mutual self-disclosure and attunement juxtaposed with the more isolated lifestyle of the older adult, creates opportunity for transformation. Enduring friendships are often formed at a time when losses of attachment figures are prominent.

New attachment relationships can heal the current experience of loss with its promise of intimacy, security and joy. These new bonds can mitigate the effects of earlier disrupted attachment experiences (Shaver, Hazan, Bradshaw, 1988; Pottharst, 1990). These new and mitigating attachment experiences change our expectations of ourselves and of others (working models) enhancing adaptive functioning. It has been noted that adults can modify existing working models by analyzing the thought processes and experiences associated with them (Collins & Read, 1990; Main, 1991).

In the experience of Guided Autobiography and Relived Ancestral Stories (RAS), participants revisit their thoughts and memories creating a new version of the past. John Bowlby (1988) used the term “working models” as active constructions that can be modified and reconstructed over the course of experience.

During both the Guided Autobiography and RAS process the autobiographical narrative becomes more coherent and integrated. Increased coherence is the consequence of healing discontinuities in attachment experiences, past emotional distress and the feeling of being disconnected to one’s past. A coherent narrative indicates a fuller sense of meaning and integration of both positive and negative experiences. These methods enlarge the scope of recall and aid one’s working through of unresolved generational conflicts. These connections and experiences create a more solid identity grounded in our tribal connection. An example of this is seen in the following comment “ family history can inform us instead of limiting us. It made me feel that I was part of something bigger, a legacy.”

Attachment relationships in early childhood differ from other relationships in that they provide acceptance, responsiveness, emotional security and a safe haven

in times of distress. Adult attachments differ from early ones as they further provide mutuality in support, care taking and safety. Roles are flexible, interchangeable, and encouraging of exploration.

The attachment relationships of our ancestors serve as models for our own affectional bonds, which we in turn pass on to the next generation. Our families represent the blending of many styles of relating. Our family histories include our ancestors (parents, grandparents, great-grandparents, aunts, uncles, and cousins) and the family and families of our adult's lives (spouses, children, grandchildren and in-laws). Perhaps an adopted child, a friend or another person has also been important in our family's history.

The branches of our family can be very different from each other with regard to such things as the handling of separation, display and expression of affection, responsiveness, offer of support, care taking and intimacy. Our in-law family can offer us an opportunity for new attachment relationships which can mitigate our earlier disruptive attachment experiences.

The therapeutic autobiographical approach developed by Birren and colleagues (Birren & Cochran, 2001) where individuals gather information, write on family history topics and share their stories with the group, is applied. Both Guided Autobiography and RAS are semi-structured methods of group reminiscence therapy. Sharing is encouraged but the content is left to the individual's discretion, non-judgmental attuned listening is required and confidentiality is maintained. Exploring one's ancestral story is an opportunity for rewriting parts of our history and "remembering a different future" (Jennings & Brook, 2001).

Group members write and discuss a specific theme each week. The themes and sensitizing questions help refresh and recall the memories and events of our family's history. Participants learn from the stories of others and have their own memories stimulated. First, participants construct a Family Tree, which serves as the map leading them to the treasures imbedded in their family history. Second, they write on themes regarding their ancestors' stories, such as, the impact of geographical and historical events, family culture, rituals, traditions and values, sibling attachments, models of family attachments, the influence of work ethic,

education, career messages and money across the generations, and ideas about aging. Finally, participants use the exploration and recovering of family history as an opportunity for “remembering a different future.” They can decide what to keep and what to let go. They choose what traditions and rituals to create and what values to pass onto to future generations.

Participants are encouraged to look for artifacts that reveal pieces of their ancestors’ lives. Relived Ancestral Stories is like archeology, connections can be formed through artifacts and images. Whereas Guided Autobiography uses mostly primary sources, Relived Ancestral Stories pulls from secondary sources--oral history, pictures, documents, and artifacts. We can connect to our ancestors in a concrete way despite never having met them. Images and memories are created as we handle these artifacts or documents.

RAS is unique in that it deepens identity by strengthening the tribal connection. As participants explore their family history within a socioeconomic and historic context, it becomes evident how these factors determined the direction or flow of our ancestors’ journeys. Understanding our families from a wider perspective builds solidarity with past generations. In addition, lessons learned by our ancestors can enhance our own capacity for survival (Ingvar, 1985).

Both Guided Autobiography and RAS offer a similar opportunity for transformation. Both methods use writing as the medium for self-disclosure making exploration and the sharing of one’s family history appear less risky. Thus the usual defenses are bypassed. The open and intimate sharing of ancestral stories and how they have affected each participant transforms the group into a secure base. Confidentiality reinforces the development of trust in the group. Furthermore, sharing in the context of compassionate listening and nonjudgmental feedback can lead to resolving generational conflicts. This process modifies limitations on development imposed by family rituals, values, and intergenerational attachment patterns. The point of view of the present heals past trauma by offering a new perspective and creating new memories (Cozolino, 2002). In this statement the healing is seen when negative and positive emotions

and new memories are integrated. "... Along with grief, there has been a welling up of love, of fun memories. It has been a productive class for me. Thanks"

Models of self and others are transformed by increased recall stimulated by group members sharing their family histories, thus reminding them of their own. The sensitizing questions also increase recall by focusing on unexplored events, thoughts and feelings. Ancestral stories are reorganized from the perspective of the present.

Attachment theory provides the theoretical framework from which we understand the transformations observed. Embracing both good and bad aspects of our heritage, creates new positive memories, enhances tribal connection, deepens one's sense of identity and modifies working models of self and others. Perceived negative events or influences are seen as having contributed to survival, strength and adaptation over the course of one's lifetime.

Reintegration of our ancestors' experiences results in greater coherence of the autobiographical narrative. Increased coherence contributes to the changes in perception of self and others observed in the Relived Ancestral Stories and Guided Autobiography processes. (Birren & Cochran, 2001, Taylor & Mintzer, 2005) . A coherent narrative is associated with tolerance of others, a more integrated sense of self and a feeling of emotional security. It is one of the processes by which working models of self and others are modified. These working models play an important role in adaptation over the entire life course (Webster, 1998).

Benefits observed in the Relived Ancestral Stories process are a deeper understanding of our development in the context of family history. Behavior is understood in terms of its ancestral antecedents. Participants are able to sort out what is unique and what is similar in their ancestral heritage. RAS offers opportunity for forgiveness and resolution of past family conflicts. Memories of the past can serve to both control and emancipate. Its role in part is determined by what degree the past is consciously perceived. RAS deepens the feeling of familial and tribal connections. It can serve as an antidote to social isolation in that it offers an opportunity for forming new attachments. This is evident in

participants requesting to have reunions much after the RAS experience has ended. Finally, it inspires solidarity towards family members and other participants. It also fosters compassion for oneself and others.

Relived Ancestral Stories is a unique reminiscence tool modeled on the group autobiographical method developed by James E. Birren, Ph.D. It explores and makes conscious the ways in which family history impacts individual development. Attachment theory and the trans-generational transmission of attachment patterns are explored.

Seeing one's life from wider perspective creates both opportunity for forgiveness, for re-evaluating of all we inherited and for creating a different future. This future can include new memories or our un-lived history, self generated values and traditions and new ways of relating to self and others. It is a worthwhile method of reminiscence to be applied in groups of older adults or multi-generational groups. It deepens older adults feelings of connectedness to both members of the group and to one's ancestors. The impact of the method should be observed in other populations such as children, teenagers, asylum seekers and different ethnic groups. This method's ability to help individuals connect to their culture and ethnic groups could be explored further.

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Abstracts: Poster Sessions on Practice
Comments: Cheryl Svensson, Ph.D.

The poster sessions represented in the Practice section of the International Reminiscence and Life Review Conference (2007) are very diverse yet in one way or another, all are related to writing and sharing life stories or reminiscences. They can be broadly grouped into four categories: 1) Programs working with the frail elderly and those suffering from dementia; 2) Life review and writing programs designed specifically for active, community based elders; 3) Life review and reminiscence programs that are intergenerational or focus on personal growth; and 4) Creative and diverse programs that expand reminiscence to include memoirs, oral history, and visual art.

The first grouping, programs that focus on the frail elderly and those with varying stages of dementia, highlight cultural differences and include programs from Japan as well as the U.S. Ryuji Yamazaki examined both cultural and intergenerational factors in a reminiscence program in Japan. Creativity was a critical component as drama was used with elementary school children and older adults with dementia to create the story of their town. Through this effort, prejudice and ageism was diminished as children interacted with and gained knowledge from elders with dementia. In another example from Japan, the implications of 'place' and the impact on sharing therapeutic memories stimulated by place were explored. While in the U.S., Stephen Klotz used Validation groups to increase verbal and social interactions with frail, cognitively impaired older persons. In all cases, reminiscence and life review were conducted in group settings.

The second category includes the more traditional writing programs based in the community yet all vary in their approach to the use of life review and autobiography. The Pentimento project, headed by Michelle Sierpiria, developed several courses for lifelong learners to meet their individual need for recording their life stories. The courses range from Life Story on a DVD to Life Story Theater and are part of a university based older adult learning program.

Also represented in this section is Su-fen Liu's research from Taiwan. The study examined cultural and gender differences in autobiographical writing among elders in Taiwan. The investigation sought to determine the motivating factors for joining an autobiographical writing group so that future classes will meet the needs of the participants. Diana Taylor and Robin Mintzer-Davis have taken a different approach to writing a life story. In "Understanding the Role of Ancestral Stories," they focus on *family* history rather than the individual life story. Participants examined their life story in the context of family values, rituals, culture, and traditions. Participants learned they are free to change 'where they are going,' once they fully understand how their families have shaped their lives in the past.

The third category is more problem-centered or has a specific participant based outcome as the basis. Susan Fletcher's program titled, "Building Relationships Across Generations" (BRAG) was specifically designed to reduce ageism between generations. Sarah Ainsworth (NC) and Bernard Timberg and Erick Green (East Carolina University) examined how personal life experiences may lead to psychological growth. Ainsworth focused on combating ageism and promoted the use of the elder's stories applied into the life situations of the adolescent participants. Timberg and Green looked at the transition points in individuals' lives and how those interacted with the social conditions of the period. They concentrated on a civil rights activist and produced a video.

In conclusion, the final section contains poster sessions not easily categorized into life review and autobiographical programs. Mary O'Brien Tyrrell, has worked in the field of 'memoirs' since 1994 when she started her company, Memoirs, Inc. She is a personal historian and the result of her lengthy interviews with older clients is an heirloom quality book for the family. She now has turned a critical eye on her own practice and evaluated the process, the product, and the benefits of the memoirs she has helped create. In doing so, she has developed guidelines for other personal historians to help maintain the integrity of the profession. Pam Schweitzer from the UK produced an innovative program called, "Memory Boxes...Making memories matter." This program engages professional artists to team up with older adults

whose story is voiced in a 'memory box,' i.e. an old grenade or ammunition box. After several interviews between the artist and the older adult, the artist created a visual representation of their life story as well as a short biography. The project was started in 2004 and is currently touring Europe. Another poster session in this category is from Jerry and Shirley Curtis. They have published a book that might be considered a 'bottoms up' approach to oral history. Rather than focus on the stories of famous people, stories were gathered from ordinary individuals and thus Ohio's history was written based on the stories of the local citizens.

This is just a sample of the exciting and diverse programs that reflect the potential for life review, reminiscence, and autobiographical writing to reach across generations, cultures, and impact individuals everywhere.

要約： 臨床実践に関するポスターセッション**論評： シェリル・スヴェンソン、PhD**

国際回想法およびライフレビュー学会(2007年)の臨床実践に関するポスターセッションはとても多種多様でいて、どれもライフストーリーあるいは回想を書き記し共有するという点に関連したもので、大きく分けて以下の四つの部類に分けられる：**1)**病気の高齢者と認知症の人々のためのプログラム、**2)**活動的な地域在住高齢者のために特に考案されたライフレビューを書き記すプログラム、**3)**世代間のものや心理的成長に焦点をあわせたライフレビューと回想、**4)**回顧録、口述史、また視覚的美術などを取り込んで回想の範囲を拡大する創造的で多様なプログラム。

第一の部類は、病気の高齢者と程度の異なる認知症の人々に焦点をあわせたプログラムで、日本とアメリカのものを含み、文化の違いを際立たせている。山崎竜二氏は日本での回想プログラムにおける文化的な要素と世代的な要素の両方を検討した。小学校の児童と認知症高齢者が地元の街についての物語を創るのに劇という手法が使用されたことから、創造性はとても重要な構成要素であるといえる。このような努力を通して、児童と一緒に戯れ認知症高齢者から知識を吸収するにつれて、高齢者に対する偏見や差別は消えていった。日本からのもうひとつ別のプログラムでは、ある「場所」に関するヒントを与え、それによって刺激された場所に関する癒しの記憶を共有することの影響を探究していた。それに対してアメリカでは、スティーブン・クロッツが、病気の認知症高齢者の言語的、社会的交流を促進するためにヴァリデーション・グループを用いた。すべてのケースで回想法やライフレビューのグループが行なわれた。

第二の部類には、より伝統的な地域に根ざした著述プログラムが含まれるが、すべての場合において、ライフレビューや自伝法への異なるアプローチが用いられている。ミシェール・シエルピーナ率いるペンティメントプロジェクトでは、ライフストーリーを記録に残したいと願う生涯学習者の個々のニーズを満たすために、いくつかの講座をもうけた。それらの講座は大学主催の高齢者学習プログラムで、「ライフストーリーをDVDに」というものから「ライフストーリー劇場」というものまでに及ぶ。またこのカテゴリーの中ではス＝フェン・リュによる台湾での研究も代表的である。この研究は、台湾の高齢者の間の自叙伝の著述

における文化的、性別的差異を検証している。この調査は、将来提供される講座が参加者のニーズに応えられるように、高齢者が自叙伝の著述グループに参加した動機を確定することを目指した。ダイアナ・テイラーとロビン・ミンツァー＝デイビスは、ライフストーリーの著述に対してこれとは異なるアプローチをとった。「先祖の物語の役割の理解」の中で見られるように、彼らは個人のライフストーリーではなくむしろ、家族の歴史に焦点をあわせたのだ。参加者は、家族の価値観、慣習、文化、そして伝統という背景を通して、自身のライフストーリーを検証した。そして家族が彼らの過去をどう形づくってきたかを一度理解したら、そこから「どこへ向かうか」は彼らの自由であることを学んだ。

第三の部類は、より課題中心のアプローチで、明確な参加者別の課題解決が基盤である。スーザン・フレッチャーの「世代を超えて築く人間関係(BRAG)と題されたプロジェクトは、特に世代間の老人差別を軽減するために考案された。サラ・エインスワース(ノースキャロライナ大学)およびバーナード・ティンバークとエリック・グリーン(イーストキャロライナ大学)は、私生活の体験がどのように心理的成長を導くのかを検討した。エインスワースは老人差別撲滅に焦点をあわせ、高齢者の物語りを青年期の参加者の人生状況に当てはめることを始めた。ティンバークとグリーンは、個人の人生の変化のポイントが、どのように社会情勢とかがわり合っているかに注目した。そして、公民権活動家にしぼったビデオを制作した。

最後の部類は、ライフレビューや自伝法プログラムには容易に分類できないポスターセッションが含まれている。マリー__オブライアン__タイレルは1994年にメモアーズInc.を設立して以来「メモアーズ(回顧録)」の分野で活動を続けてきた。彼女は個人史家であり、長期に及ぶ高齢者のクライアントとの面接により、家族にとって家宝となりうるとても質の高い本をつくりだす。彼女は自分の臨床実践に批評の眼を向け、その過程、作品、自身が制作に関与した回顧録のもたらす有益生について検討した。そうすることによって、彼女は他の個人史家がその職業を融和のとれたものとして維持するためのガイドラインを開発した。イギリス出身のパム・シュヴァイツァーは、「メモリーボックスー 思い出を意義あるものにするために」と題された革新的プログラムを制作した。このプログラムでは、プロのアーティストと高齢者がペアとなり、高齢者の語りを、古い

手榴弾や弾薬の箱といった「メモリーボックス」に表します。アーティストと高齢者との間の数回の面接の後、アーティストが彼らのライフストーリーの視覚的象徴となる作品と短い伝記を創った。このプロジェクトは2004年に始まり、現在ヨーロッパを巡業中である。この部類で触れたいもうひとつのプロジェクトは、ジェリーとシャーリー・カーティスのものである。彼らは口述史に対する「草の根的」アプローチとも呼べる著書を出版した。著名人の話に焦点を合わせるのではなく、むしろごく普通の人々から物語を集め、オハイオ州の歴史を地元の市民の語りによって編んだ。

これは、世代や文化を超えてすべての人々にインパクトを与える、ライフレビュー、回想法、そして自叙伝の著述の潜在意義を反映するエキサイティングで多様なプログラムのごく一部なのである。

Sumarios: Sesiones de carteles de práctica
Comentarios: Cheryl Svensson, Ph.D.

Las sesiones de carteles representadas en la sección de Práctica del Congreso Internacional de Reminiscencia y Revisión de Vida (2007) son muy diversas y a la vez, de una manera u otra, se relacionan con la escritura y compartimiento de historias vitales o reminiscencias. En términos generales se puede dividir las en cuatro categorías: 1) Programas que trabajan con los mayores débiles y los que padecen de demencia; 2) La revisión de vida y programas de escribir diseñados específicamente para mayores activos basados en la comunidad; 3) Programas de revisión de vida y reminiscencia que son intergeneracionales que se enfocan en el crecimiento personal; y 4) Programas creativos y diversos que amplían la reminiscencia para incluir las memorias, la historia oral y arte visual.

En la primera agrupación, los programas que se enfocan en los mayores débiles y los que se encuentran en varias etapas de la demencia, subrayan diferencias culturales e incluyen programas de Japón y los EEUU. Ryuji Yamazaki examinó factores culturales e intergeneracionales en un programa de reminiscencia en Japón. La creatividad fue un componente indispensable puesto que se usaron obras de teatro con niños de la primaria y mayores con demencia para crear la historia de su pueblo. Por medio de este esfuerzo, se disminuían los prejuicios y el edadismo (discriminación por edad - agism) a medida que los niños se relacionaban con, y adquirirían conocimiento de los ancianos con demencia. En otro ejemplo de Japón, se exploraron las implicaciones de 'lugar' y su impacto en el compartimiento de memorias terapéuticas estimuladas por lugares. En los EEUU, Stephen Klotz utilizó grupos de Validación para aumentar interacciones verbales y sociales con mayores débiles y cognitivamente impedidos. En todos los casos, la reminiscencia y la revisión de vida se entablaron en sesiones grupales.

La segunda categoría incluye programas de escritura más tradicionales basados en la comunidad, sin embargo, todos varían en su acercamiento del uso de la revisión de vida y la autobiografía. El proyecto Pentimento, encabezado por Michelle Sierpi-

Historia Vital y son parte de un programa universitario de aprendizaje para los mayores. También se encuentran representadas en esta sección las investigaciones de Su-fen Liu de Taiwan. El estudio examinó diferencias en la cultura y el género en la escritura autobiográfica entre mayores de Taiwan. La investigación buscaba determinar los factores que motivaban a ellos unirse a un grupo de escritura autobiográfica para que futuras clases se cumplieran con las necesidades de los participantes. Diana Taylor y Robin Mintzer-Davis han tomado un acercamiento distinto al escribir de la historia vital. En “Entendiendo el papel de historias ancestrales en trabajos de reminiscencia” se enfocan en la historia *familiar* en vez de la historia vital de un individuo. Participantes

examinaron su historia vital en el contexto de los valores, ritos, culturas y tradiciones familiares. Participantes aprendieron que tienen la libertad de cambiar ‘a dónde van,’ una vez que entiendan por completo cómo sus familias han influido en sus vidas en el pasado.

La tercera categoría se centra más en los problemas o parte de los resultados de un participante específico. El programa de Susan Fletcher titulado, “Construyendo relaciones entre generaciones (Building Relationships Across Generations - BRAG)” fue diseñado específicamente para reducir edadismo entre generaciones. Sarah Ainsworth (NC), Bernard Timberg y Erick Green (East Carolina University) examinaron cómo experiencias personales de la vida pueden llevarse a uno al crecimiento psicológico. Ainsworth se enfocó en combatir el edadismo y promover el uso de las historias de los mayores aplicado a las situaciones de vida de los participantes adolescentes. Timberg y Green examinaron los momentos de transición en la vida de individuos y cómo interaccionaron con las condiciones sociales de la época. Concentraron en un activista de derechos civiles y produjeron un vídeo.

En conclusión, la última sección contiene sesiones de cartel que no se clasifican fácilmente dentro de programas autobiográficos y de revisión de vida. Mary O’Brien Tyrrell ha trabajado en el campo de ‘memorias’ desde 1994 cuando fundó su propia

Ella es una historiadora personal y el resultado de sus entrevistas largas con clientes mayores es un libro de tipo reliquia para la familia. Ahora se critica a sí misma al evaluar su propia práctica en cuanto al proceso, el producto y los beneficios de las memorias que ella ha ayudado crear. Al hacer esto ella ha desarrollado indicaciones para otros historiadores personales para ayudar mantener la integridad de la profesión. Pam Schweitzer del RU produjo un programa innovador que se llama “Memory Boxes...Making memories matter” (“Cajas de memoria...haciendo las memorias significativas”). Este programa busca emparejar artistas con mayores cuyas historias llegan a tener voz por medio de una ‘caja de memoria,’ i.e. una caja vieja de munición. Después de varias entrevistas entre el mayor y el artista, el artista crea un representación visual de su historia vital y también un biografía corta. El proyecto comenzó en 2004 y actualmente hace una gira por Europa. Otra sesión de cartel en esta categoría viene de Jerry y Shirley Curtis. Ellos han publicado un libro que se puede considerar como un acercamiento que comienza en ‘las bases’ de la historia oral. En vez de enfocarse en las historias de personas famosas, se colectaron historias de gente común y corriente y de tal manera se escribió la historia de Ohio basada en las historias de los ciudadanos locales.

Esto es sólo una muestra de los programas apasionantes y diversos que reflejan la potencia de la revisión de vida, la reminiscencia y la escritura autobiográfica para atravesar generaciones y culturas, y que se puede producir un impacto en individuos de todos lados.

Bridging the Many Dimensions of Life Review/Reminiscence—Plenary Comments

Brian de Vries, PhD

There appears to be a divide between those who use the tools of life review and reminiscence in practice and those who use these tools in their research (or who study these constructs as an end in themselves.) Such divisions are not unusual in social sciences, often exacerbated by failures to communicate, and perhaps even less rare with tools/concepts that have wide appeal and scope. Still, such divisions potentially diminish and fragment the field in ways that restrict productivity, utility, and advancement. The aim of this closing session is to encourage dialog about the many facets of reminiscence and life review, this divide itself, and among conference participants in an effort to mitigate its effects and prompt exchanges to inform future works and collaborations. A broader and more inclusive understanding of reminiscence and life review benefits all.

Marvin Westwood, PhD

Currently there is a diversity of interests and motivations for professionals committed to working in the areas of Life Review and Reminiscences. One of the ways that may be helpful in linking together the various and differing professional groups invested in the study and or application of Life Review and Reminiscence approaches is to ask the question: What is the common ground we all share? Increased awareness, greater integration and promotion of personal development and learning would appear to connect all (or most) of the interested groups. Further, within the various stakeholder groups there appears two distinct levels of focus related to purpose or goals for using these particular methods: (1) promotion of learning and adult development and the other is (2) health promotion and therapeutic process and change. These are different yet complimentary approaches and both can work to inform the other, depending on needs of the client/learner groups and the level of training of the group leaders/therapists. Examining common interests in this way has the potential of finding ways to support one another and promote increased quality in both practice and research spheres.

Susan Bluck, PhD

Bodies of research literature exist on social cognitive memory processes such as reminiscence, life review, autobiographical memory, narrative, and the life story. This research has clear relevance for those who use these memory-related processes in therapeutic and applied settings. In parallel, such research can also be critically informed by researchers' interaction with individuals in practice. One thing that provides a bridge between researchers and practitioners is our common love of hearing individuals tell their stories. As researchers, we have a second opportunity to hear people's stories by listening not only to the individual but to the 'stories' that our data tell. Three examples of such research stories are presented with the goal of reaching the listening ears of practitioners who can best decide how such research findings apply to them in their own unique lives and diverse work settings.

回想規模の架け橋

Brian de Vries, PhD

人生回想のツールとこれらのリサーチツール（これらの構想概念としての終わりとして）の間が別れているように思われます。そのようなわけられた状態は常にコミュニケーションとかおそらくもっと特別な時に状況は悪化させられます。可能性にこのような分けられた状態は、潜在的に、生産性、実用的を制限する方法の領域が縮小したり砕けます。この終わりのセッションの狙いは、回想と生命レビューの多くの側面についての話し合いを促すことです、それ自身で会議参加者の将来的仕事と共同が交換されます。より広い回想の幅広さの理解が全てに利点になります。

Marvin Westwood, PhD

これまでのところ、色々な地域で専門的に打ち込んで回想をする為に、関心と動機の多様なものがありました。いひとつの方法として、人生回想のアプローチの研究は沢山の相違の繋がりが助けになるかもしれない、質問する事です。私達はどんな共通な事を共有しているのか？ 自己啓発法と学習の増加した認識、より大きな統合と昇進は、利害関係のあるグループの全て（またはほとんど）をつなぐように見えます。さらに、色々な投資家のグループ内で、これらの特定の方法を使用する為に目的またはゴールに関する二つの焦点が現れます：（1）研究と大人進展の促進と（2）健康促進と治療のプロセスが変わります。これらは異なりますが、優遇のアプローチです、そして、クライアント/学習者グループの必要とグループリーダー/セラピストのトレーニングのレベルに応じて、両方とも他に知らせることに取り組むことができます。このように共通の利害を調べることは、お互いを支持して、実行と研究で増加した品質を進める方法を見つける可能性があります。

Susan Bluck, PhD

研究文献の本文は、社会的な認識記憶プロセス（例えば回想、生命レビュー、自伝的記憶、物語と体験談）に存在します。この研究には、治療的で実用セッティングでこれらの記憶関連のプロセスを使用する人々のために、はっきりした関連があります。平行に、そのような研究は、実際には個人との研究者の対話で、きわめて知られていることもできます。研究者と実行者の間の共通の個々の彼らの恋いの話を教えて、提供している。研究者として、私達には個人だけの物語ではなく私達のデータを話す事によって、第二の機会が設けられる。そのような研究物語の3つの例は、そのような研究調査結果がどのように彼ら自身の独特の命と多様な仕事セッティングで彼らに申し込むかについて、最も決めることができる実行者の聞いている耳に達することを目的として示されます。

Brian de Vries, PhD

Parece que existe una división entre los que usan las herramientas de la revisión de la vida y reminiscencia y los que utilizan estas herramientas en sus investigaciones (o los que usan estas ideas organizadoras como fin en sí mismo.) Tales divisiones no son poco comunes en las ciencias sociales, a menudo se exageran por los fracasos de la comunicación, y tal vez aun menos común con herramientas/conceptos que tienen amplia atracción y alcance. Sin embargo, tales divisiones posean la posibilidad de disminuir y fragmentar el campo por maneras que restringen productividad, utilidad y avance. El objetivo de esta sesión de clausura es entablar diálogo sobre las muchas facetas de reminiscencia y revisión de vida, esta división misma, y entre los participantes como medida para atenuar sus efectos e instar intercambios para informar futuros trabajos y colaboraciones. Un entendimiento más amplio y abarcador de reminiscencia y revisión de vida que beneficie a todos.

Marvin Westwood, PhD

Actualmente hay una diversidad de intereses y motivaciones para profesionales comprometidos a trabajar en las áreas de reminiscencia y revisión de vida. Una de las maneras que puede ser útil en conectar la variedad de grupos profesionales comprometidos en el estudio o aplicación de acercamientos de reminiscencia y revisión de vida es hacernos la siguiente pregunta: ¿Cuáles son los intereses mutuos que todos compartimos? Parece que la concientización, una integración más amplia, y la promoción de desarrollo personal conectan a todos (o la mayoría de) los grupos interesados. Además dentro de los varios grupos interesados parece que hay dos niveles distintos de enfoque que se relacionan con el propósito o metas de usar estos métodos en particular: (1) promover el aprendizaje y desarrollo entre los mayores y el otro es (2) la promoción de la salud y proceso y cambio terapéuticos. Estos son acercamientos distintos y a la vez complementarios y los dos pueden funcionar para informarse el uno al otro, dependiendo de las necesidades de los grupos de cliente/estudiante y el nivel de entrenamiento de los líderes/terapeutas de los grupos. La reexaminación de los intereses que tienen en común de esta manera tiene la posibilidad de encontrar maneras de apoyarse los unos a los otros y promover mejor calidad en las esferas de la práctica y las investigaciones.

Susan Bluck, PhD

Existen un cuerpo de investigaciones sobre procesos de la memoria social cognitiva tales como la reminiscencia, la revisión de vida, la memoria autobiográfica, la narrativa y la historia vital. Estas investigaciones tienen una relación clara para los que usan procesos relacionados con la memoria en situaciones de aplicación y terapia. Paralelamente, tales investigaciones pueden informarse críticamente por las interacciones de los investigadores con individuos en la práctica. Una cosa que proporciona un puente entre los investigadores y los practicantes es nuestro amor de escuchar a la gente contar sus historias. Como investigadores, tenemos una segunda oportunidad de escuchar las historias de la gente al escucharlas no solamente del individuo sino también escuchar las 'historias' que nuestros datos nos cuentan. Tres ejemplos de tales historias de las investigaciones se presentan con la meta de alcanzar los practicantes quienes mejor pueden decidir cómo tales resultados aplican a ellos en sus vidas y lugares de trabajo únicos.

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- Establish a working definition of reminiscence and life review.
- Further integrate research and practice.
- Educate others about reminiscence and life review practice, research, and ways to integrate the material in formal education, staff training, and volunteer organizations.

HISTORY

The International Institute for Reminiscence and Life Review is a program in the Health and Human Issues division of the Center for Continuing Education/Extension at the University of Wisconsin-Superior. The Center sponsored the premiere National Reminiscence and Life Review Conference in 1995.

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